



th
William Henry Rush Born October 1 - 1818
on Thursday afternoon between the hours of four
and five o'clock. Son of W^m and Harriet. Rush

Joseph Alfred Charles Rush. Born Nov^r 9th
1820 Between the hours of two & three o'clock in
the morning. Son of the above W^m & H^e

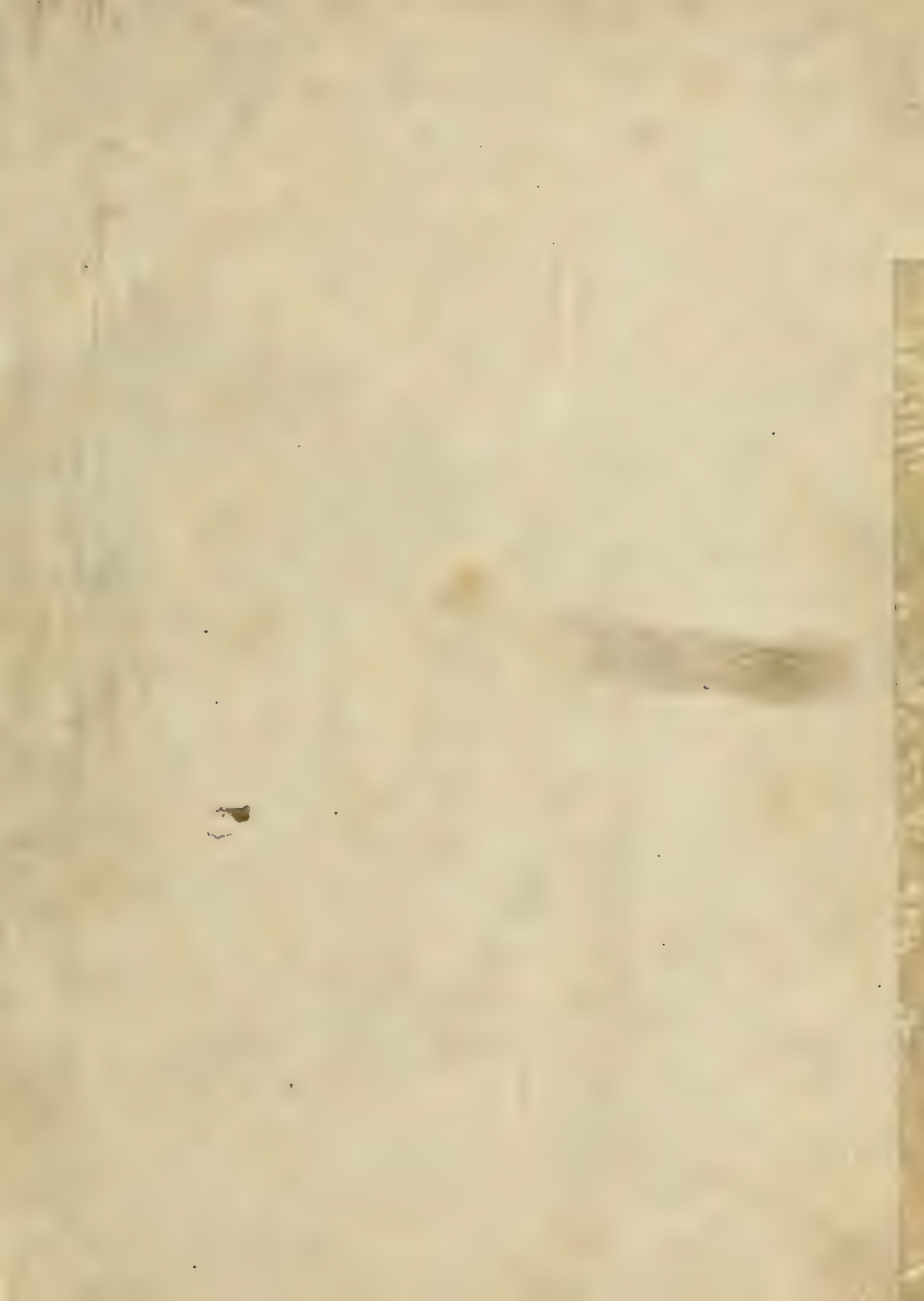
Harriet Sarah Rush Born Nov^r 20th 1821
Daughter of W^m & H^e Rush

rd
Alfred Rush Born March 3 1825

Son of W^m & H^e Rush

th
Samuel Ebenezer Rush Born August 4 1825

Between the hours of one and two o'clock
in the afternoon Son of Lydia & W^m Rush





THE FIRST BOOK OF MOSES, CALLED G E N E S I S.

We have now before us, I. The Holy Bible, or Book, for so Bible signifies. We call it the Book by way of eminency; for it is, incomparably, the best Book that ever was written, the Book of Books, shining like the sun in the firmament of learning; other valuable books, like the moon and stars, borrowing their light from it. We call it the Holy Book, because it was written by holy men, indited by the Holy Ghost, it is perfectly pure from all falsehood, and corrupt intention, and the manifest tendency of it is to promote holiness among men.

2. We have before us that part of the Bible which we call the Old Testament, containing the acts and monuments of the Church from the creation, almost to the coming of Christ in the flesh, which was about four thousand years. This is called a Testament, or Covenant, because it was a settled declaration of the will of God concerning man in a federal way, and had its force from the death of the great Testator, the Lamb slain from the foundation of the world. It is called the Old Testament with relation to the New, which doth not cancel and supercede it, but crown and perfect it, by bringing in that better hope which was typified and foretold in it. The Old Testament still remains glorious, but the New exceeds in glory. 2 Cor. iii. 9.

3. We have before us the Pentateuch, or five books of Moses, that servant of the Lord who excelled all other prophets. In our Saviour's distribution of the books of the Old Testament into the Law, the Psalms, and the Prophets, these are the Law; for they contain not only the laws given to Israel in the four last, but the laws given to Adam, to Noah, and to Abraham, in the first.

4. We have before us the first of these five books, which we call Genesis, written, some think, when Moses was in Midian, for the instruction and comfort of his brethren in Egypt. I rather think he wrote it in the wilderness after he had been in the mount with God, where probably he received full and particular instructions for the writing of it. Genesis is a name borrowed from the Greek; it signifies original generation. Fitly is this book so called, for it is a history of originals; the creation of the world, the entrance of sin and death, the invention of arts, the rise of nations, and especially the planting of the church and the state of it in its early days. It is also a history of generations, the generations of Adam, Noah, Abraham, &c. not endless but useful genealogies. The beginning of the New Testament is called Genesis too, Matt. i. 1, The Book of the Genesis or Generation of Jesus Christ. Blessed be God for that book which shews us our remedy as this opens our wounds. Lord, open our eyes, that we may see the wondrous things both of the law and Gospel!

CHAP. I.

We have three things in this chapter, I. A general idea of the work of creation, 1, 2. II. A particular account of the several days work registered as in a journal, distinctly and in order. The creation of the light, the first day, 3-5. Of the firmament, the second day, 6-8. Of the sea, the earth, and its fruits, the third day, 9-13. Of the lights of heaven, the fourth day, 14-19. Of the fish and fowl, the fifth day, 20-23. Of the beasts, 24, 25. Of man, 26-28. And food for both, the sixth day, 29, 30. III. The review and approbation of the whole work, 31.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and

void: and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light; and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light day, and the darkness he called night: and the evening and the morning were the first day.

6 ¶ And God said, Let there be a firma-

production of those beings that are measured by time. Before the beginning of time there was none but that infinite Being that inhabits eternity. Hence we may learn that atheism is folly, and atheists are the greatest fools in nature, for they see that there is a world that could not make itself, and yet they will not own there is a God that made it. Also that God is sovereign Lord of all, by an incontestable right. He that is the Creator, is no doubt the owner of heaven and earth.

2. A chaos was the first matter: It is here called the earth, because it did most resemble the earth, mere earth destitute of its ornaments: it is also called the deep, both for its vastness, and because the waters which were afterwards separated from the earth were now mixed with it. It was without form and void; confusion and emptiness, so the words are rendered, Isaiah xxxiv. 11. Had there been any thing desirable to be seen, there was no light to have seen it by; darkness, thick darkness, was on the face of the

CHAP. I. 1. It is the visible part of the creation that Moses here designs to account for, therefore he mentions not the creation of angels but as the earth has not only its surface adorned with grass and flowers, but its bowels enriched with metals and precious stones, which partake more of its solid nature, and are more valuable, yet the creation of them is not mentioned here; so the heavens are not only beautified with glorious lamps, which garnish their outside, of whose creation we here read, but they are within replenished with glorious beings, more celestial, and more surpassing them in excellence, than the gold or sapphires do the lilies of the field. The author of this great work is God. The Hebrew word is Elohim, which speaks, first, The power of God the Creator, for El signifies the strong God. And, secondly, The plurality of persons in the Godhead, Father, Son, and Holy Ghost. This work was produced in the beginning, i.e. in the beginning of time. Time began with the
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ment in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament : and divided the waters which *were* under the firmament, from the waters which *were* above the firmament ; and it was so.

8 And God called the firmament Heaven : and the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear : and it was so.

10 And God called the dry *land* Earth, and the gathering together of the waters called he seas ; and God saw that it *was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself upon the earth : and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind : and God saw that *it was* good.

deep. This chaos represents the state of an unregenerate soul ; there is confusion and every evil work. It is empty of all good, for it is without God ; it is dark, it is darkness itself. The spirit of God was the first mover ; and by the same mighty worker, is the new creation effected. God is the fountain of life, and spring of motion. He that brought this world out of confusion, emptiness, and darkness, can bring our vile bodies out of the grave, though it be the land of darkness, and without order, and make them glorious bodies.

3-5. A further account of the first day's work. The first of all visible being that God created, was light ; not that he himself might see to work, for the darkness and the light are both alike to him, but that we might see his work and his glory in them, and might work our works while it is day. Light is the greatest beauty and blessing of the universe. It doth, of all visible being, most resemble its great parent in purity, brightness, and beneficence. In the new creation, the first thing wrought in the soul is light. The blessed spirit captivates the will and affections by enlightening the understanding. We that by sin were darkness, by grace are light in the Lord. Light was made by the word of God's power, He said, let there be light, and there was light. He spake, and it was done ; he commanded, and it stood fast. He divided the light from the darkness, by distinguishing names he called the light day, and the darkness he called night. He gave them these names as the Lord of both, for the day is his, the night also is his. Let us consecrate both to his honour, by working for him every day, resting in him every night, and meditating in his law day and night.

6-8. The second day's work, the creation of the firmament. The Hebrew word signifies expansion, like a sheet spread, or a curtain drawn out. This includes all that is visible above the earth, between it, and the third heavens ; the air, the celestial globe, and all the orbs of light above. God hath in the firmament chambers, store chambers, where he wat' reth the earth, Psal. civ. 13, and lxxi. 9, 10. He hath also treasures or magazines of snow and hail which he hath reserved against the day of battle and war. What a great God is he who is thus providing for the comfort of all that serve him, and the confusion of all that hate him ! It is good having him for our friend, and bad having him for our enemy.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven, to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years :

15 And let them be for lights in the firmament of the heaven, to give light upon the earth : and it was so.

16 And God made two great lights : the greater light to rule the day, and the lesser light to rule the night ; *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth.

18 And to rule over the day, and over the night, and to divide the light from the darkness ; and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and

9, 10. The earth was prepared to be an habitation for men, by the gathering the waters together, and the making the dry land to appear. Thus instead of that confusion which was when earth and water were mixed in one great mass, behold now there is order by such a separation, as rendered them both useful. The world was in being before, but it was of no use because it was under water. Thus many of God's gifts are received in vain, because they are buried ; make them appear, and they become serviceable.

11-13. Present provision was now made by the immediate products of the upstart earth, which was no sooner made than it became fruitful, and brought forth grass for cattle, and herb for the service of man. Provision was made for time to come, by perpetuating the several species of vegetables, every one having its seed in itself ; that during the continuance of man upon the earth, food might be fetched out of the earth for his benefit. The earth is the Lord's, and the fulness thereof ; he is the right owner not only of it, but of its turnure.

14-19. God had said, let there be light, and there was light, but that was as it were a chaos of light, scattered and confined ; now it was collected and made into several luminaries, and so rendered both more glorious and more serviceable. The lights of heaven do not shine for themselves, nor for the world of spirits above, they need them not, but they shine for our pleasure and advantage. How ungrateful and inexcusable are we, if, when God hath set up these lights for us to work by, we sleep, or trifle away the time of business, and neglect the great work we are sent into the world about.

The sun, and moon, and stars, are all the work of God's hands. The sun is the greatest light of all, the most glorious and useful of all the lumps of heaven. The moon is reckoned a greater light, because, though in magnitude and borrowed light, it is inferior to many of the stars, yet in respect to its usefulness to the earth, it is more excellent than they. They are the greatest lights, not that have the best gifts, but that humbly and faithfully do the most good with them.

20-23. Notice is here taken of the various species of fish and fowl, and of the great number of both that were pro-

every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind : and God saw that *it was good*.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind ; and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that *it was good*.

26 ¶ And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image : in the image of God created he him ; male and female created he them.

28 And God blessed them : and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over

the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed : to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life, I have given every green herb for meat* : and it was so.

31 And God saw every thing that he had made, and behold, *it was very good*. And the evening and the morning were the sixth day.

CHAP. II.

We have in it, I. The institution and sanctification of the sabbath which was made for man, to further his holiness and comfort, 1, 2. II. A more particular account of man's creation, 7. III. A description of the garden of Eden, and the placing man in it, under obligations of law and covenant, 8, 17. IV. The creation of the woman, her marriage to the man, and the institution of the ordinance of marriage, 18.

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made : and he rested on the seventh day from all this work which he had made.

3 And God blessed the seventh day, and sanctified it : because that in it he had rest-

duced, and particular mention of great whales, whose bulk and strength exceeding that of any other animal, are remarkable proofs of the power and greatness of the Creator. The curious formation of the bodies of animals, with the admirable powers of sensitive life with which they are endued, ought not only to silence the objections of infidels, but to raise high thoughts, and high praises of God in pious and devout souls.

26, 28. Man's creation was a more signal act of divine wisdom and power than that of other creatures. Flesh and spirit, heaven and earth, must be put together in him, and he must be allied to both worlds ; therefore God himself not only undertakes to make, but is pleased so to express himself as if he called a counsel to consider of the making of him : the three persons of the Trinity, Father, Son, and Holy Ghost, consult about it, and concur in it : because man, when he was made, was to be dedicated and devoted to Father, Son, and Holy Ghost. Man was made *in* God's image, after his likeness ; two words to express the same thing, and making each other the more expressive. God's image on man consists in three things : 1. In his nature and constitution ; not that of his body, but that of his soul. The soul of man, considered in its three noble faculties, Understanding, Will, and active Power, is perhaps the clearest looking-glass in nature in which to see God. 2. In his place and authority. As he has the government of the inferior creatures, he is as it were God's representative, or viceroy upon earth. 3. In his purity and rectitude. God's image upon man consists in knowledge, righteousness, and true holiness, Eph. iv. 24, Col. ii. 10. He had an habitual conformity of all his natural powers to the whole will of God. His understanding

saw divine things clearly, and there were no errors in his knowledge ; his will complied readily and universally with the will of God ; his affections were all regular, and he had no inordinate appetites or passions. Thus holy, thus happy were our first parents, in having the image of God upon them. But how art thou fallen, O Lucifer, Son of the morning ! How is this image of God upon man defaced ! The Lord renew it on our souls by his sanctifying grace ! Man was made male and female, and blessed with the blessings of fruitfulness and increase. Angels were not made male and female, for they were not to propagate their kind, but man was made so, that the nature might be propagated and the race continued. Fires and candles, the luminaries of this world, because they waste and go out, have a power to light more, but it is not so with the lights of heaven ; stars do not kindle stars.

God made but one male and female, that all the nations of men might know themselves to be made of one blood, and be thereby induced to love one another.

29. Here is food provided for man. Herbs and fruits must be his meat, including corn and all the products of the earth ; these were allowed him, but it should seem not flesh till after the flood. Before the earth was deluged, much more before it was cursed for man's sake, its fruits no doubt were more pleasing to the taste, and more nourishing to the body than marrow and fatness is now. God gives us all things richly to enjoy, not only for necessity but plenty, dainties and varieties, for ornament and delight. How much are we indebted, how careful should we be, as we live on God's bounty, to live in his glory !

30. Food is provided for beast. God takes care not only for

ed from all his work, which God created and made.

4 ¶ These *are* the generations of the heavens and of the earth, when they were created: in the day that the Lord God made the earth and the heavens.

5 And every plant of the field, before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist from the earth and watered the whole face of the ground.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.

8 ¶ And the Lord God planted a garden east-ward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

oxen, but even the young lions and young ravens are the care of his providence; they ask and they receive their meat from God. Let this encourage God's people to cast their care on him, and not be solicitous what they shall eat or what they shall drink.

31. When we review our works we find much has been bad, but when God reviewed his all was very good. All that God made was well, there was no flaw or defect in it. All his works bless him, therefore bless thou the Lord, O my soul.

CHAP. II. 1. Creatures both in heaven and earth are the hosts or armies of them, numerous but disciplined, and under command. God useth them as his hosts for the defence of his people, and the destruction of his enemies.

2. God hath so ended his works, as that though in his providence he worketh hitherto, preserving and governing the creatures, and particularly forming the spirit of man within him, yet he doth not make any new species of creatures. In miracles he has controlled nature, but has never repealed or added to any of its establishments.

3. Sabbaths are as ancient as the world; and as they were instituted in innocency, were no doubt observed by the people of God throughout the patriarchal age. God distinguished it from the other days of the week, and set it apart for his own service and honour. Though it is commonly taken for granted that we, reckoning from the creation, observe not the seventh but the first day of the week, yet that being a seventh day, and we therein celebrating the rest of God the Son, and finishing the work of redemption, ought also to commemorate the works of creation to the glory of the great Creator.

4. Here is a name given to the Creator which we have not yet met with, and that is Jehovah, which is constantly expressed in our translation by LORD, in capital letters. Jehovah is that great and incommunicable name of God which speaks his being of himself, and his giving being to all things; fitly therefore is he called by that name now heaven and earth were finished.

5, 6. The earth did not bring forth its fruits by any innate virtue of its own, but purely by the almighty power of God who formed every herb before it grew in the earth. Thus grace in the

10 And a river went out of Eden to water the garden; and from thence it *was* parted, and became into four heads.

11 The name of the first *is* Pison; that *is* it which compasseth the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good; there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon; the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel; that *is* it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

16 And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat;

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

soul, that plant of renown, grows not of itself in nature's soil, but is the work of God's own hands."

7. The body of man had a mean original, the dust of the earth; yet the maker was great, and the work fine. The Lord God, the great fountain of life, formed man: other creatures were created and formed with great accuracy and exactness: the soul has an high original, it came immediately from God, and he gave it to be put into the body: he is not only the former but the father of spirits. The God that gave us these souls we must shortly give an account how we have employed them; and if then we be found to have lost them, though it were to *CAVE* the world, we are undone for ever.

8-15. The inspired penman, in this history writing for the Jews first, and calculating his narratives for the infant state of the church, describes things by their appearances, and learns us by farther discoveries of the divine light to be led into the understanding of the mysteries couched under them. Therefore he doth not so much insist on the happiness of Adam's mind as that of his outward estate. The place appointed for his residence was not an ivory house, or a palace overlaid with gold, but a garden furnished and adorned by nature, not by art: the better we can accommodate ourselves to plain things, the nearer we approach to a state of innocency.

There was a tree of life in the midst of the garden, which was chiefly intended to be a sign and seal to Adam, assuring him of the continuance of life and happiness upon condition of his perseverance in this state of innocence and obedience. Here was also the tree of knowledge of good and evil, so called because there was an express revelation of the will of God concerning this tree, so that by this he might know more good and evil, or because in the event it proved to give Adam an experimental knowledge of good by the loss of it, and of evil by the sense of it. As the covenant of grace hath in it not only believe and be saved, but also believe not and be damned; so the covenant of innocency had not only do this and live, which was sealed and confirmed by the tree of life, but fail and die, of which he was assured by this other tree; so that in these trees Adam had set before him the good and evil.

CHAP. III.

18 ¶ And the Lord God said, *It is not* good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought *them* unto Adam to see what he would call them; and whatsoever Adam called every living creature that *was* the name thereof.

20 And Adam gave names to all cattie, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 ¶ And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, *This is now* bone of my bones, and flesh of my flesh: she shall be called woman: because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

the blessing and the curse. Paradise itself was not a place of exemption from work: secular employments will very well consist with a state of innocency and a life of communion with God. The sons and heirs of heaven, while they are in this world, have something to do about this earth, which must have its share of their time and thoughts, and if they do it with an eye to God, are as truly serving him in it as when they are upon their knees.

16. Here is a confirmation of Adam's happiness in that grant, of every tree of the garden thou mayest freely eat; for the tree of life being put in the midst of the garden, doubtless God had an eye to that, especially in this grant, and therefore when upon his revolt this grant is recalled, no notice is taken of any other tree of the garden as prohibited to him, but only the tree of life, which it is said he might have eaten and lived for ever. Thus on condition of perfect personal obedience he was sure of paradise to him and his heir for ever.

17. Adam in innocency was awed with a threatening; if he then needed this hedge much more do we now.

It was proper to try Adam's obedience by such a command as this, because the reason of it is fetched purely from the will of the law maker. Adam had an aversion to that which was evil of itself, and therefore he is tried in a thing which was evil only because it was forbidden. This prohibition checked both his appetite towards sensual delights, and his ambition of curious knowledge: that his body might be ruled by his soul, and his soul by his God.

18. In our best state in this world we need each other's help; the eye cannot say to the hand, I have no need of thee.

19, 20. God gave names to the day and night, to the firmament, to the earth and seas, and he called the stars by their names, to show that he was the supreme Lord of these: but he gave Adam leave to name the beasts and fowl as their subordinate lord; for having made him in his own image, he put some of his honour upon him.

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25 And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

More particularly we have here, I. The innocent tempted, 1-5. II. The tempted transgressing, 6, 7, 8. III. Transgressors arraigned, 9, 10. IV. Upon their arraignment convicted, 11-13. V. Upon their conviction sentenced, 14-19. VI. After sentence reprieved, 20, 21. VII. Notwithstanding their reprieve execution in part done, 22, ad fin.

NOW the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil.

21-24. The making of the woman took place on the sixth day, as did also the placing Adam in paradise, though here mentioned after an account of the seventh day's rest; but what is said in general, chap. i. 27, is more distinctly related here. Adam was first formed, then Eve, 1 Tim. ii. 13: she was made of the man and for the man, 1 Cor. ii. 8, 9; all which are urged there as reasons for the humility and silence of the sex in general; and particularly the subjection and reverence which wives owe to their husbands; but man being made last of the creatures, as the most excellent of all, Eve's being made after Adam, and out of him, puts an honour on that sex as the glory of the man. If man be the head, she is the crown, a crown to her husband, the crown of the visible creation.

The sabbath and marriage were two ordinances instituted in innocency, the former for the preservation of the church, the latter for the preservation of mankind. A man must leave all his relations to cleave to his wife. To whom can we be more firmly related than to the father that begot us, and the mother that bare us? yet the son must quit them to be joined to his wife, and the daughter forget them to cleave to her husband. How dear ought the affection to be between husband and wife, such as there is to our own bodies. They two are one flesh, let them then be one soul.

25. Our first parents needed no clothes for defence against cold or heat; for neither could be hurt one to them: they needed none for ornament; Solomon in all his glory was not arrayed like one of these: nay, they needed none for decency; they were naked, and had no reason to be ashamed: they that had no sin in their consciences, might well have no shame in their faces.

CHAP. III. 1-5. The tempter was the devil, in the shape and likeness of a serpent. The devil and Satan is the old serpent, a malignant spirit; by contrastation made of light, and an immediate attendant on Gods throne; but by resemblance in a state from his first state, and a rebellion against Gods throne and dignity. Malitudes of them fill the world that attract our first parents was surely the prince of the devils, the leader in rebellion. Whether

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6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her : and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked : and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day ; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 ¶ And the Lord God called unto Adam, and said unto him, Where *art* thou ?

it was only the visible shape and appearance of a serpent, as some think those were, of which we read, Exod. vii. 12 ; or, whether it was a real living serpent that was now acted and possessed by the devil is not certain ; by God's permission it might be either. The person tempted was the woman : it was the devil's subtlety to assault the weakest vessel with his temptation ; though perfect in her kind, yet we may suppose inferior to Adam in knowledge and presence of mind. Satan tempted Eve, that by her he might tempt Adam ; so he tempted Job by his wife, and Christ by Peter. It is his policy to send temptations by unsuspected hands, and theirs that have most interest in us, and influence upon us. The two greatest instances we have of the wiles of Satan were in his tempting the two Adams here and Matthew iv. What he spake to them, of whom he had no hold by any corruption in them, he spake in us by our deceitful hearts, and their carnal reasonings, which makes his assaults on us less discernable, but not less dangerous. That which the devil aimed at was to persuade Eve to eat forbidden fruit, and to do this he took the same method he doth still. He first questions whether it were a sin to eat of this tree, and whether the fruit of it was forbidden : Yea, hath God said, Ye shall not eat : It is the subtlety of Satan to blemish the reputation of the divine law as uncertain, or unreasonable, and so to draw people to sin ; and it is therefore our wisdom to keep up a firm belief of, and high respect for the command of God.

Secondly, he denies that there was any danger in it ; though it might be transgressing of a precept, yet it would not be the incurring of a penalty, Ye shall not surely die : thus he still deceives sinners into their own ruin : he tells them though they sin they shall not die, and gains credit rather than God, who tells them that the wages of sin is death.

Thirdly, he promiseth them advantage by it. He insinuates to them the great improvements they would make by eating this fruit : and he suits the temptation to the pure state they were now in, proposing to them not only carnal pleasures, but intellectual delights. You shall be as gods, mighty gods, not only omniscient, but omnipotent too ; or, you shall be as God himself ; you shall be sovereigns, not subjects ; self-sufficient, and no longer depending. An absurd suggestion, as if creatures of yesterday could be like their Creator that was from eternity. He insinuates to them that God had no good design upon them in forbidding them this fruit : as if he durst not let them eat this tree, because then they would know their strength, and would no longer continue in an inferior state ; or as if he grudged them the honour and happiness which their eating of that tree would prefer them to. Thus still the devil draws people into his interest, by suggesting to them vain thoughts of God, and false hopes of advantage by sin. Let us therefore in opposition to him always think well of God as the most good, and think of sin as the worst of evils. Thus let us resist the devil, and he will flee from us.

9. 2. A great deal of sin enters in at the eye. The eye affects

10 And he said, I heard thy voice in the garden ; and I was afraid, because I *was* naked : and I hid myself.

11 And he said, Who told thee that thou *wast* naked ? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat ?

12 And the man said, The woman, whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this *that* thou hast done ? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this thou *art* cursed above all cattle, and above every

the heart with guilt as well as grief. When she looked perhaps she did not intend to take, or when she took, not to eat, but it ended in that. The way of sin is downhill, a man cannot stop himself when he will ; the beginning of it is like the breaking forth of water, it is hard to say, hitherto shalt thou come and no farther. Adam also did eat, and what great harm in that, say the corrupt reasonings of a vain mind. Why, there was in it the unbelief of God's word, and confidence in the devil's ; discontent with his present state, pride in his own merits, and an ambition of the honour that comes not from God : envy at God's perfections, and indulgence of the appetites of the body. But the greatest aggravation of his sin was that he involved all his posterity in sin and ruin by it. Sin sooner or later will have shame, either shame of true repentance, which ends in glory, or that shame and everlasting contempt with which the wicked will arise at that great day : sin is a reproach to any people. Fear seized them immediately upon their eating the forbidden fruit. God was become a terror to them, and then no wonder if they were become a terror to themselves, and full of confusion. All that amazing fear of God's appearances, the accusations of conscience, the approaches of trouble, the assaults of inferior creatures, and the arrests of death, which are common among men, is the effect of sin. Adam and Eve that were partners in sin were sharers in the shame, for that attended it ; and though hand joined in hand could not animate one another, miserable comforters they were become to each other.

9, 10. The enquiry of God after Adam may be looked upon as a gracious pursuit in order to his recovery : this lost sheep had wandered endlessly if the good shepherd had not sought after him to bring him back, and in order to that minded him he was where he could not be either easy or happy. Adam gave a trembling answer to this question, I heard thy voice in the garden, and I was afraid ! He doth not own his guilt, yet he in effect confesseth it by owning his shame and fear. He was afraid because he was naked. We have reason to be afraid of approaching God, if we be not clothed in the righteousness of Christ ; let us therefore put on Christ, and then draw near with humble boldness.

11, 12. The offenders could not justify what they had done, but they endeavoured to palliate it. Adam lays the blame on his wife ; a frivolous excuse : it was no hard matter to determine whether he was to be ruled by God or his wife. Learn hence never to be brought to sin by that which will not bring us off in judgment, nor ever displease God to please the best friend we have in the world. Eve lays the blame on the serpent ; but though Satan's subtlety draws us unto sin, yet it will not justify us in sin. Let it not therefore lessen our sorrow and humiliation for sin, that we are beguiled into it, but let it rather increase our self-indignation that we should suffer ourselves to be beguiled by a known cheat and a sworn enemy.

14, 15. The sentence passed upon the tempter may be considered, first, as lighting on the serpent, the brute creature which

beast of the field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception : in sorrow thou shalt bring forth children ; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, *Thou* shalt not eat of it, cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life.

18 Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve ; because she was the mother of all living.

21 ¶ Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.

22 ¶ And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever ;

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man : and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Satan made use of, which was as the rest made for the service of man, but was now abused to his curse ; therefore, to testify a displeasure against sin, or a jealousy for the injured honour of Adam and Eve, God fastens a curse upon the serpent, and makes it groan being burdened.

Secondly, This sentence may be considered as levelled at the devil, who only made use of the serpent as his vehicle in this appearance, but was himself the principal agent. Under the cover of the serpent he is here sentenced to be degraded and accursed of God ; detested and abhorred by all mankind, and destroyed and ruined at last by the great Redeemer. A perpetual quarrel is here commenced between the kingdom of God and the kingdom of the devil among men. It is the fruit of this enmity that there is a continual conflict between grace and corruption in the hearts of God's people, and all the malice of persecutors is the fruit of this enmity, which will continue while there is a godly man on this side heaven, and a wicked man on this side hell.

A promise is here made of Christ as the deliverer of fallen man from the power of Satan. Notice is here given them of the incarnation of Christ ; that he should be the seed of the woman ; of his sufferings and death pointed at in Satan's bruising his heel, that is, his human nature, and the victory he thereby obtained over Satan. By his death he gave a fatal and incurable blow to the devil's kingdom, a wound to the head of this beast that can never be healed.

16. Sin brought sorrow into the world : had we known no guilt, we should have known no grief. The pangs of child-bearing, which are great to a proverb, are the effects of sin ; every pang, every groan of the travelling woman, speaks aloud the fatal consequences of sin. The whole sex, which by creation was equal with man, is for sin made inferior. This sentence amounts not only to that command, Wives be in subjection to your husbands ; but sin made that duty a punishment which otherwise it would not have been. If men had not sinned, he would have ruled with wisdom and love ; and if the woman had not sinned, she would always have obeyed with humility and meekness ; and then the dominion had been no grievance, but our own sin and folly make our yoke heavy.

17-20. The ground, or earth, is here put for the whole visible creation, which by the sin of man is made subject to vanity, the se-

veral parts of it being not so serviceable to man's comfort as they would have been if he had not sinned. His business before was a constant pleasure ; the garden was dressed without any uneasy labour, and kept without any uneasy care ; but now his labour is a weariness, and wastes his body ; his care is a torment, and afflicts his mind ; his life also is but short ; his body, that part of him which was taken out of the ground, returns to it again. Thus sin brought death into the world. God entrusted Adam with a spark of immortality, which he, by a patient continuance in well doing, might have blown up into everlasting life, but he foolishly blew it out by wilful sin, and now death is the wages of sin, and sin the sting of death. How admirably the satisfaction made by the sufferings of Christ answered the sentence passed on our first parents. Did the curse come in with sin ? Christ was made a curse for us ; died a cursed death, Gal. iii. 13. Did sorrow come in with sin ? He was a man of sorrow and acquainted with grief ; his soul was in agony exceeding sorrowful. Did death come in with sin ? he became obedient unto death. Thus is the plaster as big as the wound. Blessed be God for Jesus Christ.

21. Clothes came in with sin : we should have had no occasion for them either for defence or decency, if sin had not made us naked to our shame. Little reason therefore we have to be proud of our clothes, which are but the badges of our infamy.

22-24. Sentence being passed upon the offenders, we have here execution in part done upon them immediately : they were justly disgraced before God and the holy angels, by that moral upbraiding of them with the issue of their enterprise. Behold the man is become as one of us to know good and evil. They were justly discarded and shut out of paradise, which was a part of the sentence implied in that, thou shalt eat the herb of the field. The way to the tree of life was shut up, that way that he was first put into, the way of spotless innocency. It was henceforward vain for him and his to expect righteousness, life, and happiness by virtue of the first covenant ; for it was irreparably broken, and could never be pleaded, nor any benefit taken by it : God revealed this to Adam, not to drive him to despair, but to obligate him to look for life and happiness in the promised seed : by which the flaming sword is removed, and a new and living way into the holiest, consecrated and laid open for us.

CHAP. IV.

We have here, I. The birth, name, and callings of Cain and Abel, 1, 2. II. Their religion and different success in it, 3, 4, and part of 5. III. Cain's anger at God, and the reproof of him for that anger, 5-7. IV. Cain's murder of his brother, and the process against him for that murder. The murder committed, 8; his arraignment and plea, 9; his conviction, 10; the sentence passed on him, 11, 12; his complaint against the sentence, 13, 14; the ratification of the sentence, 15; the execution of the sentence, 15, 16. V. The posterity of Cain, 17-24. VI. The birth of another son and grandson to Adam, 25, 26.

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel, And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he

CHAP. IV. 1, 2. Adam and Eve had many sons and daughters, but Cain and Abel seem to be the two eldest. Cain signifies possession; Eve when she bore him, said with great joy and faith, thankfulness and great expectation, I have gotten a man from the Lord! Many suppose that she had a conceit that this son was the promised seed, and therefore she thus triumphed in him; and it may be read, I have gotten a man, the Lord God man. When children are born, who can foresee what they will prove? He that was thought a man, the Lord, or at least a man for the Lord, and for his service, as priest of the family became an enemy to the Lord. Abel signifies vanity: this name is put upon the whole race, Psal. xxxix. 5, Every man at his best estate is Abel, vanity. Their employments were different, that they might trade and exchange with one another as there was occasion. The members of the body politic have need one of another, and mutual love is helped by mutual commerce.

3-5. At some set time Cain and Abel brought to Adam as the priest of the family, each of them an offering to the Lord, for the doing of which we have reason to think there was a divine appointment given to Adam as a token of God's favour to him notwithstanding his apostacy. The religious worship of God is no novel invention, but an ancient institution. Cain was a wicked man under the reigning power of the world and the flesh, and therefore his sacrifice was an abomination to the Lord. But Abel was a righteous man, his heart was upright, and his life was pious, therefore God had respect to his offering as a holy offering. Cain's was only an offering of acknowledgment to the Creator; the meat-offering of the fruit of the ground was no more, and for aught we know, might have been offered in innocency; but Abel brought a sacrifice of atonement, the blood of which was shed in order to remission, thereby owning himself a sinner, deprecating God's wrath, and imploring his mercy in a Mediator. Abel offered in faith, depending on the promise of a Redeemer; Cain did what he did for company, or to save his credit. Cain was wroth with God for making such a difference between his offering and his brother's. It is common for those who have rendered themselves unworthy of God's favour

had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not. *Am I* my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground;

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

by presumptuous sins, to be angry with those who are distinguished by him.

6, 7. To reduce Cain to his right mind again, it is here made evident to him that he had no right to be angry with God, for he had proceeded according to the settled rules of government suited to a state of probation. He sets before men the blessing and the curse, and then renders to them according to their works. If thou hadst done well as thy brother did, thou shouldest have been accepted as he was.

If now thou do well, if thou repent of thy sins, reform thy life, and bring thy sacrifice in a better manner, thou shalt yet be accepted, sin shall be pardoned, and thy happiness restored. See here the effect of a Mediator's interposal between God and man; though we have offended, if we repent and return we shall find mercy. See how early the gospel was preached, and the benefit of it offered even to one of the chief of sinners. But if thou persist in thy wrath, and instead of humbling thyself before God, harden thyself against him, sin lieth at the door. They who are careless and remiss in their devotion to God, expose themselves to the worst temptation, and perhaps the most scandalous sin lies at the door. He shews him that he had no reason to be angry at his brother: unto thee shall be his desire. He shall continue his respect to thee as an elder brother, and thou shalt rule over him as much as ever. God's acceptance of Abel's offering did not transfer the birth-right to him, nor confer upon him that excellency of dignity that is said to belong to it, Gen. xliii. 3.

8. We may see in the murder of Abel the sad effects of sin entering into the world. Adam's eating forbidden fruit seemed but a small sin, but it opened the door to the greatest. Here is a fruit of the enmity which is in the seed of the serpent against the seed of the woman. As Abel stands at the head of the noble army of martyrs: so Cain stands at the head of the ignoble army of persecutors, so early did he that was after the flesh persecute him that was after the spirit. If envy, hatred and malice, be indulged and cherished in the soul, they are in danger of involving men in the horrid guilt of murder itself. He that hates his brother is already a

GENESIS.
Chap. IV. V. 8.



Cain killeth Abel.



13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth : and from thy face shall I be hid ; and I shall be a fugitive and a vagabond in the earth : and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 ¶ And Cain knew his wife ; and she conceived, and bare Enoch : and he builded a city, and called the name of the city after the name of his son, Enoch.

18 And unto Enoch was born Irad : and Irad begat Methusael ; and Methusael be-

gat Methusael ; and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives ; the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal : he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal : he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron : and the sister of Tubalcain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice ; ye wives of Lamech, hearken unto my speech : for I have slain a man unto my wounding, and a young man to my hurt :

24 If Cain be avenged seven-fold, truly Lamech seventy and seven fold.

wants nothing but an opportunity of being a murderer before the world.

9..12. We have here a full account of the trial and condemnation of the first murderer. Civil courts of judicature not being yet erected for this purpose, God himself sits judge, for he is the God to whom vengeance belongeth, and who will be sure to make inquisition for blood, especially the blood of his saints. Cain pleads not guilty, and endeavours to cover a deliberate murder by a deliberate lie. See how sinners' minds are blinded, and their hearts hardened by the deceitfulness of sin ; those are strangely blind that think it possible to conceal their sins from a God that sees all, and those are strangely hardened that think it desirable to conceal them from a God who pardons those only that confess. Murder is a crying sin. Blood calls for blood, the blood of the murdered for the blood of the murderer. It cries in the dying words of Zechariah, the Lord look upon it and require it ; or those of the souls under the altar, how long, Lord, holy and true ? The patient sufferer cried for pardon, Father forgive them ; but their blood cries for vengeance. Cain was cursed from the earth. It is a curse upon his enjoyments, and particularly upon his calling, when thou tillest the ground it shall not henceforth yield unto thee her strength. Settlement on the earth is denied him ; a fugitive and a vagabond shalt thou be in the earth. By this he was condemned to perpetual disgrace and reproach among men, as well as to perpetual disquietment and horror in his own mind. There is not a more restless fugitive upon earth than he that is continually pursued by his own guilt, nor a viler vagabond than he that is at the beck of his own lusts.

13, 14. Cain complains of his sentence as hard and severe. Some make him speak the language of despair, and read it, Mine iniquity is greater than that it might be forgiven ; but Cain seems rather to speak the language of magnification, my punishment is greater than I can bear : instead of justifying God in the sentence he condemns him : not accepting the punishment of his iniquity, but quarrelling with it ; To justify this complaint he descants upon the sentence : he sees himself excluded by it from the favour of his God, expelled from the comforts of this life, cut off from the church, and exposed to the hatred and ill-will of all mankind. Wherever he wanders he thinks himself in peril of his life. There were none alive but his near relations, yet even of them he is justly afraid, who had himself been so barbarous to his own brother.

15. Cain is protected in wrath. Had he been slain presently he had been forgotten, but now he lives a more fearful and lasting monument of God's justice. The Lord set a mark upon Cain to distinguish him from the rest of mankind, and to notify that this is the man that murdered his brother, whom nobody must hurt, but everybody must hoot at.

16. Cain tamely submitted to that part of his sentence by which he was hid from God's face ; but endeavoured to confront that part by which he was made a fugitive and vagabond. He went and dwelt on the east of Eden, somewhere distant from the place where Adam and his religious family resided, distinguishing himself and his accursed generation from the holy seed. But his attempt to settle was in vain, for the land he dwelt in was to him the land of Nod, i. e. of shaking or trembling, because of the continual restlessness and uneasiness of his own spirit. Those that depart from God cannot find rest any where else.

17. He builded a city in token of a fixed separation from the church of God, to which he had no thoughts of returning. This city was to be the head quarters of the apostacy.

18. The names of his posterity are but just mentioned, not as those of the holy seed, chap. v. where we have three verses concerning each, whereas here we have three or four in one verse. They are numbered in haste, as not valued in comparison with God's chosen.

19..22. It was one of the degenerate race of Cain that first transgressed that original law of marriage, that two only should be one flesh. Hitherto one man had but one wife at a time, but Lamech took two. Though he sinned in marrying two wives, yet he was blessed with children by both, and those such as lived to be famous in their generation, not for their piety but for their ingenuity. They were not only themselves men of business, but men eminent for the invention or taste in the improvement of some useful arts. Those that are destitute of the knowledge of God, yet may be endued with many excellent accomplishments. Common arts are given to bad men, while God cherishes to himself the foolish things of the world.

23, 24. Lamech owns himself a man of a fierce and cruel disposition, that would slay all that stood in the way, be it a man, or a young man ; nay, though he himself were in danger to be wounded or hurt in the fray. He presumes on God's protection in his wicked way. He had heard that Cain should be avenged seven-fold, i. e.

25 ¶ And Adam knew his wife again : and she bare a son, and called his name Seth. For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son ; and he called his name Enos : then began men to call upon the name of the LORD.

CHAP. V.

We have here an account, I. Concerning Adam, 1..5. II. Seth, 6..8. III. Enos, 9..11. IV. Cainan, 12..14. V. Mahalaleel, 15..17. VI. Jared, 18..20. VII. Enoch, 21..24. VIII. Methuselah, 25..27. IX. Lamech and his son Noah, 28, ad fin.

THIS is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him ;

2 Male and female created he them, and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth.

4 And the days of Adam, after he had begotten Seth, were eight hundred years ; and he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years : and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived, after he begat Enos,

that if any man dared to kill Cain he should be severely punished ; and hence he infers, that if any one should kill him for the murder he had committed, God would much more avenge his death ; as if the special care God took of the life of Cain were designed for a protection to all murderers.

25, 26. Adam and Eve saw another seed instead of Abel. This son, by a prophetic spirit, they called Seth, that is, settled or fixed, because in his seed mankind should continue to the end of time, and from him the Messiah should descend. To Seth was born a son, called Enos, which is that general name for all men, which speaks the frailty and misery of man's state.

God gave our first parents to see the revival of religion in their family. Now men began to worship God, not only in their closets and families, but in public and solemn assemblies. The worshippers of God began to distinguish themselves, so the margin reads it, then began men to be called by the name of the Lord, or to call themselves by it. Now began the distinction between professors and profane, which has been kept up ever since, and will be while the world stands.

CHAP. V. 1..5. The first words of this chapter are the title or argument of the whole chapter, it is the book of the generations of Adam, the catalogue of his posterity, not of all, but only of the holy seed of whom as concerning the flesh Christ came. The genealogy begins with Adam himself : here is first a brief rehearsal of what was before at large related concerning the creation of man : this is what we need frequently to hear of, and carefully acquaint ourselves with.

eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years : and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years ; and he died.

15 And Mahalaleel lived sixty and five years, and begat Jared.

16 And Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years : and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters.

Secondly, the birth of his son Seth : he was born in the 130th year of Adam's life : and probably the murder of Abel was not long before. Many other sons and daughters were born to Adam besides Cain and Abel, before this, but no notice is taken of them, because an honourable mention must be made of his name only in whose loins Christ and the church were. Adam was made in the image of God ; but when he was fallen he begat a son in his own image, sinful, frail, and miserable like himself ; not only a man like himself, consisting of body and soul, but a sinner like himself, guilty, degenerate, and corrupt. Even the man after God's own heart was himself conceived and born in sin, Psal. li. 5. Adam lived 930 years, and then he died, according to the sentence passed upon him, to dust thou shalt return. Though he did not die in the day he ate forbidden fruit, yet in that very day he became mortal, then he began to die : he was not only like a criminal sentenced, but as one already crucified, that dies by degrees.

6..20. We have all that the Holy Ghost thought fit to leave upon record concerning five of the patriarchs before the flood : Seth, Enos, Cainan, Mahalaleel, and Jared. Their life is reckoned by days, which intimates the shortness of life at the longest, and the quick revolution of our time upon earth. That which is especially observable is, that they all lived very long ; not one of them died till he had seen the revolution of almost eight hundred years, and some of them much longer ; a great while for an immortal soul to be imprisoned in a house of clay. The present life surely was not to them a burden as it is now, else they would have been weary of it : nor was the future life so clearly revealed as it is now, else they

20 And all the days of Jared were nine hundred sixty and two years; and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah.

22 And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he was not: for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son;

29 And he called his name Noah, saying This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

30 And Lamech lived, after he begat

Noah, five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years; and he died.

32 And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

CHAP. VI

Wherein we have, I. The abounding iniquity of that wicked world, 1. 5, and 11, 12. II. The righteous God's just resentment of that abounding iniquity, and his holy resolution to punish it, 6, 7. III. The special favour of God to his servant Noah, first, in the character given of him, 8, 9, 10: second, in the communication of God's purpose to him, 13..17: third, in the directions he gave him to make an ark for his own safety, 14..16: fourth, in employing him for the preservation of the rest of the creatures, 18..21. IV. Noah's obedience to the instructions given him, 22

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years

would have been impatient to remove it. Some natural causes may be assigned for their long life in those first ages of the world: it is probable the earth was more fruitful, its products more strengthening, the air more healthful, and the influences of the heavenly bodies more benign before the flood than after. It must however be chiefly resolved into the power and providence of God: he prolonged their lives both for the more speedy replenishing the earth, and for the more effectual preservation of the knowledge of God and religion then, when there was no written word, but tradition was the channel of its conveyance.

21..24. It is but little that is recorded concerning Enoch, but enough to make his name greater than that of Noah who had a city called by his name. He walked with God. To walk with God is to set God always before us, and to act as those that are always under his eye; it is to live a life of communion with God, to make his word our rule, and his glory the end of our actions; it is to comply with his will, and concur with his designs, and to be workers together with him; it is to be followers of God as dear children. Enoch, it should seem, was a priest of the Most High God, and as Noah he was a preacher of righteousness, and prophesied of Christ's second coming, Jude v. 14. As he did not live like the rest so he did not die like the rest, he was not, for God took him, that is, as it is explained, Heb. xi. 5, he was translated that he should not see death, and was not found because God had translated him. God took him, body and soul, to himself in the heavenly paradise, by the ministry of angels as he afterwards took Elijah. He was changed as those saints shall be that will be found alive at Christ's second coming. Enoch's translation was not only an evidence to faith of the reality of a future state, and of the possibility of the bodies existing in glory in that state; but it was encouragement to the hope of all that walk with God, that they shall be for ever with him; signal piety shall be crowned with signal honour.

25..27. Methuselah lived nine hundred sixty and nine years, and yet he died. The longest liver must die at last. None can

challenge life by long prescription, nor make that a plea against the arrests of death.

28..32. Noah signifies rest. His parents gave him that name with a prospect of his being a more than ordinary blessing to his generation. Very probably there were some prophecies that went before of him as a person that should be wonderfully serviceable to his generation, which they so understood as to conclude that he was the promised seed, the Messiah that should come. The children of Noah were Shem, Ham, and Japheth. It should seem that Japheth was the eldest, chap. x. 21: but Shem is put first because on him the covenant was entailed, as appears by Gen. xi. 26, where God is called the Lord God of Shem. To whom it is probable the birth-right was given; and from him it is certain both Christ the head, and the church the body, were to descend; so that in putting Shem first, Christ was in effect put first, who in all things must have the pre-eminence.

CHAP. VI. 1, 2. We have here an account of two things which occasioned the wickedness of the old world, first, the increase of mankind; this was the effect of the blessing, Gen. 1. 28, and yet man's corruption so abused the blessing that it turned into a curse. When the wicked are multiplied transgression increaseth, Prov. xxix. 10. Second, mixed marriages. The sons of God, i. e. the professors of religion, married the daughters of men, i. e. those that were profane and strangers to God and godliness. The posterity of Seth did not keep by themselves, but intermingled themselves with the excommunicated race of Cain. Professors of religion in marrying both themselves and their children should be careful to keep within the bounds of their profession. The bad will sooner debauch the good, than the good reform the bad.

3. The spirit then strove by Noah's preaching, and by inward checks, but it was in vain with the greater part of men, therefore, saith God, he shall not always strive. The corrupt nature and the inclination of the soul towards the flesh, opposed the spirit's strivings, and rendered them ineffectual. A reprieve was granted not

4 There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men, which *were* of old men of renown.

5 And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: Noah was a just man, *and* perfect in his generations, *and* Noah walked with God,

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth was also corrupt before God: and the earth was filled with violence.

withstanding yet his days shall be an hundred and twenty years; so long will I defer the judgment they deserve, and give them space to prevent it by their repentance and reformation. The time of God's patience towards provoking sinners is sometimes long, but always limited: Reprieves are not pardons.

4, 5. When the sons of God had matched with the daughters of men, though it was very displeasing to God, yet he did not presently cut them off, but waited to see what the product of these marriages would be, and which side the children would take after; and it proved as it generally doth, that they took after the worst side. They were giants and men of renown; they became too hard for all about them, and carried all before them by their great bulk and great name. The evidence produced against them was incontestable; God saw it, and that is instead of a thousand witnesses. God observed not only the streams of sin that flowed in men's lives, but also the fountain of sin that was in men's hearts. The heart was nought, the principles were corrupt, and the dispositions evil. It was bad indeed, for it was only evil, continually evil, and every imagination was so.

6, 7. The expressions here used are after the manner of men, and must be understood so as not to reflect on the honour of God's immutability or his felicity. It doth not speak any passion or unsteadiness in God, nothing can create disturbance in the eternal mind, but it speaks his displeasure against sin and sinners; against sin as odious to his holiness, and against sinners as obnoxious to his justice. It doth not speak any change of God's mind, for he is of one mind, and who can turn him? but it speaks a change in his way. When God made man upright he rested and was refreshed; but now man was apostatized, he could do no otherwise than shew himself displeased, so that the change was in man, not in God. When God repented that he had made man, he resolved to destroy man. The original word is very significant, I will wipe off man from the earth: (so some) as dirt is wiped off from a place that should be clean, and is thrown to the dunghill; or I will blot out man from the earth; (so others) as these lines *owe* blots out of a book which displeases

12 And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven: *and* every thing that is in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark,

the author, or as the name of a citizen is blotted out of the rolls of the freemen when he is dead or disfranchised.

8. When God was displeased with the rest of the world, he favoured Noah: this vindicates God's justice in his displeasure against the world, and shews that he had strictly examined the character of every person in it before he pronounced it universally corrupt; for there being but one good man, he found him out and smiled upon him. It also magnified his grace towards Noah, that he was made a vessel of God's mercy, when all mankind besides were become the generation of his wrath.

9. When the rest of the world was corrupt, Noah kept his integrity: He was a just man, justified before God by faith in the promised seed, for he was an heir of the righteousness which is by faith, Heb. xi. 7. He was perfect, not with a sinless perfection, but a perfection of sincerity. He walked with God as Enoch had done before him; he was not only honest but devout. Thus he was, and thus he did in his generation, that degenerate age in which his lot was cast. It is easy to be religious when religion is in fashion, but it is an evidence of strong faith to swim against a stream to heaven, and to appear for God when no one else appears for him.

11, 12. All kinds of sin were now to be found among men: for the earth was corrupt before God; i. e. in the matters of his worship: and it was also filled with violence and injustice towards men. It was not some particular nations or cities that were thus wicked, but the whole world of mankind was so, there was none that did good, no not one besides Noah.

13-21. God here makes Noah the man of his counsel, communicating to him his purpose to destroy the wicked world by water. He first told Noah in general that he would destroy the world, and afterward told him particularly that he would by a flood of waters. Observe the manner of expression, I, even I, do bring a flood: it speaks the certainty of the judgment, and its tendency to God's glory and the honour of his justice. Thus he will be magnified and exalted in the earth, and all the world shall know that he is the God to whom vengeance belongs. God makes Noah the

CHAP. VII.

thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every sort, shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

CHAP. VII.

We have in this chapter, I. God's gracious call to Noah to come into the ark, 1; and to bring the creatures that were to be preserved with him, 2, 3, in consideration of the deluge at hand, 4. II. Noah's obedience to this heavenly vision, 5; when he was 600 years old he came with his family into the ark, 6, 7; and brought the creatures with him, 8, 9; an account of which is repeated, 13-16, to which is added God's care to shut him in. III. The coming of the deluge, 10; the causes, 11, 12; and prevalency of it, 17-20. IV. The dreadful desolations made by the deluge, 21-23. V. The continuance of it in full sea before it began to ebb 150 days, 24.

AND the LORD said unto Noah, Come thou, and all thy house, into the ark;

man of his covenant, but with thee will I establish my covenant. The covenant of providence, that the course of nature should be continued to the end of time, notwithstanding the interruption the flood would give it; and the covenant of grace, that God would be to him a God, and that out of his seed God would take to himself a people.

God makes Noah a monument of sparing mercy by putting him in a way to secure himself in the approaching deluge, that he might not perish with the rest of the world; I will destroy them, saith God, with the earth, but make thee an ark. God could have secured Noah by the ministration of angels, without putting him to any care or trouble, but he chose to employ him in making that which was to be the means of his preservation for the trial of his faith and obedience. God here makes Noah a great blessing to the world, and an eminent type of the Messiah. This was a great honour put upon him, that not only in him the race of mankind should be kept up, and that from him should proceed a new world, the church, the soul of that world, and Messiah the head of that church; but that he should be instrumental to preserve the inferior creatures, and so mankind should in him acquire a new title to them and their service. Herein also he was a type of Christ, to whom it is owing that the world stands, by whom all things consist, and who preserves mankind from being totally cut off and ruined by sin; in him the holy seed is saved alive, and the creation rescued from the vanity under which it groans.

22. Noah's care and diligence in building the ark may be considered as an effect of his faith in the word of God, as an act of obedience to the command of God, and an instance of wisdom in himself thus to provide for his own safety, and as intended for warning to a careless world. It was a fair warning of the deluge coming, every blow of his axes and hammers was a call to repentance, a call to them to prepare arks too, but since he, if he could not convince the world, by it he condemned the world, Heb. xi. 7.

CHAP. VII. 1-3. The call of Noah is like that of a tender

for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female: to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

father to his children to come into the house when he sees a storm coming; Come thou and all thy house, that small family that thou hast, into the ark. Noah had taken great pains to build an ark, and now he himself with his wife and family were preserved alive in it. What we do in obedience to the command of God in faith, we ourselves shall certainly have the comfort of first or last. The reason for this invitation is a very honourable testimony to Noah's integrity; For thee have I seen righteous before me in this generation. Those that keep themselves pure in times of common iniquity, God will keep safe in times of common calamity.

Necessary orders were given concerning the brute creation. Even unclean beasts were preserved alive in the ark, for God's tender mercies are over all his works. Yet more of the clean were preserved than of the unclean, because the clean were most for the service of man, as well for sacrifices to God, and therefore in honour to him more of them were preserved, three couple for-breed, and the odd seventh for sacrifice.

4. While Noah told them of the judgment at a distance, they were tempted to put off their repentance, because the vision was for a great while to come; but now he is ordered to tell them that they have but one week more to turn themselves in, one Sabbath more to improve, to see if that would at last awaken them to consider the things that belonged to their peace, which otherwise would soon be hid from their eyes. But it is common for those that have been careless of their souls during the years of their health, when they looked upon death at a distance, to be as careless during the days, the seven days, of their sickness, when they see it approaching, their hearts being hardened by the deceitfulness of sin.

5, 10. As Noah had prepared the ark by faith, in the warning given, that the flood would come, so he went into it by trust, in this warning that it would come quickly; though probably he did not see that the second cause had yet begun to work. He took all his family along with him, his wife, his sons, and his sons' wives, O servants, though men were reduced to so small a number, and it

10 ¶ And it came to pass, after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark :

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him : and the LORD shut him in.

would be very desirable to have the world speedily re-peopled, yet Noah's sons had each but one wife, which strengthens the argument against having many wives. The brute creatures readily went in with him : the same hand that brought them to Adam to be named, brought them to Noah to be preserved. The ox now knows his owner, and the ass his protector's crib ; nay, even the wildest creatures fled to it, but man was become more brutish than the brutes themselves, and did not know, did not consider, Isa. i. 3.

11, 12. The date of this great event is carefully recorded for the greater certainty of the story. It was in the six hundredth year of Noah's life, which by computation appears to be 1656 years from the creation. It was in the second month, the seventeenth day of the month, which is reckoned to be about the beginning of November ; so that Noah had a harvest just before, from which to victual his ark. In the self-same day that Noah was fixed in the ark, the inundation began. Desolating judgments come not till God has provided for the security of his own people. We find, Rev. vii. 3, the winds are held till the servants of God are sealed : the fountains of the great deep are broken up. Perhaps there preceded no new creation of water : what were already made to be in the common course of providence blessings to the earth, were now by an extraordinary act of divine power made the ruin of it. The windows of heaven were opened, and the waters that were above the firmament, were poured out upon the world. It rained without intermission or abatement forty days and forty nights, and that upon the whole earth at once, and not as sometimes upon one city and not upon another. It is impossible to escape the righteous judgments of God when they come against sinners with a commission, for God can arm both heaven and earth against them.

13-16. Here is repeated what was related before of Noah's entrance into the ark with his family and the creatures that were marked for preservation. All enmities between the creatures ceased, for the wolf and the lamb lay down together, and the lion did eat straw like the ox ; yet when this occasion was over the restraint was taken off, and they were still of the same kind as ever, the ark did not alter their constitution. Hypocrites in the church that

17 ¶ And the flood was forty days upon the earth ; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth ; and all the high hills that were under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail : and the mountains were covered.

21 ¶ And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man :

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark.

externally conform to the laws of that ark may yet be unchanged, and then it will appear at one time or other what kind they are after. That which is here remarkably added, is, that the Lord shut him in. God shut the door to secure and keep him safe in the ark, and to exclude all others, and keep them for ever out. Thus those that by faith come into Christ the ark, shall by the power of God be shut in, and kept as in a strong hold, and thus the door of mercy will shortly be shut against those that make light of it.

17-20. The profane world, who believed not that the flood would come, probably when it came, flattered themselves that it would soon abate ; but still it increased, it prevailed. When the water thus increased, Noah's ark was lifted up above the face of the waters, when all other buildings were demolished by the waters and buried under them, the ark alone subsisted. That which to unbelievers is the savour of death unto death, is to the faithful the savour of life unto life.

21-24. All the cattle, fowl, and creeping things died, except the few that were in the ark : and why so ? man only had done wickedly, and justly is God's hand against him, but these sheep what have they done ? I answer, we are sure God did them no wrong : he is the sovereign Lord of all life, for he is the sole Fountain and Author of it. He that made them might unmake them, and who shall say unto him, What doest thou ? It was an instance of God's wisdom. As the creatures were made for man when he was made, so they were multiplied for him when he was multiplied ; and therefore now mankind was reduced to so small a number, it was fit the beasts should proportionably be reduced, otherwise they would have had the dominion, and the remnant of mankind that was left would have been overpowered by them.

All the men, women, and children, that were in the world, except what were in the ark, died. Perhaps they were as many as are now upon the face of the earth, if not more. We may easily imagine what consternation seized on them when they saw themselves surrounded. Our Saviour tells us that till the very day that the flood came they were eating and drinking, Luke xvii. 27, crying peace, peace to themselves ; deaf and blind to all divine warn-

24 ¶ And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

We have here, I. The earth made anew by the recess of the waters: and the appearing of the dry land now a second time. First, the increase of the waters is stayed, 1, 2: second, they begin sensibly to abate, 3: third, after sixteen days ebbing the ark rests, 4: fourth, after sixty days ebbing the tops of the mountains appear, 5: fifth, twenty days before the mountains appeared, Noah began to send out a raven and a dove to gain intelligence, 6, 12: and sixth, two months after the appearing of the tops of the mountains the waters were gone, and the earth was dry, 13: though not dried so as to be fit for man till almost two months after, 14. II. Man placed anew upon the earth: in which, first, Noah's departure out of the ark, 15, 19: second, his sacrifice of praise that he offered to God upon his enlargement, 20: third, God's acceptance of his sacrifice, and the promise he made thereupon not to drown the world again, 21, 22.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained:

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth month,

ings: in this posture death surprised them. We may suppose they tried all means possible for their preservation, but all in vain. Those that are not found in Christ the ark are certainly undone, undone for ever. Noah only remained alive, and they that were with him in the ark. We have reason to think that while the long-suffering waited, Noah not only preached to, but prayed for, that wicked world, but his prayers returned into his own bosom, and were answered only in his own escape, which is plainly referred to, Ezekiel xiv. 14, Noah, Daniel, and Job, shall but deliver their own souls.

CHAP. VIII. L. 3. Here is an act of God's grace: God remembered Noah and every living thing. This is an expression after the manner of men: for not any of his creatures, much less any of his people, are forgotten of God: but the whole race of mankind, except Noah and his family, was now extinguished, and gone into the land of forgetfulness: so that God's remembering Noah was the return of his mercy to mankind, of whom he would not make a full end. It was also an act of God's power over wind and water: he commanded the wind, and said to that, Go, and it went, in order to the carrying off the flood. He commanded the waters, and said to them, Come, and they came. He took away the cause, and then the effect ceased. The waters assuaged, 1, returned from off the earth continually, 3: here they were going and returning, which denotes a gradual departure. The heat of the sun exhaled much, and perhaps the subterraneous caverns soaked in more.

4. The ark rested upon a mountain, whither it was directed, not

on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground:

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark:

11 And the dove came in to him in the evening, and, lo, in her mouth was an olive-leaf plucked off. So Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

13 ¶ And it came to pass, in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

by Noah's prudence, he did not steer it, but by the wise and gracious providence of God, that it might rest the sooner.

6, 12. Though God had told Noah particularly when the flood would come, even to a day, chap. vii. 4, yet he did not give him a particular account at what time it should go away; because the knowledge of the former was necessary to his preparing the ark, but the knowledge of the latter would only serve to gratify his curiosity, and the concealing it from him would be the needful exercise of his faith and patience. He by faith expected his enlargement, and by patience waited for it; yet he was inquisitive concerning it, as one that thought it long to be thus confined. Desires of release out of trouble will very well consist with the sincerity of faith and patience. Noah sent forth a raven through the window of the ark, which went forth, as the Hebrew phrase is, going forth and returning, i. e. flying about and feeding on the carcasses that floated, but returning to the ark for rest: this gave Noah little satisfaction; therefore he sent forth a dove, which returned the first time with no good news, but probably wet and dirty; but the second time she brought an olive leaf in her bill, which appeared to be first plucked off, a plain indication that now the trees, the fruit-trees, began to appear above water. The dove is an emblem of a gracious soul, that finding no rest for his foot, no solid satisfaction in this world, returns to Christ as to its ark, to its Noah. The carnal heart, like the raven, takes up with the world, and feeds on the carrion it finds there.

13, 14. It is a great mercy to see dry ground about us. Noah

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy son's wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him :

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake: for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and sum-

mer and winter, and day and night, shall not cease

CHAP. IX.

There is, I. The covenant of Providence settled with Noah and his sons, v. 1-11. In this covenant God promiseth to take care of their lives, so that, first, they shall replenish the earth, v. 1-11: second, they should be safe from the insults of the brute creatures, which should stand in awe of them, v. 2: third, they should be allowed to eat flesh for the support of their lives; only they must not eat blood, v. 3, 4: and fourth, the world should never be drowned again. II. God requires of them to take care of one another's lives, and of their own, v. 5-6. The seal of that covenant the rainbow, v. 12-17. III. A particular passage of a story concerning Noah and his sons which occasioned some prophecies that related to after-times; first, Noah's sin and shame, v. 20, 21: second, Ham's imprudence and impiety, v. 22: third, the pious modesty of Shem and Japheth, v. 23: fourth, the curse of Canaan, and the blessing of Shem and Japheth, v. 25-27: and fifth, the age and death of Noah, v. 28, 29.

AND God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.

2 And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things:

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I

was more sensible of it than we are, for mercies restored are much more affecting than mercies continued.

15-19. As Noah had a command to go into the ark, so how tedious soever his confinement was he would wait for a command to go out of it again. We must in all our ways acknowledge God, and set him before us in all our removes. Though Noah had been now a full year and ten days a prisoner in the ark, yet when he found himself preserved not only for a new life, but for a new world, he saw no reason to complain of his long confinement.

20-22. Hitherto he had done nothing without particular instructions from God. He had a particular call into the ark, and another out of it; but altars and sacrifices being already of divine institution, he did not stay for a particular command to express his thankfulness. Those that have received mercy from God should be forward in returning thanks, and do it not of restraint but willingly. He offered a sacrifice upon his altar of every clean beast, *one*: and of every clean fowl, *one*: the odd seventh that we read of, chap. vii. 2, 3. Though his stock of cattle was small, and that rescued from ruin at a great expence of care and pains, yet he did not grudge to give God his dues out of it. We are not now to express our thankfulness by burnt-offerings, but by the sacrifices of praise, and the sacrifices of righteousness, pious devotions, and a pious conversation.

It was a settled rule in the patriarchal age, if thou doest well, shalt thou not be accepted? Noah was so; God was well pleased with the performance: he smelled a sweet savour, or a savour of rest from it, as it is in the Hebrew. He was well pleased with Noah's pious zeal, and those hoped-for beginnings of the new world; as men are with fragrant smells; though his offering was small it

was according to his ability, and God accepted it. Hereupon he took a resolution never to drown the world again. The reason of this resolve is very surprising, for it seems the same in effect with the reason given for the destruction of the world, chap. vi. 5; because the imagination of man's heart is evil from his youth. But there is this difference, there it is said, the imagination of man's heart is evil continually, i. e. his actual transgressions continually cry against him, here it is said that it is evil from his youth or childhood. He is called a transgressor from the womb, and therefore it is not strange he deals very treacherously. Thus God remembers that he is flesh, corrupt and sinful. God's goodness takes occasion from man's badness to magnify itself the more. While the earth remaineth there shall be summer and winter; not all winter as it had been the last year: day and night; not all night as probably it was while the rain was descending. Here it is plainly intimated that this earth is not to remain for ever; it and all the works that are in it shall be burnt up, and we look for the new heavens and the new earth, when all these things must be dissolved. This is God's covenant of the day and of the night; the stability of which is mentioned for the confirming of our faith in the covenant of grace, which is no less inviolable, Jer. xxxiii. 20. We see God's promises to the creatures made good, and thence may infer that his promises to all believers shall be so.

CHAP. IX. 1-7. We have here the magna charta of this new kingdom of nature, which was now to be erected and incorporated, the former charter being forfeited and seized. The grants of this charter are kind and gracious to men. Here is a grant of lands of vast extent, and a promise of a great increase of men to occupy and enjoy them. God sets the whole earth before them;

require it, and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold I, establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you: from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you,

tells them it is all their own while it remains, to them and to their heirs. He also gives them a blessing, by virtue of which mankind should be both multiplied and perpetuated on the earth; so that though one generation passeth away another should come. The earth should never be again despoiled, but still replenished.

Second, A grant of power over the inferior creatures: he grants a title to them, and a dominion over them, without which a title would avail little. This revives a former grant, Gen. i. 28, with this difference, that man in innocency ruled by love, fallen man rules by fear.

Third, A grant of maintenance and sustenance, 3. Hitherto (most think) man had been confined to feed only upon the products of the earth; but the flood having perhaps washed away much of the virtue of the earth, and so rendered its fruit less nourishing, God now enlarged the grant, and allowed men to eat flesh, which perhaps man would never have thought of, till that God directed him to it.

The precepts and provisos of this charter are no less kind and gracious, and instances of God's good will to man. The precepts here given all concern the life of man. First, man must not prejudice his own life by eating that which is unwholesome. Flesh, with the life thereof, which is the blood thereof, i. e. raw flesh, shall ye not eat as the beasts of prey do. It was necessary to add this limitation to the grant of liberty to eat flesh, lest instead of nourishing their bodies they should destroy them. Second, man must not take away his own life, 5. Your blood of your lives will I require. Our lives are not so our own as that we may quit them at our own pleasure. Third, the beasts must not be suffered to hurt the life of man, at the hand of every beast will I require it: to shew how tender God was of the life of man, he will have the beast put to death that kills a man. Fourth, wilful murderers must be put to death. When God requires the life of a man at the hand of him that took it away unjustly, he cannot render that, and therefore he must render his own in lieu of it, which is the only way left of making restitution. Before the flood, as it should seem by the

and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

story of Cain, God took the punishment of murder into his own hands, but now he committed this punishment to man, to masters of families at first, and afterwards to the heads of countries, who ought to be faithful to the trust God reposed in them. To this law there is a reason annexed, for in the image of God made he man at first: such remains of God's image are still even upon fallen man, as that he who unjustly kills a man defaceth the image of God, and doeth dishonour to him.

8.11. Here is the establishment of God's covenant with the new world. His covenants are made with the covenanters and with their seed, the promise is to them and to their children. Those may be taken into covenant with God, and receive the benefits of it, who are yet incapable of giving their own consent; for this covenant is made with every living creature, every beast of the earth: it was designed to secure the world from another deluge. God had drowned the world once, and still it is as filthy and provoking as ever; and God foresaw the wickedness of it, and yet promised he would never drown it any more, for he deals not with us according to our sins. It is owing to God's goodness and faithfulness, not to any reformation of the world, that it has not been often deluged, and that it is not now so.

12.17. Articles of agreement among men used to be sealed, that the performance of the covenant might be the more sure; God therefore being willing more abundantly to shew the heirs of promise the immutability of his counsels, hath confirmed his covenant by a seal. The seal of his covenant was the rainbow, which it is likely was seen in the clouds before, when second causes concurred, but was never a seal of the covenant till now it was made so by divine institution. As God looks upon the bow that he may remember the covenant, so should we, that we may also be ever mindful of the covenant with faith and thankfulness.

18. 19. The names of Noah's sons are again mentioned as those from whom the whole earth was overspread: by which it appears, that Noah after the flood had no more children: all the world came from these three.

GENESIS.

19 These *are* the three sons of Noah; and of them was the whole earth overspread.

20 ¶ And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the vine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the Lord God of Shem: and Canaan shall be his servant.

27 God shall enlarge Japheth, and he

shall dwell in the tents of Shem, and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

In this chapter we have a brief account, I. Of the posterity of Japheth, 2-5. II. Of the posterity of Ham, 6-20, and in that particular notice is taken from Nimrod, 8, 9. III. Of the posterity of Shem, 21, ad fin.

NOW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth; and unto them were sons born after the flood.

2 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubel, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodaniam.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

20-23. The business Noah applied himself to was that of a husbandman. He planted a vineyard, and when he had gathered his vintage, probably he appointed a day of mirth and feasting in his family, and had his sons and their children about him to rejoice with him in the increase of his house as well as in the increase of his vineyard. At this feast he drank the wine; for who planteth a vineyard, and eateth not of the fruit of it? But he drank too liberally, more than his head or his age could bear; for he was drunk. The fairest copy that ever more man wrote since the fall, has its blots and false strokes. It was said of Noah that he was perfect in his generation, chap. vi. 9: but this shews that it is meant of sincerity, not of a sinless perfection. We have need to be very careful when we use God's good creatures plentifully, lest we use them to excess. Christ's disciples must take heed lest at any time their hearts be overcharged, Luke xxi. 34. The consequence of Noah's sin was shame: he was uncovered in his tent, made naked to his shame. Drunkenness disgraces men, and exposes them to contempt, Heb. ii. 15, 16. Ham saw the nakedness of his father, and told his two brethren. Perhaps Ham had sometimes been himself drunk, and reproved for it by his good father, whom he was therefore pleased to see thus overcome. It is common for those who walk in false ways themselves, to rejoice in the false steps which they sometimes see others make. The pious care of Shem and Japheth to cover their poor father's shame sets us an example of charity with reference to other men's sin and shame. There is a mantle of love to be thrown over the faults of all; besides which there is a robe of reverence to be thrown over the faults of parents and superiors.

24-27. Noah comes to himself: he awoke from his wine. The spirit of prophecy comes upon him, and, like dying Jacob, he tells his sons what should befall them. He pronounces a curse on Canaan the son of Ham, in whom Ham is himself cursed, either because this son of his was now more guilty than the rest, or because the posterity of his son were afterwards to be rooted out of their land to make room for Israel. He entails a blessing on Shem and

Japheth: he calls the Lord the God of Shem: and happy, thrice happy is that people whose God is the Lord. Some think reference is here had to Christ, who was the Lord God that in his human nature should descend from the loins of Shem. He blesseth Japheth, and in him the isles of the Gentiles that were peopled by his seed. God shall enlarge Japheth, and he shall dwell in the tents of Shem. Some make this wholly belong to Japheth, and to speak either his outward prosperity that his seed should be so numerous and victorious that they should be masters of the tents of Shem; or the conversion of the Gentiles, and bringing them into the church, and then we should read it, God shall persuade Japheth, and then being so persuaded, he shall dwell in the tents of Shem. Others divide this between Japheth and Shem, Shem having not been directly blessed; Japheth has the blessing of the earth beneath, God shall enlarge Japheth, enlarge his seed, enlarge his border. Japheth's posterity peopled all Europe, great part of Asia, and perhaps America. Shem hath the blessing of heaven alone, he shall, i. e. God shall dwell in the tents of Shem, i. e. from his loins Christ shall come, and in his seed the church shall be continued.

28, 29. God prolonged the life of Noah to a great age! 950 years, twenty more than Adam's, and but nineteen less than Methuselah's. His long life was a further reward of his signal piety, and a great blessing to the world to which, no doubt, he continued a preacher of righteousness, with this advantage, that now all he preached to were his own children.

CHAP. X. 1-5. Moses begins with Japheth's family, either because he was the eldest, or because that lay most remote from Israel, and therefore he mentions this race very briefly, for it is of the church that the scripture is designed to be the history, and of the nations of the world only as they were some way or other related to Israel. The posterity of Japheth were allotted to the isles of the Gentiles. All places beyond the sea from Judea, are called isles, Jer. xxv. 22, and this directs us to understand that promise, Isa. iv. 2, 4, the isles shall wait for his coming, or the conversion of the Gentiles to the faith of Christ.

6 ¶ And the sons of Ham ; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush ; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha : and the sons of Raamah ; Sheba, and Dedan.

8 And Cush begat Nimrod ; he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD ; wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Ashur, and builded Nineveh, and the city of Rehoboth, and Calah,

12 And Resen, between Nineveh and Calah : the same is a great city.

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgashite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite : and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was

from Sidon, as thou comest to Gerar, unto Gaza ; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem ; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram ; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Selah ; and Selah begat Eber.

25 And unto Eber were born two sons ; the name of one *was* Peleg ; for in his days was the earth divided ; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazermaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab ; all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of

6.14. Nimrod is represented as a great man in his day: he began to be a mighty one in the earth, i.e. whereas those that went before him were content to stand on the same level with their neighbours; and though every man bore rule in his own house, yet no man pretended any further; Nimrod's aspiring mind could not rest with this parity, but he would top his neighbours, and would not only be eminent above them, but lord over them. The spirit of the giants that lived before the flood revived in him, so soon was that tremendous judgment forgotten. Nimrod was a mighty great hunter. Some think he served his country by ridding it of wild beasts, and so insinuated himself into the affections of his neighbours, and got to be their prince. Others think that under pretence of hunting he gathered men under his command, and thus made himself master of his country: he was a great ruler: he laid the foundations of a monarchy, which was afterwards a head of gold and the terror of the mighty. He was also a great builder. Probably he was the architect in the building of Babel, and there began his kingdom; but when his project to rule all the sons of Noah was baffled by the confusion of tongues out of that land, he went forth into Assyria (so the margin reads it, v. 11) and built Nineveh, &c. that having built these cities he might rule over them. Observe in Nimrod the nature of ambition, it is boundless, restless, and daring; it will stick at nothing; Nimrod's name signifies rebellion, which teaches us that tyrants to men are rebels to God.

15.20. The account of the posterity of Canaan, the families and nations that descended from him, and the land they possessed, is more particular than of any other in this chapter, because these were the nations that were to be subdued, before Israel and their land was in process of time to become the holy land, Immanuel's land. The posterity of Canaan were numerous and rich, and very pleasantly seated, and yet Canaan was under a divine curse. Those that are under the curse of God may yet perhaps prosper greatly in this world; for we cannot know love or hatred, the blessing or the curse, by what is before us but by what is within us.

21.32. Shem was the father of all the children of Eber. Abraham and his seed, God's covenant people, not only descended from Eber, but from him were called Hebrews, Gen. xiv. 13. Eber himself we may suppose was a man eminent for religion in a time of general apostacy; and the holy tongue being called the Hebrew it is probable he retained it in his family in the confusion of Babel, as a special token of God's favour to him.

The name of Peleg was given, because about the time of his birth the earth was divided, either when Noah made an orderly distribution of it, as Joshua did of the land of Canaan, or when God in justice divided men by the confusion of tongues. Justly may our sons be called by the same name, for in our days the earth, i.e. the church, is most wretchedly divided.

Noah, after their generations, in their nations and by these were the nations divided in the earth after the flood.

CHAP. XI.

I The dispersion of the sons of men at Babel, 1.9; where we have, first, their presumptuous design to build a city and a tower, 1.4: second, the righteous judgment of God upon them, in disappointing their design, by confounding their languages, and so scattering them, 5.9. II. The pedigree of the sons of God, down to Abraham, 10.26; with a general account of his family, and removal out of his native country, 27, ad fin.

AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 ¶ And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth.

CHAP. XI. 1.4. The close of the foregoing chapter tells us, that by the sons of Noah, or among the sons of Noah, the nations were divided after the flood; they were distinguished into several tribes or colonies, and it was appointed by Noah, or agreed upon among his sons, which way each tribe should steer its course to remove to a greater distance from each other, as the increase of their several companies should require. But the sons of men it should seem were loth to scatter into different places, they contrived to keep together, and were slack to go to take possession of the land which the Lord God of their fathers had given them, Joshua xviii. 3. Their unanimous resolution was, Let us build a city and a tower. Some think they intended hereby to secure themselves against the waters of another flood; but if they had had this in their eye they would have chosen to build upon a mountain rather than upon a plain. But three things it seemed they aimed at in building this tower. First, it seems designed for an affront to God himself; for they would build a tower whose top might reach to heaven, which speaks a defiance of God, or at least a rivalry with him: they will be like the Most High, or come as near to him as possible, not in holiness but in height. Second, they hoped hereby to make them a name: they would do something to be talked of now, and to give posterity to know there had been such men in the world. Rather than die and leave no memorandum behind them they would leave this monument of their pride and folly. Third, they did it to prevent their dispersion, lest we be scattered abroad upon the face of the earth. It was done, saith Josephus, in disobedience to that command, chap. i. Replenish the earth. God orders them to scatter: no, say they, we will not; we will live and die together: in order hereunto, they engage in this vast undertaking: that they might unite in one glorious empire, they resolved to build this city and tower to be the metropolis of their kingdom, and the centre of their unity.

5.9 The Lord came down to see the city; it is an expression after the manner of men; he knew it as clearly and fully as men do that which they come on the place to view. He did not come down merely as a spectator, but as a judge, a prince to look upon these proud men, and abase them, Job xl. 11.14, he suffered them to proceed a good way in their enterprize before he put a stop

5 And the Lord came down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10 ¶ These are the generations of Shem; Shem was an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters.

to it that they might have space to repent, and if they had so much consideration left, might be ashamed of it, and weary of themselves; and if not that their disappointment might be the more shameful, and every one that passed by might laugh at them, saying, These men began to build and were not able to finish; and the works of their hands, from which they promised themselves immortal honour, would turn to their perpetual reproach. God has wise and holy ends in permitting the enemies of his glory to carry on their projects a great way, and to prosper long in their enterprizes. The righteousness of God appears in the considerations upon which he proceeded in this resolution. He considered, first, their oneness as a reason why they must be scattered; behold, the people is one, and they have all one language; and if they continue one much of the earth will be uninhabited, the power of the prince will soon be exorbitant, they will overbalance the church, and the children of men thus incorporated will swallow up the little remnant of God's children, therefore it is decreed they must not be one. See the wisdom and mercy of God in the methods that were taken for the defeating of this enterprize. The mercy of God in moderating the penalty, and not making that proportionable to their offence, for he deals not with us according to our sins. They deserved death, but are only banished or transported; for the patience of God is very great towards a provoking world. The wisdom of God in pitching upon an effectual expedient to stay their proceedings, which was the confounding of their language, that they might not understand one another's speech, nor could they well join hands when their tongues were divided. God who, when he made man, taught him to speak, now made these builders to forget their former language, and speak and understand a new one, which was yet the same to those of the same tribe or family, but not to others. Those of one colony could converse together, but not with those of another. Their building was thus stopped, and the builders were scattered abroad from thence upon the face of the whole earth. The children of men were now finally scattered, and never did nor ever will come all together again, till the great day, when the Son of Man shall sit upon the throne of his glory, and all nations shall be gathered before him, Matt. xxv. 31, 32.

10.26. Here is a genealogy that ends in Abraham the friend

CHAP. XII.

- 12 And Arphaxad lived five and thirty years, and begat Salah.
- 13 And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters.
- 14 And Salah lived thirty years, and begat Eber.
- 15 And Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters.
- 16 And Eber lived four and thirty years, and begat Peleg.
- 17 And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters.
- 18 And Peleg lived thirty years, and begat Rue.
- 19 And Peleg lived, after he begat Rue, two hundred and nine years, and begat sons and daughters.
- 20 And Rue lived two and thirty years, and begat Serug.
- 21 And Rue lived, after he begat Serug, two hundred and seven years, and begat sons and daughters.
- 22 And Serug lived thirty years, and begat Nahor.
- 23 And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.
- 24 And Nahor lived nine and twenty years, and begat Terah.
- 25 And Nahor lived, after he begat Terah,

an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah : Terah begat Abram, Nahor, and Haran ; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives : the name of Abram's wife was Sarai ; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 And Sarai was barren ; she had no child.

31 ¶ And Terah took Abram his son, and Lot the son of Aaron, his son's son, and Sarai his daughter-in-law, his son Abram's wife ; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan : and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years : and Terah died in Haran.

CHAP. XII.

In this chapter we have, I. God's call of Abram to the land of Canaan, 1, 2, 3. II. Abram's obedience to this call, 4, 5. III. His welcome to the land of Canaan, 6-9. IV. His occasional remove to Egypt, with an account of what happened to him there: Abram's flight and fault, 10-13. Sarai's danger and deliverance, 14-20.

of God, and leads further to Christ the promised seed, who was the son of Abram, so that put Gen. v. Gen. xi. and Matt. i. together, and you have such an entire genealogy of Jesus Christ as cannot be produced, for ought I know, concerning any person in the world, out of his line and at such a distance from the fountain head. Nothing is left upon record concerning those of this line but their names and ages, the Holy Ghost seeming to hasten thro' them to the story of Abram. There was an observable, gradual decrease in the years of their lives. Shem reached 600 years, which yet fell short of the age of the patriarchs before the flood, the three next came short of 500, the three next did not reach 300, and after that we read not of any that attained to 200 but Terah, and not many ages after this Moses reckoned 70 or 80 to be the utmost men ordinarily arrive at. When the earth began to be replenished, men's lives began to shorten; so that the decrease is to be imputed to the wise disposal of providence rather than to any decay of nature.

27-32. Here begins the story of Abram, who is so famous henceforward in both Testaments: his country was Ur of the Chaldees, an idolatrous country, where even the children of Eber themselves were degenerated. His relations are mentioned for his sake, and because of their interests in the following story. His father was Terah, of whom it is said, Josh. xxiv. 2, that he served other gods on the other side of the flood. Though it is here said that

when Terah was seventy years old he begat, Abram, Nahor, and Haran, which seem to tell us that Abram was the eldest son of Terah, and born in his seventieth year: yet, by comparing v. 32, which makes Terah to die in his 205th year, with Acts vii. 4, where it is said that Abram removed from Haran when his father was dead; and chap. xii. where it is said that he was but seventy-five years old when he removed from Haran, it appears that he was born in the hundred and thirtieth year of Terah, and probably was his youngest son; for in God's choice oft times the last shall be first, and the first last. We have some account of his brethren; Nahor, out of whose family both Isaac and Jacob took their wives; Haran the father of Lot, of whom it is here said that he died before his father Terah: his wife was Sarai, who some think was the same with Iscah, the daughter of Haran. Abram himself saith of her, that she was the daughter of his father, but not the daughter of his mother, chap. xx. 12: she was ten years younger than Abram. He departed out of Ur of the Chaldees with his father Terah, his nephew Lot, and the rest of his family, in obedience to the call of God, of which we shall read more, chap. xii. 1, &c. this chapter leaves them in Haran or Charran, a place about midway between Ur and Canaan, where they dwelt till Terah died, probably because he was unable, through the infirmities of age, to continue his journey.

CHAP. XII. 1-3. We have here the call by which Abram

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee ;

2 And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing :

3 And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed as the LORD had spoken unto him ; and Lot went with him ; and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of

was removed out of the land of his nativity to the land of promise, which was designed to try his faith and obedience ; and also to separate him and set him apart for God, and for special services and favours which were further designed. The circumstances of this call may be somewhat better understood from Stephen's speech, Acts vii. 2, where we are told that the God of glory appeared to him to give him this call, appeared in such displays of his glory as left Abram no room to doubt the divine authority of this call. Also that this call was given him in Mesopotamia before he dwelt in Charran : therefore we rightly read it, 'The Lord had said unto Abram, viz. in Ur of the Chaldees ; and in obedience to this call, as Stephen further relates the story, v. 4, he came out of the land of the Chaldeans, and dwelt in Charran or Haran, about five years, and from thence when his father was dead, by a fresh command pursuant to the former, he removed him into the land of Canaan. In the call itself we have a precept and a promise ; by the precept he was tried whether he loved God better than he loved his native soil and dearest friends, and whether he could willingly leave all to go along with God. He was tried whether he could trust God further than he saw him ; for he must leave his own country to go to a land that God would shew him. He doth not tell him what land that was, or what kind of land ; but he must follow God with an implicit faith, and take God's word for it in the general, though he had no particular securities given him, that he should be no loser by leaving his country to follow God. Those that deal with God must deal on trust ; we must quit the things that are seen for the things that are not seen, and submit to the sufferings of the present time in hopes of a glory that is yet to be revealed, Rom. viii. 18. The promise given to Abram is rather a complication of promises. All God's precepts are attended with promises to the obedient. Promise 1. I will make of thee a great nation. 2. I will bless thee ; either particularly with the blessings of fruitfulness and increase, as he had blessed Adam and Noah, or in general with all manner of blessings both of the upper and nether springs. 3. I will make thy name great. Having no child he feared he should have no name : but God will make him a great nation, and so make him a great name. 4. Thou shalt be a blessing. Thy happiness shall be an example of himself, and thy life a blessing to the places where thou shalt sojourn. Good men are the blessings of their country, and it is their unspeakable honour and happiness to be made so.

Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land, and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el and pitched his tent, *having* Beth-el on the west, and Hai on the east ; and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was a famine in the land : and Abram went down into Egypt to sojourn there ; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold, now, I know that thou *art* a fair woman to look upon :

12 Therefore it shall come to pass, when

5. I will bless them that bless thee, and curse him that curseth thee. This made it a kind of league offensive and defensive between God and Abram : Abram heartily espoused God's cause, and God promised to interest himself in his. 6. In thee shall all families of the earth be blessed ; this was the promise that crowned all the rest : for it pointed to the Messiah, in whom all the promises are Yea and Amen. Jesus Christ is the greatest blessing of the world, the greatest that ever the world was blessed with. Some of all the families of the earth are blessed in him. It is a great honour to be related to Christ : this made Abram's name great, that the Messiah should be descended from him, much more than that he should be the father of many nations. It was Abram's honour to be his father by nature ; it will be the honour of Christians to be his brethren by grace.

4, 5. Abram was not disobedient to the heavenly vision, but did as he was bidden, not conferring with flesh and blood. When he removed he was seventy-five years old, an age when he should have rest and settlement ; but if God will have him to begin the world again now in his old age, he will submit. Sarai would needs go with him : God had joined them together, and nothing should put them asunder. If Abram left all to follow God, Sarai would leave all to follow Abram, though neither of them knew whither. It is very comfortable when husband and wife agree to go together in the way to heaven. Lot also, his kinsman, was influenced by Abram's good example, and he was willing to go along with him too. They took all their effects with them, all their substance and moveable goods that they had gathered. For to have thrown away his substance because God had promised to bless him, had been to tempt God and not to trust him. They took with them the souls they had gotten, i. e. the servants they had bought, who were part of their substance, or the proselytes they had persuaded to attend the worship of the true God, and to go with them to Canaan. They went forth to go to the land of Canaan, so they did before, chap. xi. 31, and then took up short, but now they held on their way, and to the land of Canaan they came by the good hand of their God upon them. Those that set out for heaven must persevere to the end, still reaching forth to those things that are before.

6-9. Abram had but little comfort in the land he came to : he found the country peopled and possessed by Canaanites, who were likely to be but bad neighbours, and worse landlords, and, for

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The call of Abram.

the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me but they will save thee alive.

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake: and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman, that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake; and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, what is this *that* thou hast done unto me?

ought appears, he could not have ground to pitch his tent on but by their permission. He had not a settlement in it: he passed through the land, 6; he removed to a mountain, 8; he journeyed going on still, 9. All good people must look upon themselves as strangers and sojourners in this world, and by faith sit loose to it as a strange country. He found, however, great comfort in the God he followed. When he could have little satisfaction in converse with the Canaanites, he found there he had abundance of pleasure, in communion with that God who had brought him thither, and did not leave him. God appeared to Abram probably in a vision, and spoke to him good and comfortable words, Unto thy seed will I give this land. Mercies to the children are mercies to the parents. I will give it not to thee, but to thy seed: it is a grant in reversion to his seed, which yet it should seem Abram understood also as a grant to himself of a better land in reversion, of which this was a type: for we looked for a heavenly country, Heb. xi. 16.

As soon as Abram got to Canaan he was but a stranger and sojourner there, yet he had set up and kept the worship of God in his family: wherever he had a tent God had an altar, and that an altar sanctified by prayer. Those that would approve themselves the children of faithful Abram, and would inherit the blessing of Abram, must make conscience of keeping up the solemn worship of God, particularly in their families, according to the example of Abram.

10-13. There was a famine in the land of Canaan, a grievous famine, that fruitful land was turned into barrenness, not only to punish the iniquity of the Canaanites, but to exercise the faith of Abram. Now he was tried whether he could trust the God that brought him to Canaan to maintain him there, and rejoice in him as the God of his salvation, when the fig-tree did not blossom, Hab. iii. 17, 18: God's providence took care there should be a supply in Egypt, and Abram's prudence made use of the opportunity; for we tempt God and do not trust him, if in time of distress we use not the means he hath graciously provided for our preservation. But that which is especially observable to the praise of Abram is, that he did not offer to return upon this occasion to the country whence he came out, nor so much as towards it. The land of his nativity lay north-east from Canaan, and therefore when he must quit Canaan he chuses to go to Egypt, which lay south-west, the contrary way, that he might not so much as seem to look back. Abram was there guilty of a great fault in denying his wife, and pretending that she was his sister. He had a jealous, timorous fancy that one or other of the Egyptians would be so charmed with

why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now, therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAP. XIII.

In this chapter we have a further account concerning Abram. I. In general of his condition and behaviour in the land of promise, which was now the land of his pilgrimage: first, his removes, 1, 3, 4, 18: second, his riches, 2: third, his devotion, 4, 18. II. A particular account of a quarrel that happened between him and Lot: first, the occasion of their strife, 5, 6: second, the parties concerned, 7: third, the making up the quarrel by the prudence of Abram, 8, 9: fourth, Lot's departure from Abram to the plains of Sodom, 10, 13: fifth, God's appearance to Abram to confirm the promise of the land of Canaan to him, 14-17.

AND Abram went up out of Egypt, ne, and his wife, and all that he had, and Lot with him, into the south.

the beauty of Sarai, that if they should know he was her husband, they would find some way to take him off, that they might marry her. The fear of man bringeth a snare; and many are driven to sin by fear of death. Abram was eminent for faith, and yet he thus fell through unbelief and distrust of divine providence, even after God had appeared to him twice. Alas! what will become of the willows when the cedars are thus shaken.

14-20. Sarai was in great danger of having her chastity violated by the king of Egypt, and, without doubt, the danger of sin is the greatest danger we can be in. Pharaoh's princes saw her, and commended her before him, not for that which was really her praise, her virtue and modesty, her faith and piety: these were no excellencies in their eyes; but they admired her beauty, and therefore recommended her to the king, and she was presently taken into Pharaoh's house, as Esther into the seraglio of Ahasuerus, Esther ii. 8. Sarai was soon delivered from this danger. If God did not deliver us many a time out of those straits and distresses which we bring ourselves into by our own sin and folly, we had been ruined long ere this. He deals not with us according to our desert. God chastised Pharaoh, and so prevented the progress of his sin. Not only Pharaoh but his house was plagued, probably those princes especially that had commended Sarai to Pharaoh. Partners in sin are justly made partners in the punishment. Those that serve other's lusts, must expect to share in their plagues. Pharaoh reproved Abram, and then dismissed him with respect. His reproof was calm but very just. What is this that thou hast done? What an ill thing! How unbecoming a wise and good man! If those that profess religion do that which is unfair, especially if they say that which borders on a lie, they must expect to hear of it, and have reason to thank those that will tell them of it. His dismission was kind and very generous. He returned him his wife without offering any injury to her honour, and sent him away in peace. He commanded his men concerning him, that is, charged them to do him no injury, or he appointed them when Abram was disposed to return after the famine, to conduct them safe out of the country. Perhaps if Pharaoh had not sent him away, he would have been tempted to stay in Egypt, and forget the land of promise. Sometimes God makes use of the enemies of his people to convince them that this is not their rest, but they must think of departing. Observe a resemblance betwixt this deliverance of Abram out of Egypt, and that of his seed four hundred years after. Abram went into Egypt on occasion of a famine, so did they. He was fetched out with great plagues upon Pharaoh; so were they. As Abram

2 And Abram was very rich in cattle, in silver and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou

wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left.

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan; and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked, and sinners before the Lord exceedingly.

14 ¶ And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward;

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

was dismissed by Pharaoh, and enriched with the spoil of the Egyptians, so were they. For God's care of his people is the same yesterday, to-day, and for ever.

CHAP. XIII. 1. Abram returned out of Egypt; he came himself, and brought all his with him back again to Canaan.

2. He was very rich, not only in faith and good works, and in the promises, but he was rich in cattle, and in silver, and in gold. The riches of good men are the fruits of God's blessing. God had said to Abram, I will bless thee; and that blessing made him rich without sorrow, Prov. x. 22.

3, 4. He removed to Bethel. Thither he went, not only because there he had formerly his tent, but because there he had formerly his altar: and though the altar was gone, yet he came to the place of the altar, either to revive the remembrance of the sweet communion he had with God at that place, or perhaps to pay the vows he there made to God when he undertook his journey into Egypt. As his altar was gone he could not offer sacrifice, but he called on the name of the Lord, as he had done, chap. xii. 8. Those that would approve themselves upright with their God, must be constant and persevering in the services of religion. Abram did not leave his religion behind him in Egypt, as many do in their travels.

5, 9. We have an unhappy falling out between Abram and Lot, who had hitherto been inseparable companions, but now parted. The occasion of their quarrel was their riches. We read, v. 2, how rich Abram was, now we are told that Lot who went with Abram was rich too, and therefore God blessed him with riches, because he went with Abram. Riches are often an occasion of strife among relations and neighbours. Poverty and travail, wants and wanderings, could not separate between Abram and Lot, but riches did it. The strife began between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. It is likely they strove which should have the better pasture and the better water, and both interested their masters in the quarrel. That which aggravated the quarrel was, that the Canaanite and the Perizzite dwelled in the land: this made the quarrel both very dangerous and very scandalous.

notice would be taken of it, and improvement made of it to their reproach by the Canaanites and Perizzites. The motion for staying their strife was made by Abram, though he was the senior and superior relation; his plea for peace was very affectionate and very cogent. Let there be no strife between me and thee, for we are brethren. Why should we quarrel for room, while there is room enough for us both. Though God had promised Abram to give this land to his seed, chap. xii. 7; and it doth not appear that any such promise was made to Lot, yet he allows him to become partner with him, and tenders an equal share to one that had not an equal right; he even gives him his choice, and offers to take his leave. There was all the reason in the world that Abram should chuse first, yet he recedes from his right. Not only the punctilios of honour, but even interest itself, should in some cases be sacrificed to peace.

10, 13. Abram having offered Lot the choice, he accepted it without a compliment, and made his election. In the choice which he made he had an eye principally to the goodness of the land: he beheld all the plain of Jordan, the flat country in which Sodom stood, that it was admirably well watered, and so Lot chose him all that plain. That valley, that was like the garden of Eden, now yielded him a most pleasant prospect, and therefore he doubted not but it would yield him a comfortable settlement, and that in such a fruitful soil he should certainly grow very rich. He little considered the badness of the inhabitants. But the men of Sodom were wicked, 13: they were sinners of the first magnitude, sinners before the Lord, i. e. impudent, daring sinners; they were so to a proverb; hence we read of those that declare their sin as Sodom, they hide it not, Isaiah iii. 9. This was a great affliction to Lot, who was not only grieved to see their wickedness, 2 Pet. ii. 7, 8, but molested and persecuted by them, because he would not do as they did. It has often been the lot of good men to live among wicked neighbours, and it cannot but be more grievous, if as Lot here, they have brought it upon themselves by an unadvised choice.

14, 18. After Abram had lost the comfortable society of his

16 And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land; in the length of it, and in the breadth of it; for I will give it unto thee.

18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

CHAP. XIV.

We have four things in the story of this chapter, I. A war with the king of Sodom and his allies, 1..11. II. The captivity of Lot in that war, 12. III. Abram's rescue of Lot from that captivity, with the victory he obtained over the conquerors, 13..16. IV. Abram's return from that expedition, 17; with an account of what passed, first, between him and the king of Salem, 18..20: second, between him and the king of Sodom, 21..24.

AND it came to pass, in the days of Amraphel king of Shinar, Arioch king of Allasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

kinsman by whose departure his hands were weakened, and his heart saddened, then God came to him with good and comfortable words. Communion with God may at any time serve to make up the want of conversation with our friends; when our relations are separated from us, God is not. God assured Abram of two things, a good land, and a numerous issue to enjoy it. He here shews him the land as he had promised, chap. xii. 1, and afterwards shewed it to Moses from the top of Pisgah. He secures this land to him and his seed for ever, 15; he gives him to take possession of it though it was a reversion, 17; Arise, and walk through the land; enter and take possession, survey the parcels, and it will appear better than upon a distant prospect. Here is also the promise of a numerous issue to replenish this good land, so that it may not be lost for want of heirs, 16; I will make thy seed as the dust of the earth, i. e. they shall be such a great multitude as no man can number. They were so in Solomon's time, 1 Kings iv. 20. Judah and Israel were as many as the sand which is by the sea in multitude. The same God that provides the land provides the heirs. He that has prepared the holy land prepares the holy seed: he that gives glory gives grace to make meet for glory.

CHAP. XIV. 1..12. We have here an account of the first war that ever we read of in scripture, which we had not had the record of, had not Abram and Lot been concerned in it. The invaders were four kings, two of them no less than the kings of Shinar and Elam, Chaldea and Persia, probably not these sovereigns in person, but either officers under them, or the heads of colonies that came out from these and settled near Sodom, but retained the

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth-karnaim, and the Zuzims in Ham, and the Emims in Shaveh-kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned and came to En-mispat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Keboiim, and the king of Bela, (the same is Zoar,) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom, and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.

names of the countries whence they had their original. The invaders were the kings of five cities that lay near together in the plain of Jordan, Sodom, Gomorrah, Adam, Zeboiim, and Zoar. The occasion of this war was the revolt of the five kings from under the government of Chedorlaomer. They had served him twelve years, in the thirteenth they rebelled, and in the fourteenth year, after some pause and preparation, Chedorlaomer, in conjunction with his allies, set himself to chastise the revolters, and, since he could not have it otherwise, to fetch hence his tribute on the point of the sword. Pride, covetousness, and ambition, are the lusts from which wars and fightings come. The four kings laid the neighbouring countries waste, and enriched themselves with the spoil of them, 5..7, upon the alarm of which it had been the wisdom of the king of Sodom to submit, and desire conditions of peace; but he would rather venture the utmost extremity. The forces of the king of Sodom and his allies were routed, and it should seem many of them perished in the slime-pits that escaped the sword. The cities were plundered, and Lot carried away captive. Lot may be considered, first, as sharing with his neighbours in this common calamity. Though he was a righteous man, and Abram's brother's son, yet he was involved with the rest in this trouble. All things happen alike to all. Second, as smarting for the foolish choice he made of a settlement here. When we go out of the way of duty we cannot expect that the choices which are made by our lusts should issue in the way of comfort. Particular mention is made of their taking Lot's goods, those goods which had occasioned his contest with Abram, and his separation from him

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods and also brought again his brother Lot, and his goods and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought

forth bread and wine: and he *was* the priest of the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

It is just with God to deprive us of those enjoyments by which we have suffered ourselves to be deprived of our enjoyments of him.

13-16. We have here an account of the only military action we ever find Abram engaged in; and this he was not prompted to by avarice or ambition, but purely by a principle of charity, it was not to enrich himself, but to help his friend. Tidings were brought him by one that had escaped with his life for a prey: probably he was a Sodomite, and as bad as the worst, yet knowing Abram's relation to Lot, he implores his help, and hopes to speed for Lot's sake. The worst of men in the day of their trouble will be glad to claim acquaintance with those that are wise and good. The cause was plainly good; Abram's call to engage in it was clear, and therefore with all speed he armed his trained servants born in the house, to the number of three hundred and eighteen, a great family, but a small army, about as many as Gideon's, that routed the Midianites, Judges vii. 7. He prevailed with his neighbours, Aner, Eshcol, and Mamre, (with whom he kept up a fair correspondence) to go along with him. Those who depend on God's help, yet in times of distress ought to make use of man's help as Providence offers it, else they tempt God. Abram was no stranger to the stratagems of war; he divided himself, as Gideon did his little army, that he might come upon the enemy from several quarters at once, and so make his few appear a great many: he made his attack by night, that he might surprise them. His success was very considerable: he defeated his enemies, and rescued his friends; and we do not find that he sustained any loss. He rescued his kinsman. Twice here he is called his brother Lot. The remembrance of their relation both by nature and grace made him forget the little quarrel that had been between them, in which Lot had not carried himself well towards Abram. He rescued the rest of the captives for Lot's sake. Though they were strangers to him, nay, though they were Sodomites, sinners before the Lord exceedingly, yet he brought back all the women, and the people, and their goods. As we have an opportunity we must do good to all men. This victory which Abram obtained over the kings, the prophet seems to refer to Isaiah xli. 2, 3, Who raised up the righteous man from the east, and made him rule over kings.

17-20. The rabbins, and most of our rabbinical writers, conclude that Melchizedek was Shem, the son of Noah, who was king and priest to his descendants, according to the patriarchal model.

But this is not probable; for why should his name be changed: and how came he to settle in Canaan? Many Christian writers have thought that this was an appearance of the son of God himself, who appeared as a righteous king, owning a righteous cause, and giving peace. It is hard to think that any mere man should be said to be without father, without mother, and without descent, having neither beginning of days nor end of life, Heb. vii. 3. It is witnessed of Melchizedek that he liveth and abideth a priest continually, 3-8, nay, the apostle makes him, of whom these things are spoken, to be our Lord who sprang out of Judah, 13, 14. The most received opinion is, that Melchizedek was a Canaanite prince, that reigned in Salem, and kept up the worship of the true religion there. But if so, why he should occur here only in all the story of Abram; why Abram should have altars of his own, and not attend the altars of his neighbour Melchizedek, seems unaccountable: Melchizedek brought forth bread and wine for the refreshment of Abram and his soldiers, and in congratulation of their victory. Thus he did as king, teaching us to do good, and to communicate. As priest of the most high God he blessed Abram, which we may suppose was a greater refreshment to Abram than his bread and wine were. Thus God raised up his son Jesus, and sent him to bless us as one having authority: and those whom he blessed are blessed indeed. The titles which Melchizedek gives to God are very glorious. The most high God, which speaks his absolute perfection in himself, and dominion over all his creatures, and the possessor of heaven and earth, i. e. the rightful owner of all the creatures, because he hath made them. Abram gave Melchizedek tithes of all, i. e. of the spoil, either as a gratuity in return for his respects, or as an offering dedicated to God, and so put into the hands of his priest. Jesus our great Melchizedek, must not only have the tithe of all, but all we have must be given up to him.

21-24. The king of Sodom, who succeeded him that fell in the battle, made a grateful offer to Abram: he fairly begs the persons, but as freely bestows the goods on Abram. Abram generously refused this offer, and ratified this resolution with an oath: he also backed his refusal with a good reason, Lest thou shouldest say, I have made Abram rich; which would have cast a reproach both on the promise of God, as if that would not have enriched Abram without the spoils of Sodom, and on the character of Abram, as if he undertook the expedition to enrich himself. In making vows we

CHAP. XV.

In this chapter we have, I. A general promise of God's kindness and good-will to Abram, 1. II. A particular declaration of the purpose of his love, concerning him, in two things : first, that he would give him a numerous issue, 2-7 : second, that he would give him Canaan for an inheritance, 17, to the end.

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram : *I am thy shield, and thy exceeding great reward.*

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed : and, lo, one born in my house is mine heir.

4 ¶ And, behold, the word of the LORD came unto him, saying, This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth bread, and said, Look now toward heaven, and tell the

ought carefully to insert the necessary exceptions, that we may not afterwards say before the angel, It was an error, Eccl. v. 6. Abram here excepts the food of his soldiers, and the shares of his confederates. Those who are strict in restraining their own liberty, yet ought not to impose restraints on the liberty of others.

CHAP. XV. 1. God manifested himself and his will to Abram in a vision, which supposeth Abram awake, and some visible appearance of the Scheclinah, or some sensible token of the presence of the divine glory. He called him by name, which was a great honour to him, cautioned him against disquieting fears, and assured him of safety and happiness. That he should be as safe as God himself could keep him ; I am thy shield, or somewhat more emphatically, I am a shield to thee ; present with thee, actually caring for thee. The consideration of this, that God himself is and will be a shield to his people, to secure them from all destructive evils, should be sufficient to silence all tormenting fears. He was to be as happy as God could make him, I will be thy exceeding great reward ; not only thy rewarder, but thy reward. God himself is the chosen and promised felicity of souls ; chosen in this world, promised in a better.

2, 3. The great affliction that sat heavy on Abram was the want of a child, and the complaint of this he here pours out before the Lord, and shews before him the trouble. God had already told him, that he would make of him a great nation, and his seed as the dust of the earth : but had left him in suspence, whether it should be his seed begotten, or his seed adopted by a son of his loins, or only a son of his house. If we suppose that Abram looked no farther than a temporal comfort, this complaint was culpable ; but if we suppose that Abram herein had an eye to the promised seed, the impotency of his desire was very commendable, though thus far the complaint was culpable, that there was some diffidence of the promise at the bottom of it, and uneasiness of waiting God's time. True believers sometimes find it hard to reconcile God's promises, and his providences, when they seem to disagree.

4, 5. In answer to this complaint, God gave him an express promise of a son, and to affect him the more with this promise, he took him out and shewed him the stars ; and then tells him, So shall thy seed be, 5. Abram's seed, according to the flesh, were like the dust of the earth, chap. xiii. 16, but his spiritual seed were like the stars of heaven, not only numerous, but glorious and very precious.

6. Abram believed in the Lord, he believed the promise resting on

stars, if thou be able to number them : And he said unto him, So shall thy seed be.

6 ¶ And he believed in the LORD ; and he counted it to him for righteousness.

7 ¶ And he said unto him, *I am the LORD* that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another ; but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 ¶ And, when the sun was going down, a deep sleep fell upon Abram ; and, lo, an horror of great darkness fell upon him.

the power and faithfulness of him that made it, and God counted it to him for righteousness. This is urged in the New Testament, to prove that we are justified by faith, without the works of the law, Rom. iii. Gal. iii. 6, for Abram was justified while he was yet uncircumcised. If Abram, who was so rich in good works, was not justified by them, much less can we who are so poor in them.

7. God here minds Abram of three things for his encouragement concerning the promise of the good land : first, what God is in himself ; I am the Lord Jehovah, and therefore I will make good my promise to thee : second, What he had done for Abram ; he had brought him out of Ur of the Chaldees. God speaks of this as that which he gloried in, I am the Lord that brought thee out. He glories in it as an act of power and grace. Compare Isa. xxix. 22, when he glories in it long after ; thus saith the Lord who redeemed Abram ; redeemed him from sin : third, What he intended to do for him ; I brought thee hither on purpose to give thee this land to inherit it ; not only to possess it, but to possess it as an inheritance, which is the sweetest and surest title.

8. Abram desires a sign, Whereby shall I know that I shall inherit it ? This did not proceed from distrust of God's power or promise, as that of Zacharias, but he desired this for the strengthening of his own faith, and for the ratifying the promise to his posterity, that they also might be brought to believe it. Those that are satisfied themselves, should desire others to be satisfied of the truth of God's promises.

9-11. God directs Abram to make preparation for sacrifice, intending by that to give him a sign : and Abram makes preparations accordingly, though as yet he knew not how these things should become a sign to him. While God's appearing to own his sacrifice was deferred, Abram continued waiting, and his expectations were raised by those delays ; and when the fowls came down upon the carcases, to prey upon them as common and neglected things ; then Abram drove them away, believing that the vision would at the end speak and not lie.

12. At length a deep sleep, and with this sleep, a great horror of darkness fell upon Abram ; a sudden change ! but just before, we had him solacing himself in the comfort of God's covenant, and here a horror of great darkness falls upon him. The children of light do not always walk in the light, but sometimes clouds and darkness are round about them. This great darkness was designed to strike an awe on the spirit of Abram, that the familiarity of God might not breed contempt, as well as to be a specimen of the method of

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them: and they shall afflict them four hundred years:

14 And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp, that passed between those pieces.

18 In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

God's dealing with his seed, and an indication of the nature of that covenant of peculiarity, which God was now about to make with Abram. The Old Testament dispensation was a dispensation of darkness and horror, Heb. xii. 18.

13..16. Here is the prediction itself, in which several things are foretold: first, the suffering state of Abram's seed for a long time. They shall be strangers, servants and sufferers, for those whom they serve shall afflict them four hundred years. This persecution began with mocking, when Ishmael, the son of an Egyptian, persecuted Isaac, who was born after the spirit, Gen. xxi. 9, Gal. iv. 29, and came at last to murder, the basest of murders; that of their newborn children. So that, more or less, it continued 400 years; though in extremity not so many. This was a long but limited time: second, the judgment of the enemies of Abram's seed; That nation whom they shall serve, even the Egyptians, will I judge. This points at the plagues of Egypt, by which God not only constrains the Egyptians to release Israel, but punished them for all the hardships they had put upon them. Though God may suffer persecutors and oppressors to trample upon his people a great while, yet he will certainly reckon with them at last, for his day is coming, Psalm xxxvii. 12, 13: third, the deliverance of Abram's seed out of Egypt. It is here promised that they should not only be enlarged, but enriched: They shall come out with great substance, this was fulfilled, Exod. xii. 35, 36: fourth, their happy settlement in Canaan, 16, they should not only come out of Egypt, but they shall come hither again: hither to the land of Canaan, wherein thou now art. The reason why they must not have the land in possession till the fourth generation, is because the iniquity of the Amorites is not yet full. Israel cannot be possessed of Canaan till the Amorites be possessed, and they are not yet ripe for ruin: fifth, Abram's quiet death and burial before these things should come to pass, 15. He shall not only die in peace, but die in honour, and be buried decently; not only die in peace, but die in season, Job v. 25, 26.

17. Here is the covenant ratified. The sign Abram desired was

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

We have four things in this chapter, I. Hagar's marriage to Abram her master, 1..3. II. Her misbehaviour towards Sarai her mistress, 4..6. III. Her discourse with an angel that met her in her flight, 7..14. IV. Her delivery of a son, 15, 16.

NOW Sarai, Abram's wife bare him no children: and she had an hand-maid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing; I pray thee go in unto my maid: it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived; and, when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, my wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had

given at length, when the sun was gone down, so that it was dark, for that was a dark dispensation. The smoking furnace signified the affliction of his seed in Egypt. The burning lamp speaks comfort in this affliction, and this God shewed Abram at the same time that he shewed him the smoking furnace. The passing of these between the pieces was the confirming of the covenant God now made with him, that he might have strong consolation, being fully persuaded that what God promised he would certainly perform.

18..21. Here is a rehearsal of the grant, and a recital of the particulars granted such as is usual in the grants of lands. He specifies the boundaries of the land intended to be granted, 18, and then for the greater certainty mentions in whose occupation these lands now were. They were not possessed of all these countries when God brought them into Canaan; but in David's time and Solomon's their jurisdiction extended to the utmost of these limits, 2 Chron. ix. 26. The present occupiers are named to magnify God's love to Abram and his seed in giving to that one nation the possession of many nations; so precious were they in his sight, and so honourable, James iv. 3, 4.

CHAP. XVI. 1..3. We have here the marriage of Abram to Hagar, who was his secondary wife. Herein, though he may be excused, he cannot be justified, for from the beginning it was not so. The maker of this match was Sarai herself, who used her barrenness as an argument with Abram to marry his maid. If our wishes be not kept in a submission to God's providence, our pursuits will scarce be kept under the restraints of his precepts. Abram's compliance with Sarai's proposal we have reason to think was from an earnest desire of the promised seed. God had told him that his heir should be a son of his body, but had not yet told him it should be a son by Sarai, therefore he thought why not by Hagar, since Sarai herself proposed it? Foul temptations may have very fair pretences.

4..6. Hagar no sooner perceives herself with child by her master than she looks scornfully on her mistress; thinks herself a better woman than Sarai, more favoured by heaven, and likely to be bet-

conceived I was despised in her eyes; the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand: do to her as it pleaseth thee. And when Sarai dealt hardly with her she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness; by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto

her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael: because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi: behold, it is between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.

ter beloved by Abram, and therefore will not serve her as she has done. We justly suffer by those whom we have sinfully indulged, and it is a righteous thing with God to make those the instruments of our trouble, whom we have made the instruments of our sin. Sarai attacks Abram indecently, suspecting (with a most unreasonable jealousy) that he countenanced Hagar's insolence; and as one not willing to hear what Abram had to say, for the rectifying of the mistake and the clearing of himself, she rashly appeals to God in the case, as if Abram had refused to right her. It is an absurdity which passionate people are often guilty of, to quarrel with others for that which they themselves must bear the blame of. Sarai could not but own that she had given her maid to Abram, and yet she cries out, My wrong be upon thee. Abram meekly resigns the matter of the maid-servant to Sarai, whose proper province it was to rule that part of the family; thy maid is in thine hand. Sarai deals hardly with her, and making her to serve with rigour, and Hagar's pride not being able to bear it, she fled from her face. She not only avoided her wrath for the present, but totally absented her service, and ran away from her house, forgetting what wrong she thus did to her master and mistress, and that she herself had given the first provocation. Pride will hardly be restrained by the bonds of duty.

7-9. Here is the first mention we have in scripture of the appearance of an angel. Hagar was a type of the law which was given by the disposition of angels; but the world to come is not put in subjection to them, Heb. ii. 5. The angel arrested her in her flight which she was making towards her own country, for she was in the way to Shur, which lay towards Egypt. God suffers those that are out of the way to wander awhile, that when they see their folly, that they have brought themselves to, they may be the better disposed to return. Hagar was not stopped till she was in the wilderness, and set down weary enough, and glad of far water to refresh herself with. The angel called her Sarai's maid, as a check to her pride, and a rebuke to her flight. Sarai's maid ought to be in Sarai's tent, and not wandering in the wilderness. The questions he put to her were very pertinent. Whence comest thou? Consider that thou art running away, both from the duty thou wast bound to, and the privileges thou wast blest with in Abram's tent. Whither wilt thou go? Thou art running thyself into sin in Egypt, and into danger in the wilderness, through which you must travel. Those who are forsaking God and their duty, would do well to remember not only whence they are fallen, but whither they are falling. See Jer. ii. 18. Her answer was honest, and a fair confession; I flee from the face of my mistress. He sent her back with suitable and compassionate counsel, v. 12. Return to thy mistress and sub-

mit thyself under her hand. Those that are gone away from their place and duty, when they are convinced of their error, must hasten their return and reformation, how mortifying soever it may be.

10-12. We may suppose that the angel having given Hagar this good counsel, she immediately promised to obey it, and then the angel encouraged her with a prediction concerning her posterity. He assures her of a safe delivery, and that of a son which Abram desired. He names her child, which was an honour both to her and it; calls him Ishmael, God will hear, and the reason is because the Lord hath heard; he hath, and therefore he will seasonably succour in a day of affliction, which ought to be remembered with thankfulness to God; such a time, in such a strait the Lord heard, the Lord heard the voice of my affliction and helped me, Psal. xxxi. 22. He promises her a numerous offspring: I will multiply thy seed exceedingly. It is supposed that the Arabians at this day descended from Ishmael, and they are a great people. He also gives a character of the child she should bear. He will be a wild man, rude, bold, and untractable, living at large, and impatient of service and restraint. It was foretold that he should live in strife, and in a state of war; his hand against every man, and every man's hand against him, and yet that he should live in safety, and hold his own against all the world, he shall dwell in the presence of all his brethren. Many that are exposed by their own imprudence, are yet strangely preserved by divine providence; so much better is God to them than they deserve, who not only forfeit their lives by sin, but hazard them.

13, 14. Hagar made a pious reflection on this gracious appearance of God to her. Observe in what she said, first, her awful adoration of God's omniscience and providence, with application of it to herself; she called the name of the Lord that spake unto her, thou God seest me; this should be with her 15. I am, for ever, by which she will know him, and remember him while she lives. God is, as the ancients express it, all eye. Second, her humble adoration of God's favour to her; have I here also looked after him, that seeth me? Have I here seen the back part of him that seeth me? so it might be read, for the word is much the same with that, Exod. xxxiii. 23, she saw not face to face, but as through a glass darkly, 1 Cor. xiii. 12; third, the name which she gave to the place, Beer-lahai-roi; i. e. the well of him that lives and sees me. It is likely Hagar put the name upon it, and it was a name after, for a perpetual memorial. God's gracious manifestations of himself to us should never be forgotten.

15, 16. Ishmael was the son of the first-born man, that was born after the flesh, Gal. iv. 29, representing the unbelieving Jews, Many who call Abram father, yet are not of his flesh.

CHAP. XVII.

Here is, I. The circumstances of the making of this covenant: the time and manner, 1; and the posture Abram was in, 5. II. The covenant itself; in the general scope of it; 1; and after in the particular instances, first, that he should be the father of many nations, 4-6: and in the token of that his name was changed, 5: second, that God would be a God to him and his seed, and would give them the land of Canaan, 7, 8; and the seal of this part of the covenant was circumcision, 9-14: and third, that he should have a son by Sarai, and in token of that her name was changed, 15, 16: this promise Abraham received, 17; and his request for Ishmael, 18, was answered abundantly to his satisfaction, 19-22. III. The circumcision of Abram and his family according to God's appointment, 24, ad fin.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, *I am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 ¶ Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant be-

CHAP. XVII. 1, 3. When God made Abram this visit he was ninety-nine years old, full thirteen years after the birth of Ishmael. So long the promise of Isaac was deferred, perhaps both to correct Abram's over-hasty marrying of Hagar, and that Abram and Sarai being so far stricken in age, God's power might be the more magnified, and their faith the more tried: see Deut. xxxii. 36, John i. 5, 6. Abram on this occasion fell on his face while God talked with him, as one overcome by the brightness of the divine glory, and ashamed of himself, and blushing to think of the honour done to one so unworthy. The general scope of the covenant is here laid down as the foundation on which all the rest was built, and it is no other than the covenant of grace made with all believers in Jesus Christ, 1. Observe here, first, what we may expect to find God to us, I am the Almighty God: by this name he chose to make himself known to Abram rather than by his name Jehovah. Exod. vi. 3. It speaks the almighty power of God, either as an avenger, or as a benefactor: second, What God requires that we be to him, Walk before me, and be thou perfect, that is, upright and sincere; for herein the covenant of grace is well ordered, that sincerity is our gospel perfection. A continual regard of God's all-sufficiency will have a great influence upon our upright walking with him.

4, 6. The covenant of grace is a covenant of God's own making; and this he glories in, as for me; and so may we. It is here promised to Abram that he should be a father of many nations. That is, first, his seed after the flesh should be very numerous, both in Isaac and in Ishmael, and in the sons of Keturah: and second, all

tween me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant.

true believers in every age should be looked upon as his spiritual seed. In token of this his name was changed from Abram, a high father, to Abraham, the father of a multitude. God calleth things that are not, as though they were, Rom. iv. 17: he called Abraham the father of a multitude though as yet he had but one child.

7-14. The continuance of the covenant is intimated by three things: first, it is established not to be altered or revoked: second, it is entailed, being made not only with Abraham, but with his seed after him: third, it is everlasting in the evangelical sense of it. The covenant of grace is from everlasting in the counsels of it; and to everlasting in the consequences of it: the eternal administration of it is transmitted with the seal of it to those of believers, and the internal administration of it by the Spirit to Christ's seed in every age.

It is a covenant of promises, exceeding great and precious promises. Here are two which are indeed all-sufficient: first, that God would be their God, 7, 8: What God is in himself that he will be to his people; his wisdom their's, to guide and counsel them; his goodness their's, to supply and comfort them. Second, that Canaan should be their everlasting possession. God had before promised this land to Abraham and his seed, chap. xv. 18; but here where it is promised for an everlasting inheritance, sure it must be looked upon as a type of heaven's happiness, that everlasting rest that remains for the people of God, Heb. iv. 9.

The token of the covenant is circumcision, for the sake of which the covenant is itself called the covenant of circumcision, Acts vii. 8. It was a confirmation to Abraham and his seed of those promises

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

16 And I will bless her and give thee a son also of her; yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, Oh that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed: and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him and God went up from Abraham.

which were God's part of the covenant, and an obligation upon them to that duty, which was their part of the covenant; not only the duty of accepting the covenant, and putting away the corruption of the flesh, but in general to the observations of all God's commands, as they should at any time hereafter be made known to them: for circumcision made men debtors to the whole law, Gal. v. 3.

Circumcision was a bloody ordinance, for all things by the law were purged with blood, Heb. ix. 22. But the blood of Christ being shed, all bloody ordinances are now abolished; circumcision therefore was done away. The religious observance of this institution was required under a very severe penalty, 14. If parents did not circumcise their children, it was at their peril, as in the case of Moses, Exod. iv. 24, 25. And those that were not circumcised in their infancy, if when they grew up they did not come under this ordinance, God would cut them off from their people. It is a dangerous thing to bring light of divine institutions, and live in the neglect of them.

15, 16. God reveals the purposes of his good-will to his people by degrees. God had told Abraham long before that he should have a son, but never till now that he should have a son by Sarah. This promise was ratified by the change of her name from Sarai, which signifies my princess, as if her honour were confined to one family only, to Sarah, which signifies a princess, viz. of multitudes, or signifying that from her should come the Messiah, the Prince, even the Prince of the kings of the earth.

17. On this occasion Abraham expressed great humility; he fell on his face: great joy; he laughed, not with a laughter of distrust, but of delight, also great admiration, Shall a child be born to one that is an hundred years old! he doth not speak of it as at all doubting; for we are sure that he staggered not at the promise, Rom. iv. 20, but as very wonderful; and the more affecting as it was extremely surprising, Psal. cxxvi. 1

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

Here is, I. The kind visit which God made him, and the kind entertainment he gave to that visit, 1-8. II. The matters discoursed of between them: first, the purposes of God's love concerning Sarah, 9-15: second, the purposes of God's wrath concerning Sodom, 1. the discovery God made to Abraham of his design to destroy Sodom, 16-22; 2. the intercession Abraham made for Sodom, 23-33.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day:

2 And he lifted up his eyes, and looked,

18. Abraham prays for Ishmael. It is the duty of parents to pray for all their children; as Job, who offered burnt-offerings according to the number of them all, Job i. 5.

19-22. God gives him an answer of peace. Common blessings are secured to Ishmael; his posterity shall be numerous, and more so than his neighbours, and very considerable, for twelve princes shall he beget. Great plenty of outward good things is often given to those children of godly parents who are born after the flesh for their parents' sake. Covenant blessings are reserved for Isaac, 19-21. God repeats the promise of a son by Sarah, names him Isaac, laughter, because Abraham rejoiced in spirit when this son was promised him, and entails the covenant upon that child, I will establish my covenant with him. Thus was the covenant settled between God and Abraham, and then the conference ended, and the vision disappeared.

23-27. Abraham and his family were circumcised, so receiving the token of the covenant, and distinguishing themselves from other families that had no part nor lot in the matter. Though God's covenant was not established with Ishmael, yet he was circumcised; for children of believers as such have a right to the privileges of the visible church, and the seals of the covenant, whatever they may prove afterwards; Ishmael was blessed, and therefore circumcised. Abraham did this, though much might be objected against it. Though circumcision was painful, though a grown man it was shameful, and though it might expose him to danger, and be turned to his reproach by the Gummone and Perizzite that dwelt then in the land, God's command was sufficient to answer these objections. What God requires we must do, not conferring with flesh and blood.

CHAP. XVIII. 1-8. This appearance of God to Abraham seems to have had in it more of familiarity and less of majesty than those we have hitherto read of, and that but more resembles that

and, lo, three men stood by him: and when he saw *them* he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree;

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, so do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man: and he hasted to dress *it*.

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

great visit which in the fulness of time the Son of God was to make to the world: when the word would be made flesh and appear as one of us. These three men were three spiritual heavenly beings, now assuming human bodies, that they might be visible to Abraham, and conversable with him. The apostle improves this for the encouragement of hospitality, Heb. xiii. 2. Those that have been forward to entertain strangers have entertained angels to their unspeakable honour and satisfaction. The father of the faithful was famous for charity and hospitality, and we must learn of him to do good and to communicate. Job did not eat his morsel alone, Job xxxi. 17.

9..15. These heavenly guests being sent to confirm the promise lately made to Abraham, that he should have a son by Sarah: while they are receiving Abraham's entertainment thus return his kindness; he receiveth angels, and hath angels' reward, a gracious message, Matt. x. 41. Care being first taken that Sarah should be in hearing, the promise is then renewed and ratified, that he should have a son. This is that word of promise which the apostle quotes, Rom. ix. 9. as that by virtue of which Isaac was born. Sarah laughed within herself: it was not a pleasing laughter of faith like Abraham's, chap. xvii. 17, but it was a laughter of doubting and distrust. The same thing may be done from very different principles which God only can judge of, who knows the heart. Sarah's great objection was her age, I am waxed old, and past child-bearing, in a course of nature, and my lord also is old. Sarah calls Abraham her lord. It was the only good word in this saying; and the Holy Ghost takes notice of it to her honour, and recommends it to the imitation of all christian wives, 1 Pet. iii. 5, 6. Sarah obeyed Abraham, calling him lord, in token of respect and

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay: but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them, to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do?

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

subjection. Thus must the wife reverence her husband, Eph. v. 33: the angel reproves the indecent expressions of her distrust, 13, 14. Though Sarah was now most generously entertaining these angels, yet when she did amiss they reproved her for it, as Christ reproved Martha in her own house, Luke x. 40, 41. If our friends be kind to us we must not therefore be so unkind to them as to suffer sin upon them. The reproof is plain, and backed with a good reason. Here is a question asked, which is enough to answer all the cavils of flesh and blood: Is there any thing too hard for the Lord, or too wonderful? i. e. is any thing so secret as to escape his cognizance? or so difficult as to exceed his power? Sarah foolishly endeavours to conceal her fault, and told a lie because she was afraid. Fear of rebuke often betrays us into this snare. But we deceive ourselves if we think to impose upon God, he can and will bring truth to light to our shame. He that covers his sin cannot prosper; for the day is coming which will discover it.

16. The messengers from heaven had now dispatched one part of their business; which was an errand of grace to Abraham and Sarah, and which they delivered first; but now they had before them a work of another nature, Sodom is to be destroyed, and they must do it. Pursuant to this commission we here find that they looked towards Sodom; i. e. they went towards Sodom, 22: and two of them arrived there, chap. xix. 1. Whether the third was the Lord, before whom Abraham yet stood, and to whom he drew near, 23, as most think; or whether the third left them before they came to Sodom, and the Lord, before whom Abraham stood, was the Shechinah, or that appearance of his divine glory, which Abraham had formerly seen and conversed with is uncertain. 17..19. God here gives two reasons why he would make known

19 For I know him that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes.

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD; Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

I. It was found upon trial that Lot was very good, 1, 2, 3. II. That the Sodomites were very wicked, 4. III. Special care

to Abraham his purposes concerning Sodom, because, first, that he is a friend and a favourite, and one that God has great things in store for; second, because he will teach his household after him. Masters of families should instruct and inspect the manners of all under their roof. The poorest servants have precious souls, that must be looked after. Abraham had herein an eye to posterity, and was in care not only that his household with him, but his household after him, should keep the way of the Lord, that religion might flourish in his family when he was in the grave.

20-22. God talked with Abraham, makes known to him his purpose concerning Sodom, and allows him a liberty of application to him about the matter. He tells him of the evidence there was against Sodom, 20, the cry of Sodom is great, and of the enquiry he would make upon this evidence, 21, I will go down and see. Not as if there was any thing concerning which God is in doubt, but he is pleased thus to express himself after the manner of men, to show the equity of his judicial proceedings, and to give example to those in authority to enquire into the merits of a cause before they give judgment upon it.

23-33. Observe here, first, The solemnity of Abraham's address to God on this occasion, 23, Abraham drew near: this expression denotes a holy concern and a holy confidence: he drew near with an assurance of faith: second, the general scope of this prayer. He begins with a prayer that the righteous among the people of Sodom might be spared, and then improves this into a petition, that all might be spared for the sake of the righteous.

God himself countenancing this request, and in fact putting him upon it by his answer to his first address, 30: third, the particular graces eminent in this prayer. Here is great faith, especially in the righteousness of God, that he would not destroy the righteous with the wicked. Here is great humility appearing in this address: he has a deep sense of his own unworthiness, and an awful dread of God's displeasure. Here is also great charity; first, a charitable opinion of Sodom's character, as bad as it was, he thought there were some good people in it: second, a charitable desire of Sodom's welfare, he used all his interest at the throne of grace for mercy for them. We never find him thus earnest in pleading with God for himself and family as here for Sodom. Here is great boldness and believing confidence. He took the liberty to pitch upon a certain number of righteous persons whom he supposed might be in Sodom: he drew upon God's concessions again and again, and at length he brought the terms as low as he could for shame, having prevailed for mercy if there were but ten righteous persons in five cities. Fourth, the success of the prayer: he that thus wrestled prevailed wonderfully. God consented to spare the wicked for the sake of the righteous, and did not leave off granting till Abraham left off asking. Lastly, here is the breaking up of the conference, 33. The Lord went his way, and Abraham returned to his place, to wait what the event would be: and it proved that his prayer was heard, and yet Sodom not spared, because there were not ten righteous in it. We cannot expect too little from man, nor too much from God.

GENESIS.

was taken for the securing of Lot and his family in a place of safety, 12-23. IV. Mercy having rejoiced therein, justice renews itself in the ruin of Sodom and Lot's wife, 24-26: with a general repetition of the story, 27-29. V. A soul seen that Lot was guilty of, in committing incest with his two daughters, 30, ad fin.

AND there came two angels to Sodom at even, and Lot sat in the gate of Sodom; and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground:

2 And he said, Behold now my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways. And they said Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But, before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him.

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man: let me I pray

CHAP. XIX. 1-3. These angels, it is likely, were two of the three that had just before been with Abraham; the two created angels that were sent to execute God's purpose concerning Sodom.

There was but one good man in Sodom, whom they soon found; Lot sufficiently distinguished himself from his neighbours at this time, which plainly set a worth upon him. He that can not act like the rest, must not fare like the rest. When the rest, it is likely, were drinking, he sat at the gate alone, waiting an opportunity of doing good: he was very free, and generous in his invitations to strangers. Good people should be, with prudence, generous people.

4-9. We find here, not only that all were wicked, but that they had arrived at the highest pitch of wickedness, for it was the most unnatural and abominable wickedness that they were now set upon, a sin that still bears their name, and is called Sodomy, and they were not ashamed to own it, and to prosecute their designs by force and arms. When Lot interposed with all the mildness imaginable, to check the fury of their lust, they were most insolently rude and abusive to him. He ventured himself among them, he spake them fair, and called them brethren, begged of them not to do so wickedly, and being greatly disturbed at their vile attempt, unadvisedly and unjustifiably offered to prostitute his daughters. It is true, or two evils we must choose the least, but of two sins we must choose neither. Lot's arguing with them doth but exasperate them, and to complete their wickedness they fell foul upon him. Those that

you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them: And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD: and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place: for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law.

15 ¶ And when the morning arose, then

late to be reformed, hate those that reprove them, though with ever so much tenderness.

10, 11. Nothing less than the power of an angel could save a good man out of their wicked hands. It was now past dispute what Sodom's character was, and therefore the angels gave a specimen of what they intended. They rescue Lot, 10, and chastise the insolence of the Sodomites, by smiting them with blindness, 11. Yet these Sodomites, after they were struck blind, continued seeking the door, to break it down. No judgments of God will change the corrupt nature of wicked men.

12, 13. Notice is given to Lot of the approach of Sodom's ruin, and he is directed to give notice to his relations, that they, if they would, might be saved with him. This was an offer of great favour. They do not ask whether he knew any righteous persons in the city, no, they knew there were none; but they ask what relations he had there, and whether righteous or unrighteous, they should be saved with him. Bad people often fare the better in this world for the sake of their good relations.

14. Lot gave them fair warning of the destruction that was at the door, but as they had lived merrily, and made a jest of every thing, so they made a jest of that, and perished in the overthrow. Thus many who are warned of the danger they are in by sin, make a light matter of it, and think their ministers do but jest with them: such will perish with their blood on their own heads.

15-23. Though there were not ten righteous men in Sodom:

he angels hastened Lot, saying, Arise take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

16 And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him; and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh! not so my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die.

20 Behold now, this city, *is* near to flee unto, and it *is* a little one; Oh! let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have ac-

cepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken.

22 Haste thee, escape thither: for I cannot do any thing till thou be come thither; therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 ¶ Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

for whose sake it might be spared, yet that one righteous man that was among them, delivered his own soul. Lot, though he did not make a jest of the warning given him, yet lingered and trifled, and it might have been fatal to him, had not the angels laid hold on his hand, and brought him forth, and saved him with fear. Jude v. 23: here it is said the Lord was merciful to him; otherwise he might justly be perished, since he was loth to depart. He was thus urged to make the best of his way; he must not tarry after Sodom, nor later in the plain, but escape to the mountain. Heretofore he begged for a city of refuge, one of the five that lay together, called Zoar; and God granted his request, though there was much iniquity in it. See what favour God sheweth to a true saint, though weak. Zoar was saved to gratify him. Though his intercession for it was not as Abraham's for Sodom, from a principle of generous charity, but purely from self-interest, yet God granted his request, to shew how much the fervent prayer of a righteous man avails.

24, 25. God was the immediate author of the ruin of Sodom. It was destruction from the Almighty. The Lord rained from the Lord, 24, i. e. God from himself, by his own immediate power, or God the Son, from God the Father; for the Father has committed all judgment to the Son. This was a strange punishment; Job xxxi. 3. Fire and brimstone, and a horrible tempest; this was the portion of their cup, Psal. xl. 6. It was an utter ruin, and irreparable. That fruitful valley remains to this day, a great lake, or dead sea: it is called the Salt Sea, Numb. xxxiv. 12. Travelers say it is about thirty miles long, and ten miles broad. It has no living creature in it, Jordan falls into it, and is lost there. This destruction was designed as a standing revelation to the wrath of God against sin, and sinners in all ages. Nay, it was typical of the vengeance of eternal fire, Jude v. 7. Let us learn from it, first,

the evil of sin; iniquity leads to ruin: second, the terrors of the Lord. See what a fearful thing it is to fall into the hands of the living God.

26. This is also written for our admonition; our Saviour refers to it, Luke xvii. 32, Remember Lot's wife. The sin of Lot's wife seemed but a small thing, but we are sure by the punishment of it that it was a great sin, and exceeding sinful. She disobeyed an express command, and so sinned after the likeness of Adam's transgression. Her looking back spoke an inclination to go back, and therefore our Saviour uses it as a warning against apostasy from our Christian profession. She was struck dead in the place, yet her body did not fall, but stood erect like a pillar or monument, having changed into a metallic substance that would last perpetually: come behold the goodness and severity of God, Rom. xi. 22. Towards Lot that went forward, goodness: towards his wife that looked back, severity. Though she was nearly related to a righteous man, and though a monument of distinguishing mercy, in her deliverance out of Sodom, yet God did not commiserate her disobedience; for great privileges will not secure us from the wrath of God, if we do not faithfully improve them.

27, 28. Abraham got up early to look towards Sodom, and to intimate that his design herein was to see what became of his prayers; he went to the very place where he had stood before the Lord, and set himself there as upon the watch-tower, Heb. ii. 1. He looked towards Sodom, not as Lot's wife did, tacitly reflecting on the divine severity, but by humbly adoring it, and ascribing glory in it. Those that have most earnestly interceded for sinners in the day of grace, will in the day of judgment be content to see them perish, and glorify God in it.

29. As before, when Abraham prayed for Ishmael, God heard him for Isaac, so now when he prayed for Sodom, he heard him

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night; and the first-born went in, and lay with her father: and he perceived not when she laid down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also; and the younger arose and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

Lot. God will certainly give an answer of peace to the prayer of faith, in his own way and time: though for a while it seem to be forgotten, yet sooner or later it will appear to be remembered.

30. Lot was frightened out of Zoar, either because he found it as wicked as Sodom, and therefore concluded it could not long survive it; or perhaps observing the increase of the water, which after the conflagration began to overflow the plain, concludes Zoar must needs perish, because it stood upon the same flat. He was forced to flee to the mountain, and lodge in a cave there. He that awhile ago could not find room for himself and his flock in the whole land, but must jostle with Abraham, is now confined to a hole in a hill. It is just with God to reduce those to poverty and restraint, who abused liberty and plenty. See also in Lot, what those bring upon themselves who forsake the communion of saints for secular advantage.

31-38. Lot and his daughters were guilty of a great sin in this desolate place. His daughters had a very wicked plot to bring him to sin, and theirs was doubtless the greater guilt. Some think their pretence was plausible, but whatever their pretence was, it is certain their project was vile, and an impudent affront to the very light and law of nature. Lot by his own unweariness was

We have here, I. Abraham's sin in denying his wife, and Abimelech's sin thereupon in taking her, 1, 2. II. God's discourse with Abimelech in a dream on this occasion, wherein he shews him his error, 3, accepts his plea, 4, 5, 6, and directs him to make restitution, 7. III. Abimelech's discourse with Abraham, wherein he chides him for the cheat he had put upon him, 8, 9, 10; and Abraham excuses it as well as he can, 11, 12, 13. IV. The good issue of the story, in which Abimelech restores Abraham his wife, 14, 15, 16; and Abraham by prayer prevails with God for the removal of the judgments Abimelech was under, 17, 18.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: And Abimelech king of Gerar sent and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art* but a dead man for the woman which thou hast taken: for she *is* a man's wife.

4 But Abimelech had not come near her; and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself, said, He *is* my brother. In the integrity of my heart, and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now, therefore, restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou

wretchedly overcome, and suffered himself so far to be imposed upon by his own children, two nights together, as to be drunk, and to commit incest.

What are the best of men, when God leaves them to themselves! See here, first, the peril of security. Lot kept himself sober and chaste in Sodom, yet in the mountain, where he was, as he thought, quite out of the way of temptation, he is thus shamefully overtaken. Second, the peril of drunkenness. A man may do that without reluctance when he is drunk, which when he is sober he could not think of without horror: third, the peril of temptation from our relations and friends. Lot, whose temperance and chastity were impregnable against the batteries of foreign force, was surprised into sin and shame by the base treachery of his own daughters.

CHAP. XX. 1, 2. Abraham's sin in denying his wife had here a two-fold aggravation: first, that he had been guilty of the same sin before, and been convinced of his folly; second, that Sarah, as it should seem, was now with child of the promised seed: he ought, therefore, to have taken particular care of her now, Judg. 3. 4.

3-7. It appears by this, that God revealed himself by dreams, not only to his servants the prophets, but even to those who are

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Chap. XX.V. 14.



Sarah restored to Abraham

restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears : and the men were sore afraid.

9 ¶ Then Abimelech called Abraham and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me, and on my kingdom, a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister: she *is* the daughter of my father: but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, *This is thy kindness*

out of the pale of the church and covenant, but it was usually with some regard to his own people. God gives Abimelech notice of his danger, 3, both his danger of sin, and of death for this sin. He pleads ignorance, 4, 5, that Abraham and Sarah had agreed to impose upon him, and not let him know that they were any more than brother and sister. If our consciences witness to our integrity, it will be our rejoicing in the day of evil. He pleads with God as Abraham had done, chap. xviii. 23, Wilt thou slay a righteous nation? Not such a nation as Sodom, which was justly destroyed, but in this matter innocent. God allows his plea, 6, and lets him know, that he was kept from proceeding in the sin, purely by the good hand of God upon him: I withheld thee from sinning against me. It is a great mercy to be hindered from committing sin, and which God must have the glory of, whoever is the instrument, 1 Sam. xxv. 32. God changeth him to make restitution, v. 7. Now, therefore, now thou art better informed, restore the man his wife. If we ignorantly do wrong, that will not excuse us if we knowingly persist in it. The reasons why he must be just and kind to Abraham are, first, because he is a prophet, near and dear to God: second, being a prophet he shall pray for thee. It is intimated that there was a great efficacy in the prayers of a prophet, and that good men should be ready to help those with their prayers that stand in need of them: third, It is at thy peril if thou do not restore her; know thou that thou shalt surely die. He that doeth wrong, whoever he is, prince or peasant, shall certainly receive for the wrong which he has done, unless he repent and make restitution, Col. iii. 25.

8.13. Abimelech being thus warned of God in a dream, takes the warning, and as one that is truly afraid of sin, and of its consequences, he rises early to pursue the directions given him. He first gave a caution to his servants, 3. Abraham himself could not be more careful than he was to command his household in this matter. He then reasons with Abraham very strongly, and yet very mildly; he doth not reproach him, nor insult over him; but fairly represents the injury Abraham had done him, and calmly signifies his resentment of it. He calls that which he now found he was in danger of a great sin. He looks upon it, that both himself

which thou shalt shew unto me: at every place whither we shall come, say of me, *He is my brother.*

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes unto all that *are* with thee, and with all *other*. Thus she was reproved.

17 ¶ So Abraham prayed unto God; and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the Lord had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

CHAP. XXI.

In this chapter we have, I. Isaac the child of promise born into Abraham's family, 1-8. II. Ishmael the son of the bond-woman cast out of it, 9-21. III. Abraham's league with Abimelech, 22-32. IV. His devotion to his God, 33, 34.

and his kingdom would have been exposed by it to the wrath of God. He charges Abraham with doing that which was not justifiable, disowning his marriage. He takes it as a very great injury to himself and family, that Abraham should thus have exposed them to sin. Finally, he challenges him to assign any just cause he had to suspect them as a dangerous people for an honest man to live among, 10. Abraham made a poor excuse for himself: he pleaded the ill opinion he had of the place, 11. He thought within himself, though he could not give any good reason for it, surely the fear of God is not in this place, and then they will slay me. He excused it from the guilt of a downright lie, by making it out, that in a sense she was his sister, 12. Some think she was Lot's own sister, who is called his brother Lot, chap. xiv. 16, though he was his nephew: so Sarah is called his sister. But they to whom he said she is my sister, understood that she was so his sister, as not to be capable of being his wife; so that it was an equivocation, with an intent to deceive. He then clears himself from the imputation, and of an affront designed to Abimelech in it, by alleging it had been their practice before, according to an agreement made between them when they first became sojourners, 13, When God caused me to wander from my father's house, then we settled this matter.

14.16. See how unjust Abraham's jealousies were; he fancied if they knew that Sarah was his wife they would kill him; but instead of that, when they did not know it they were kind to him; frightened at least to be so by the divine rebukes they were under.

Abimelech gives Sarah good instructions, tells her her husband (her brother he calls him, to upbraid her for calling him so) must be to her for a covering of the eyes, i. e. she must look at no other, nor desire to be looked at by any other. The marriage covenant is a covenant with the eyes, like Job's chap. xxxi. 1, v. 17, 22. Thus honour God would put upon Abraham, that though Abimelech had restored Sarah, yet the judgment he was under should be removed upon the prayer of Abraham, and not before. Thus God healed Miriam when Moses prayed for her, Numb. xii. 13, and was reconciled to Job's friends, when Job prayed for them, xlii. 8.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham that Sarah should have given children suck? for I have borne him a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham mocking.

10 Therefore she said unto Abraham, Cast out this bond-woman and her son: for

the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman: in all that Sarah hath said unto thee hearken unto her voice: for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out

CHAP. XXI. 1, 2 Few under the Old Testament were brought into the world with such expectation as Isaac was, not for the sake of any great personal eminency to which he was to arrive, but because he was to be in this very thing a type of Christ, that seed which the holy God had so long promised, and holy men so long expected. He was born not only according to the promise, but by virtue of the promise. A sentence of death was, as it were, passed upon the second cause: Abraham was old, and Sarah old, and both as good as dead, and then the word of God took place.

3, 4. Abraham obeyed God's precepts concerning Isaac. God directed him to a name for a memorial, and Abraham, whose office it was, gave him that name, though perhaps he might have designed him some other name of a more pompous signification. The covenant being established with him, the seal of the covenant was administered to him, and though a bloody ordinance, and he a darling, yet it must not be omitted or deferred beyond the eighth day.

6, 7. The mercy Sarah had received filled her with joy and wonder. The thing was so highly improbable, so near to impossible, that if any one but God had said it, she could not have believed them. God's favours to his covenant people are such as surpass both their own and others' thoughts and expectations.

8. Abraham made a feast when Isaac was weaned, because God's blessing upon the nursing of children, and the preservation of them through the perils of the infant age, is a signal instance of the care and tenderness of the divine providence, which ought to be acknowledged to its praise, Psal. xxii. 9, 10, Hos. xi. 1, 2.

9-13. The casting out of Ishmael is here considered of and resolved on. Ishmael himself gave the occasion by some affronts he gave to Isaac his little brother; some think on the day that Abraham made the feast for joy, that he was safely weaned, which

the Jews say was not till he was three years old, others say five. Sarah saw him playing with Isaac, i. e. mocking him. Ishmael was fourteen years older than Isaac, and when children are together, the elder should be careful and tender over the younger, but it argued a very base and sordid disposition in Ishmael to be abusive to a child that was no ways a match for him. God takes notice what children say and do in their play, and will reckon with them if they say or do amiss, though their parents do not. There is rooted enmity in the seed of the serpent against the seed of the woman. The children of promise must expect to be mocked. Sarah made the motion, 10, cast out the bond-woman. This seems to be spoken in some heat; yet it is quoted, Gal. iv. 32, as if it had been spoken by a spirit of prophecy, and is made to point at the unbelieving Jews, who, though they were of the seed of Abraham, yet because they submitted not to the gospel covenant, were unchurched and disfranchised. Abraham was averse to the measure, 11. It grieved him that Ishmael had given such a provocation as well as that Sarah insisted on such a punishment. He was loth to displease Sarah, and yet loth to expel Ishmael. In this difficulty God tells him what his will was, and he is satisfied. God sets the matter before him in a true light, and shews him, first, that the casting out of Ishmael was necessary to the establishment of Isaac to the privilege of the covenant; in Isaac shall thy seed be called. The covenant seed of Abraham must be a peculiar people, not mingled with those out of the covenant; for this reason Ishmael must be separated: second, that the casting out of Ishmael should not be his ruin. Though he was chased out of the church he was not chased out of the world. Many are full of the blessings of God's providence, who are strangers to the blessings of his covenant.

14-19. The bond-woman and her son were cast out from the family of Abraham, and wandering in the wilderness, missed their

of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink.

20 And God was with the lad: and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol, the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest.

23 Now, therefore, swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee thou shalt do unto me, and to the land wherein thou hast sojourn-ed.

24 And Abraham said, I will swear.

way to the place Abraham designed them for a settlement. They were reduced to great distress there. Their provisions were exhausted, and Hagar, like one under the power of the spirit of bondage, despairs of relief, and counts upon the death of the child, though God had told her before he was born that he should live to be a great man. We are apt to forget former promises when present providences seem to contradict them; for we live by sense. In this distress God graciously appeared for their relief. He heard the voice of the lad, 17. We read not of a word he said; but his sighs, and groans, and calamitous state, cried aloud in the ears of the God of mercy. An angel was sent to comfort Hagar. He assures her of the cognizance God took of her distress: repeats the promise concerning her son, that he should be a great nation, and directs her to a present supply. Now the apostle tells us that those things concerning Hagar and Ishmael are to be allegorized. This then will serve to illustrate the folly of those, first, who sought for righteousness by the law, and not by the promise made in Christ, thereby running themselves into a wilderness of want and despair. Their comforts are soon exhausted, and if God save them not by prerogative, and by a miracle of mercy undeceive them, they are undone: second, their folly also who seek for satisfaction and happiness in the world and in the things of it. Those that forsake the comforts of the covenant, and chuse their portion in this cangh, take up with a bottle of water, poor provision and soon spent; they wander endlessly in pursuit of satisfaction, and at length sit down short of it.

20, 21. Ishmael settled in the wilderness of Paran: a wild place, fittest for a wild man, and such a one as he was, chap. xvi. 12. He had some token of God's presence. God was with the lad: his outward prosperity was owing to this: he matched among his mother's relations, she took him a wife out of Egypt.

22-32. We have here an account of the treaty between Abimelech and Abraham, in which appears the accomplishment of

25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ewe lambs, which thou hast set by themselves?

30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well.

31 Wherefore he called that place Beer-sheba: because there they sware both of them.

32 Thus they made a covenant at Beer-sheba; then Abimelech rose up, and Phichol the chief captain of the host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

that promise, chap. xii. 2, how God would make his name great: his friendship is courted, though a tenant at will to the Canaanites and Perizzites. The league is proposed by Abimelech and Phichol his prime minister of state, and general of his army. Abimelech was induced to it by God's favour to Abraham. God in his providence sometimes shews his people such tokens for good, that their neighbours cannot but take notice of it, Psal. lxxxvi. 17. The tenor of it was in general that there should be a firm and constant friendship between the two families which should not upon any account be violated. Abraham consented to it, with a particular clause inserted about a well. In Abraham's part of the transaction observe, first, he was ready to enter into his league with Abimelech, finding him to be a man of honour, and that had the fear of God before his eyes. Religion does not make men morose and unconversable. We must not, under colour of shunning bad company, be sour to all company, and jealous of every body: second, he prudently settled the matter concerning a well which Abimelech's servants had quarrelled with Abraham about: wells of water were choice goods in that country: thanks be to God they are not so scarce in ours: third, he made a handsome present to Abimelech, sheep and oxen, in gratitude for his kindness to him, and in token of hearty friendship between them: fourth, he ratified the covenant by an oath, and registered it by giving a new name to the place, 31, Beer-sheba, the well of the oath, in remembrance of the covenant they swore to: or, the well of seven, in remembrance of the seven lambs given to Abimelech as a consideration for his confirming Abraham's title to that well.

33, 34. Abraham being got into a good neighbourhood, continued a great while there. There he made not only a firm practice but an open profession of his religion, probably in the grove he planted, which was his oratory, or house of prayer. In calling upon God he eyed him as the everliving God, the God of the world, so some. Though it is true that the world is not yet

34 And Abraham sojourned in the Philistine's land many days.

CHAP. XXII.

Here is, I. The command which God gave to Abraham, 1, 2. II. Abraham's obedience, 3-10. III. The issue of the trial, 11-14. IV. The covenant was renewed hereupon, 15-18. V. An account of some of Abraham's relations, 20, ad fin.

AND it came to pass, after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, *here I am*.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

his God in particular: he forgets not to give glory to him as the Lord of all, the everlasting God, who was before all worlds, and will be when time and days shall be no more. See Isa. xl. 28.

CHAP. XXII. 1, 2. Here is the trial of Abraham's faith, whether it continued so strong after a long settlement in communion with God as it was at first, when by it he left the country. After these things, after all the difficulties he had gone through, when perhaps he was beginning to think the storms were all blown over, this encounter comes which is sharper than any yet. God tempted Abraham, not to draw him into sin, but to discover his graces. God appeared to him as he had formerly done, called him by name Abraham, that name which he had given in ratification of the promise. Abraham, like a good servant, replied, *here am I*. Probably he expected some renewed promise; but to his great amazement that which God had to say to him, was, in short, go kill thy son; and this commandment is given in language that makes the temptation abundantly more grievous. Take thy son, thy only son by Sarah, that son whom thou lovest, and offer him for a burnt-offering. He must kill him devoutly, with all that pomp and ceremony, with all that sodateness and composure of mind with which he used to offer his burnt-offerings.

3-10. Many were the difficulties that Abraham broke through in this act of obedience. Much might have been objected against it. It seemed directly against an antecedent command, which forbids murder under a severe penalty. How would this consist with natural affection to his son? Gen. ix. 16. How would this consist with the promise, In Isaac shall thy seed be called? How could he return to Sarah or his family sprinkled with the blood of Isaac? What would the Egyptians, Canaanites, and Perizzites say? It would be an eternal reproach to Abraham and his altars. The several steps of his obedience all help to magnify it, and to show that he was guided by prudence, and governed by faith in the whole transaction. He rises early, and gets things ready for a sacrifice. He carefully looked about to discover the place appointed for this sacrifice, which God had promised by some sign to direct him to. He left his servants some distance off, lest they should have interposed and created him some disturbance in his strange relation: for Isaac was no doubt the darling of the whole family.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son: and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My Father. And he said, *Here am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of: and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

He obliged Isaac to carry the wood, while he himself, with an undaunted resolution, carried the fatal knife and fire. Without any ruffle or disorder he talks it over with Isaac, as if it were but a common sacrifice he was going to offer, 7, 8. It was a pretty question Isaac asked him as they were going together: My father, where is the lamb for a burnt-offering? It was a melting word, which must strike deeper into the breast of Abraham, than his knife could do into the breast of Isaac. It was a very prudent answer which Abraham gave him, v. 8, My son, God will provide himself a lamb. This was the language either of obedience or of faith; whether he meant so or not, this proved to be the meaning of it: a sacrifice was provided instead of Isaac. With the same resolution and composedness of mind, after many thoughts of heart, he applies himself to the completing of this sacrifice. After many a weary step, and with a heavy heart, he arrives at length at the fatal place, builds the altar, the saddest he had ever built; lays the wood in order for his Isaac's funeral pile, and now tells him the amazing news, Isaac, thou art the lamb which God has provided! and, for aught appears, Isaac was as willing as Abraham. Yet it is necessary that a sacrifice should be bound. The great sacrifice which in the fulness of time was to be offered up must be bound, and therefore so must Isaac. Having bound him he lays him on the altar, and his hand on the head of the sacrifice, and now we may suppose, with floods of tears he gives and takes the final farewell of a parting kiss; perhaps he takes another for Sarah from her dying son. This done, he resolutely forgets the bowels of a father, and puts on the awful gravity of a sacrificer, with a fixed heart and an eye lifted up to heaven, he takes the knife, and stretches out his hand to give the fatal cut to Isaac's throat. Here is an act of obedience which deserves to be a spectacle to angels and men! Here is a lively representation, first, of the love of God to us, in delivering up his only begotten son to suffer and die as a sacrifice; second, of our duty to God in return for that love. God by his word calls upon us to part with all sins, though they may have been dear as a right hand or an Isaac. God by his providence, which is truly the word of God, calls us to part with an Isaac sometimes, and we must do it with cheerful submission to his holy will, Sam. iii. 18.

11-13. The command to offer Isaac was intended only for a

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: And he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

13 And Abraham lifted up his eyes, and looked, and, behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day. In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only *son*;

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies:

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young

men; and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold Milcah, she hath also borne children unto thy brother Nahor.

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

Here is, I. Abraham a mourner for the death of Sarah, 1, 2. II. He purchases a burying-place for her, 3-18. III. Sarah's funeral, 19.

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am* a stranger and a sojourner with you; give me a possession of a burying-place

trial: and it appearing upon trial, that Abraham did indeed love God better than he loved Isaac, the order was countermanded. Our creature comforts are then likely to be continued to us when we are most willing to resign them up to God's will. Abraham is not only approved but applauded. He obtains an honourable testimony that he is righteous; now I know that thou fearest God. God knew it before: but now Abraham had given a most memorable evidence of it. Another sacrifice is provided instead of Isaac. 13. For God must be acknowledged with thankfulness, for the deliverance of Isaac, and Abraham's words must be made good. God will provide himself a lamb. Here was a reference to the promised Messiah, the blessed seed. Christ was sacrificed in our stead, as this son was instead of Isaac; and his death was our discharge, here *am* I, said he, let these go the right way.

14. A new name is given to the place, to the honour of God, and for the encouragement of believers: Jehovah-jireh, the Lord will provide, probably alluding to what Abraham had said, 8. Let it be recorded for the generations to come, that the Lord will see to the distresses of his people, and that he will be seen in the worst of their perplexities. He will not only manifest but magnify his wisdom, power, and goodness in their deliverance.

15-19. The obedience of Abraham is not only accepted, but abundantly recompensed. God is pleased to mention it as the confirmation of the covenant; and he speaks of it with an encouragement.

mium. Because thou hast done this thing, and hast not withheld thy son, thine only son. God had before signed and sealed, but now it is confirmed with an oath. The particular promise here renewed is that of a numerous offspring. It doubtless points also at the Messiah, and the grace of the gospel. This is the oath sworn to our father Abraham, which Zechariah refers to, Luke i. 73. So here is a promise of the blessing of the spirit, which was to come upon the Gentiles through Christ Jesus: of the increase of the church, of its spiritual victories; thy seed shall possess the gates of his enemies; and of the incarnation of Christ, in thy seed, (in one particular person that shall descend from thee) shall all the nations of the earth be blessed. Abraham was ready to give up his son for a sacrifice, for the honour of God; and upon that occasion God promised to give his son for a sacrifice for the salvation of man.

20-24. This is here recorded to make way for the following story of the marriage of Isaac to Rebekah, a daughter of this family.

CHAP. XXIII. 1, 2. Abraham was a true mourner for Sarah. He came to her tent, and sat down by the corpse, there to pay her the tribute of tears; that his eye might affect his heart, and that he might pay the greater respect to the memory of her that was gone. Tears are a tribute due to our deceased friends, but we must not sorrow as those who have no hope.

3, 4. Abraham himself requested of his neighbours the Hittites

with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: Thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron, the son of Zohar.

9 That he may give me the cave of Machpelah which he hath, which *is* in the end of his field: for as much money as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of his city, saying,

11 Nay, my lord, hear me: The field give I thee, and the cave that *is* therein I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

tites to have a burying place among them. The arguments he used with them were, that he was a stranger, therefore unprovided with a burying-place; and that he was very unwell till the matter was settled, which he intimated by that word, that I may bury my dead out of my sight. Death will make most unpleasant to our sight, who while they lived were the best of our eyes. While she was in his sight, it renewed his grief, which he would prevent.

5, 6. The children of Heth making a generous offer to Abraham. They compliment him with a title of respect, Thou art a prince of God among us, (so the word is) not only great but good. They also make him a tender of the best of their burying-places. The noble generosity of these Canaanites, shines and condemns the selfishness of many who call themselves Israelites.

7-9. Abraham returns their thanks for their kind offer with all possible decency and respect. Though he was a great man, an old man, and now a mourner, yet he stands up and makes them a low bow. Religion teaches good manners, and those abuse it that place it in rudeness and clownishness.

10, 11. Ephron made Abraham a present of this field. The field give I to thee. Abraham no doubt had taken all occasion to oblige his neighbours, and now they return his kindness: for he that watereth shall be watered also himself. If those that profess religion adorn their profession by eminent civility to all, they shall find it redound to their comfort as well as to the glory of God.

13 And he spake unto Ephron, in the audience of the people of the land, saying, But if thou *wilt* give it, I pray thee hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me; The land *is* worth four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre, the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

12, 13. Abraham refused the gift, not in pride but in justice, as he was rich and able to purchase the field; and in prudence, lest Ephron, when this good humour was over, should upbraid him with it, and say, I have made Abraham rich, Gen. xiv. 23.

14, 15. Ephron discovers a great contempt for worldly wealth, and a great courtesy to his friend and neighbour. Ephron was not jealous of Abraham as a stranger, nor envious of him as a man that was likely to grow rich; but he had no ill-will for his religion, but was much kinder to him than most people now are to their own brothers.

16-20. We have here the conclusion of the treaty between Abraham and Ephron, about the burying-place. Abraham without making any payment, took the field, with all its appurtenances, as conveyed to him, as his house forever, an open court, by such a solemn declaration as was sufficient to pass it. Abraham then confirms his possession, and buries Sarah in the cave or vault which was in the purchased field. It is likely he had buried servants since he came to Canaan, but the grave of the common people might suffice for them, (2 Kings xxiii. 6.) now Sarah was dead a peculiar place must be found for her remains. Abraham provided not cities, as Cain and Nimrod, but a sepulchre: he is content to be fitting while he lives, but secures a place where, when he dies, his flesh may rest in hope.

CHAP. XXIV

Here is, I. Abraham's care about marrying of his son. II. His servant's journey to seek a wife for Isaac among his own relations, 10-14. III. He proved a fully man. Rev. 2, 13, 28. IV. The treaty of marriage with her relations, 29-49. V. Their consent obtained, 50-60. VI. The happy meeting and marriage between Isaac and Rebekah, 61, ad fin.

AND Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh :

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell :

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The Lord God of heaven which took me from my father's house and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

[illegible]

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath ; only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed : (for all the goods of his master *were* in his hand :) and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 ¶ And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water : and the daughters of the men of the city come out to draw water ;

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink : and she shall say, Drink ; and I will give thy camels drink also ; *let the same be she that* thou hast appointed for thy servant Isaac ; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

promise God had made and confirmed to him, that he would give Canaan to his seed; and thence means that God would own him, in his endeavour to match his son, in among those devoted nations, *to wit*, that was fit to be mother of such a seed. But not, therefore, he shall send his angel before thee, to make thy way prosperous. God's angels are ministering spirits, sent forth not only for the protection, but guidance of the heirs of salvation, Heb. i. 14.

11. Abraham's servant approved himself faithful to his master. Having received his charge, with all expedition he set on his journey, putting himself on all equipage fit for his journey. He sold all the goods of his master, i. e. sold all the things that were in his hand, in his hand, to serve his master. He sold to that; for from first to last he carried out his service faithfully.

12.14. He devoutly acknowledged God by a particular prayer; wherein he petitions for success, points out his consent with his master Abraham, and professes himself to trust God, but that his way might be made plain before him.

15.25. God owned him by a particular providence. The answer to his prayer was speedy and satisfactory: the first that came

16 And the damsel *was* very fair to look upon, a virgin ; neither had any man known her : and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord : and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And, when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit, whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold.

23 And said, Whose daughter *art* thou ? tell me, I pray thee. Is there room *in* thy father's house for us to lodge in ?

24 And she said unto him, I *am* the daughter of Bethuel, the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, blessed *be* the Lord God of my master Abraham, who hath not left

destitute my master of his mercy and his truth : I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban : and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-rings, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man : and, behold, he stood by the camels at the well.

31 And he said, Come in ; thou blessed of the LORD : wherefore standest thou without ? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house ; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat ; but he said, I will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly, and he is become great : and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses :

36 And Sarah, my master's wife, bare a son to my master when she was old ; and unto him hath he given all that he hath.

37 And my master made me swear, say-

to draw water was, and did in every thing according to his own heart. God in his providence doth sometimes wonderfully own the prayer of faith, and gratifies the innocent desires of his praying people, even in little things, that he may shew the extent of his care, and encourage them at all times to seek him, and to trust in him ; yet we must take heed of being over bold in prescribing to God, lest the event should weaken our faith, rather than strengthen it.

26..28. Abraham's servant acknowledges God in a particular thanksgiving. Having first paid his respects to Rebekah, in gratitude for her civility, 22, he turns his wonder, 21, into worshipping. He blessed God for success when he was negotiating for his master. He gives thanks, that being in his way, at a loss what course to steer, the Lord had led him. He thinks himself happy that he was led to the house of his master's brethren, those of them that *were* come out of Ur of the Chaldees, though

they were not come to Canaan, but staid in Haran. He also acknowledges that God herein had not left his master destitute of his mercy and truth. God had promised to build up Abraham's house, yet it seemed destitute of the benefit of that promise, but now providence is working towards the accomplishment of it. God's faithful people, how destitute soever they may be of worldly comfort, shall never be left destitute of God's mercy and truth ; for God's mercy is an inexhaustible fountain, and his truth an inviolable foundation.

29..32. Abraham's servant had a very kind reception with Rebekah's friends. Her brother Laban went to invite him in, but not till he saw the ear-rings and bracelets upon his sister's hands. We know so much of Laban's character by the following story, as to think he would not have been so free of his entertainment if he had not hoped to be well paid for it, as he was, 53.

33..49. Abraham's servant was so intent upon his business,

ing, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell :

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The Lord before whom I walk, will send his angel with thee, and prosper thy way : and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred ; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go :

43 Behold I stand by the well of water ; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink :

44 And she say to me, both drink thou, and I will also draw for thy camels : *let* the same *be* the woman whom the Lord hath appointed out for my master's son.

45 And before I had done speaking in mine heart, Behold, Rebekah came forth with her pitcher on her shoulder : and she went down unto the well, and drew *water* ; and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink : and I will give thy camels drink also : so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou ? And she said, The

that though he was come off a journey he would not eat till he had told his errand. In the management of this matter he proved himself both a prudent man, and a man of integrity ; faithful to his master by whom he was trusted, and just to those by whom he was now treated. He gives them a short account of the state of his master's family, 34-36, tells them the charge his master had given him to fetch a wife for his son from among his kindred, with the reason of it, 37, 38 ; relates to them the wonderful concurrence of providence, to countenance and further the proposals, plainly shewing the finger of God in it ; and then fairly refers the matter to their consideration, and waits their resolution.

50, 51. They cheerfully close with the proposal upon a very Vol. I.

daughter of Bethuel, Nahor's son, whom Milcah bare unto him ; and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way, to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me ; and if not, tell me ; that I may turn to the right hand, or to the left.

50 ¶ Then Laban and Bethuel answered, and said, The thing proceedeth from the Lord : we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52 And it came to pass, that when Abraham's servant heard their words, he worshipped the Lord, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah : he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men *that* were with him, and tarried all night : and they rose up in the morning ; and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten ; after that she shall go.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way ; send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

good principle. The thing proceedeth from the Lord ; providence smiles upon it, and we have nothing to say against it. A marriage is then likely to be comfortable, when it appears to proceed from the Lord.

52, 53. Abraham's servant makes a thankful acknowledgment of the good services he met with. He first worships God, then pays his respects to the family, particularly to the bride. He presented her, and her mother, and her brother, with many precious things ; both to give real proof of his vast riches and generosity, and in gratitude for civility to him, and further to ingratiate himself with them.

54-61. I will go. Rebekah is sent away with suitable atten-

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister: be thou *the* mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the well of Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the even-tide; and he lifted up his eyes, and saw, and, behold, the camels were coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife, and he loved her; and Isaac was comforted after his mother's death.

dants, her nurse, and her damsels, and with hearty good wishes, They blessed Rebekah. When our relations are entering into a new condition, we ought by prayer to recommend them to the blessing and grace of God.

62-67. Isaac was well employed when he met Rebekah. He went out to meditate in the field at even-tide. He took the advantage of a silent evening, and a solitary field for meditation and prayer; those divine exercises by which we converse with God and our own hearts. Our walks in the field are then truly pleasant, when in them we apply ourselves to meditation and prayer: we there have a free prospect of the heavens above us, and the earth around us, and the host and riches of both: by the view of which we should be led to the contemplation of the Maker and owner of all.

Rebekah behaved herself very decently when she met Isaac. Understanding who he was, she alighted off her camel, 64, and took a veil, and covered herself, in token of humility, modesty, and subjection. They were afterwards brought together to their mutual comfort. Observe here, first, what an affectionate son he was

I. The children of Abraham by another wife, 1-4; of his last will and testament, 5, 6; of his age, death, and burial, 7-10. II. The generations of Ishmael, his age and death, 12-13. III. The history of Isaac: first, his prosperity, 14; second, the conception and birth of his two sons, 19-26; third, their different characters, 27, 28. IV. Esau's selling his birth-right to Jacob, 29-34.

THEN again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian: Ephah, and Ephir, and Hanoah, and Abidah, and El-daah. All these *were the* children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts and sent them away from Isaac his son, (while he yet lived) eastward, unto the east country.

7 ¶ And these *are* the days of the years of Abraham's life, which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age: an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Macpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre;

to his mother. It was about three years since she died, and yet he was not till now comforted concerning it: second, what an affectionate husband he was to his wife. Those that have approved themselves well in one relation, it may be hoped will do so in another. She became his wife, and he loved her: and all the reason in the world that he should; for so ought men to love their wives, even as themselves. The duty of the relation is then done, and the comfort of the relation is then enjoyed, when mutual love governs; for there the Lord commands the blessing.

CHAP. XXV. 1-10. Five and thirty years Abraham lived after the marriage of Isaac; and all that is recorded concerning him during that time lies in a very few verses. We have no more of God's extraordinary appearance to him, or trials of him: for all the days even of the best and greatest saints are not eminent days. We have here an account of the children by Keturah, whom he married after the death of Sarah. She was, probably, the chief of his maid servants born in his house, or bought with money. By her he had six sons, in whom the promise made to Abraham, concerning the great increase of his posterity, was in part fulfilled.

10 The field which Abraham purchased of the sons of Heth; there was Abraham buried and Sarah his wife.

11 ¶ And it came to pass, after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these are the names of the sons of Ishmael, by their names according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Abdeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles: twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

19 ¶ And these are the generations of Isaac, Abraham's son; Abraham begat Isaac.

20 And Isaac was forty years old when he

took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister of Laban the Syrian.

21 ¶ And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If *it be so*, why am I thus? And she went to enquire of the Lord.

23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people: and the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel: and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 ¶ And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

After the birth of these sons he set his house in order, with prudence and justice. He made Isaac his heir, as he was bound to do in justice to Sarah, his first and principal wife, and to Rebekah, who married Isaac upon the assurance of it, chap. xxiv. 36. He also gave portions to the rest of his children; both to Ishmael, though at first he was sent empty away: and to his sons by Keturah. It was justice to provide for them: parents who do not that are worse than infidels. It was prudent to settle them in places distant from Isaac, that they might not pretend to divide the inheritance with him, or be any care or expence to him. He did this while he yet lived, lest it should not have been done, or so well done afterwards.

Abraham lived one hundred and seventy-five years, and then gave up the ghost. His life was not extorted from him, but he cheerfully resigned it: into the hands of the father of spirits he committed his spirit. He died in a good old age: an old man, and full of years, or full of life (as it might be supplied) including all the conveniences and comforts of life. He was gathered to his people: his body was gathered to the congregation of the dead, and his soul to the congregation of the blessed. Nothing is recorded of the pomp of his funeral, only we are told that his sons Isaac and Ishmael buried him in his own burying-place, which he had purchased, and in which he had buried Sarah. Those that in life have

been very dear to each other, may not only innocently, but laudably, desire to be buried together.

11-18. Immediately after the account of Abraham's death, Moses begins the story of Isaac; but presently digresseth to give a short account of Ishmael, for as much as he also was a son of Abraham; he had twelve sons, twelve princes they are called, 18; heads of families, which in process of time became nations, distinct tribes, numerous and very considerable. They possessed a very large continent that lay between Egypt and Assyria, called Arabia. The strength and numbers of this family was the fruit of the promise made to Hagar, chap. xvi. 10, and to Abraham, chap. xvii. 20, and xxi. 12. His age is recorded to shew the efficacy of Abraham's prayer for him, chap. xvi. 18. O that Ishmael might live before thee. Those words, he told in the presence of all his brethren, whether they meant, as we take them, he died, or as others, his lot fell, they are designed to shew the fulfiling of that word to Hagar, chap. xvi. 12. He shall dwell in the presence of all his brethren; i. e. he shall never be separated from them; and shall hold his own to the last, or, he died with his friends about him, which is comfortable.

19-28. We have here an account of the birth of Jacob and Esau, the twin sons of Isaac and Rebekah. Their entrance into the world was one of the most considerable parts of this story; and

29 ¶ And Jacob sod pottage, and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage: for I am faint; therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birth-right.

32 And Esau said, Behold, I am at the point to die: and what profit shall this birth-right do to me.

33 And Jacob said, Swear to me this day: and he swore unto him: and he sold his birth-right unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birth-right.

CHAP. XXVI.

In this chapter we have, I. Isaac in adversity, and obliged to change his residence, 1; but, second, God visits him, with direction and comfort, 2..5: third, he foolishly denies his wife, and is reproved for it by Abimelech, 6..11. II. Isaac in prosperity, by the blessing of God upon him, 12..14: and, first, the Philistines were envious of him, 15..17: second, he continued industrious in his business, 18..23: third, God appeared to him, and encouraged him, and he returned his duty to God, 24, 25: fourth, the Philistines at length made court to

much is related concerning Isaac, but what had reference to his father while he lived, and to his son afterward. For Isaac seems not to have been a man of action; nor much tried; but to have spent his days in quietness and silence. Isaac was forty years old when he married; and after he was married, he had no child for twenty years. While this mercy was delayed, Isaac did not approach to an handmaid's bed, as Abraham had done, and Jacob after; for he loved Rebekah: but he prayed; he entreated the Lord for his wife. God heard his prayer, and was entreated of him. She is at length with child of two, and the children struggled together within her. The struggles between Jacob and Esau in the womb, represent the struggle that is between the kingdom of God, and the kingdom of Satan in the world and in the heart. The commotion Rebekah now felt made her very uneasy, therefore she went to enquire of the Lord. Some think Melchisedek was consulted as an oracle, or perhaps some urim or teraphim were now used to enquire of God by, as afterwards in the breast-plate of judgment. The information given her upon her enquiry expounded the mystery; two nations are in thy womb. She was now big, not only of two children, but two nations; which should not only in their manner and dispositions differ from each other, but in their interest clash and contend with each other; and the issue should be, that the elder should serve the younger; which was fulfilled in the subjection of the Edomites for many ages to the house of David, till they revolted. 2 Chron. xxi. 8. It is the prerogative of God to make a difference between those who have not as yet themselves done either good or evil. This the apostles infer from hence, Rom. ix. 12. When they were born there was a great difference between them, which served to confirm what had been foretold, v. 22. Esau was rough and hairy, as if he had been a grown man; whence he was named Esau, made, reared already. Jacob was smooth and tender like other children. Esau, in their birth, came forth first: but Jacob's hand took hold of his heel, to shew that in process of time he should undermine his brother. Esau, when he grew up, was a man of this world; a hunter: Jacob was a man for the other world; a plain man, dwelling in

him, and made a covenant with him, 26..33: fifth, the disagreeable marriage of his son Esau was an alloy to his comfort, 34, 35.

AND there was a famine in the land besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries: and I will perform the oath which I swore unto Abraham thy father.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked him of

tents. Their interest in the affection of their parents was likewise different. Isaac, though he was not a stirring man, yet loved to see his sons active: Esau knew how to please, by treating him often with his venison, which gained the affection of the good old man. Rebekah was minded of the oracle of God, which had given the preference to Jacob, and she preferred him in her love. And if it be lawful for parents to make a difference between their children upon any account, doubtless Rebekah was in the right to love him whom God loved.

29-34. We have here a bargain made between Jacob and Esau about the birth-right, which was Esau's by Providence, but Jacob's by promise. It was a spiritual privilege, including the excellency of dignity, and the excellency of power, as well as the double portion, Gen. xlix. 3. It seemed to be such a birth-right as had then the blessing annexed to it, and the entail of the promise. Jacob's desire of the birth-right was pious, which yet he sought to obtain by indirect courses, not agreeable to his character as a plain man. He is to be commended that he coveted earnestly the best gifts; yet in this he cannot be justified, that he took advantage of his brother's necessity to make him a very hard bargain. Probably Esau had formerly spoken lightly of the birth-right, and if so, Jacob is at least excusable. Jacob had got some bread and pottage for his dinner, when Esau came from hunting hungry and weary. And now Jacob's pottage pleased him better than ever his game had done: give me, saith he, some of that red, that red, as it is in the original: Behold, I am at the point to die: and if he were, was Isaac so poor, or Rebekah so ill an housekeeper, that he could not be supplied with food convenient, and yet save his birth-right? But his appetite had the mastery over him. He did eat and drink, and then carelessly rose up and went his way, without any serious reflections or shew of regret. He used no means to get the bargain revoked, but by his subsequent negligence and contempt, and by justifying himself in what he had done, he put the bargain past recall. Thus was repentance hid from his eyes. People are ruined not so much by doing what is amiss, as by not repenting of it.

CHAP. XXVI. 1..5. Here God first tried Isaac by his

his wife : and he said, *She is my sister* : for he feared to say, *She is my wife* : lest, said *he*, the men of the place should kill me for Rebekah, because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech, king of the Philistines, looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife ; and how saidest thou, *She is my sister* ? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us ? One of the people might lightly have lain with thy wife, and thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and received in the same year an hundred-fold : and the LORD blessed him.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines envied him.

15 For all the wells which his father's servants had digged, in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

providence, and then directed him under this trial by his word. Isaac finds himself straitened by the scarcity of provisions : intends to go down to Egypt, and takes Gerar in his way. Here God graciously appeared to him, bid him stay where he was, and not go down into Egypt ; promised to be with him, and bless him : renewed the covenant with him, which had so often been made with Abraham ; and recommended to him the good example of his father's obedience. A great variety of words is here used to express the divine will, to which Abraham was obedient : my voice, my charge, my commandment, my statutes, and my laws ; which may intimate that Abraham's obedience was universal : he obeyed the original laws of nature, the revealed laws of divine worship, particularly that of circumcision ; and all the extraordinary precepts God gave him, as that of quitting his country, and that of offering up his son. Those only have the benefit of God's covenant with their godly parents, that tread in their obedience.

6-11. Isaac has now laid aside all thoughts of going into Egypt, and in obedience to the heavenly vision sets up his staff in Gerar, the country in which he was born. Yet there he enters into the same temptation that his good father had been once and again overcome by, viz. to deny his wife, and to give out that she was his sister. There is an aptness in us to imitate the weakness of those we value ; we need, therefore, to keep our feet, lest, while we aim to tread in the steps of good men, we sometimes tread in

16 And Abimelech said unto Isaac, Go from us : for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father ; for the Philistines had stopped them after the death of Abraham : and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, the water *is* ours : and he called the name of the well Esek : because they strove with him.

21 And they digged another well ; and strove for that also : and he called the name of it Sitnah.

22 And he removed from thence, and digged another well : and for that they strove not ; and he called the name of it Rehoboth : and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, *I am* the God of Abraham thy father : fear not, for *I am* with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake,

their bye-steps. He was detected, and the cheat discovered by the king himself. Abimelech (not the same that was in Abraham's days, chap. xx. for this was near an hundred years after that, but that was the common name of the Philistine kings, as Cæsar of the Roman emperors) he saw Isaac more familiar with Rebekah than he knew he would be with his sister ; charged him with the fraud, shewed him how frivolous his excuse was, and then, to convince him of the injustice of his jealousy, took him and his family under his peculiar protection.

12-14. Isaac had no land of his own, but took land of the Philistines, and sowed it, and reaped an hundred fold. There seems to be an emphasis laid on the time : it was the same year when there was a famine in the land. Isa. lxx. 13. My servants shall eat, but ye shall be hungry ; and Psal. xxxviii. 19, in the days of famine they shall be satisfied.

15-22. The Philistines envied Isaac. It is an instance of the vanity of the world, that the more men have of it, the more they are exposed to censure and injury. They stopped up the wells his father had digged, and expelled him out of the country. Isaac did not contest with them by force, though he was become great, but very peaceably departed thence. Still however he kept up his husbandry, and opened the wells that his father had digged, as well as digged new ones. In digging these wells he met with much opposition ; at length he moved in a quiet settlement ; here he

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol, the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee:

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: Thou art now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah; therefore the name of the city is Beer-sheba unto this day.

digged a well, and for that they did not strive. Those that follow peace sooner or later shall find peace.

24. When the Philistines had expelled Isaac God visited him, and gave him fresh assurances of his favour. God's time to shew himself gracious, is when we are most disappointed in our expectations from men.

25. Isaac's altars probably gave offence to the Philistines, and provoked them to be the more troublesome, yet he kept up his duty whatsoever ill it might expose him to.

26-31. The contest between Isaac and the Philistines issued in a happy reconciliation. Abimelech makes Isaac a friendly visit, the sincerity of which Isaac prudently questions. Abimelech then professes his sincerity in this address, to Isaac, and earnestly courts his friendship, 28, 29. Afterwards Isaac entertains him and his company, and enters into a league of friendship with him, v. 30, 31. See how graciously the good man was in giving and forgiving. Religion teaches us to be neighbourly, and as much as in us lies to live peaceably with all men, v. 32, 33. Providence smiled on what Isaac did. He had not insisted upon the restitution of the wells the Philistines had unjustly taken away from him, but set down silent under the injury; and to recompense him for that injury immediately, he is enriched with a new well, v. 24, 25.

Esau's foolish marriage grieved his parents: it grieved them that he married without their advice and consent; that he married

34 ¶ And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Bashemath, the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

CHAP. XXVII.

Here we have, I. Isaac's purpose to entail the blessing upon Esau, 1-4. II. Rebekah's plot to procure it for Jacob, 16, 17. III. Jacob's successful management of the plot, and his obtaining of the blessing, 18-29. IV. Esau's importunity with his father, and resentment to his brother, 30, ad fin.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am I*.

2 And he said, Behold, now I am old, I know not the day of my death.

3 Now, therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat: that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat and bless thee before the LORD before my death.

to those that had no religion amongst them: and that the wives he married were provoking in their carriage. Those children have little reason to expect the blessing of God, who do that which is a grief of mind to their good parents.

CHAP. XXVII. 1-5. Isaac being now old, and not knowing, or not duly considering the divine oracle concerning his two sons, that the elder should serve the younger, resolves to entail all the honour and power that was wrapt up in the promise to him upon Esau, his eldest son. We are apt to take our measures rather from our own reason, than from divine revelation, and therefore often miss our way.

Pursuant to this design, he calls Esau to him, tells him upon what considerations he resolved to do this *now*, and bids him get things ready for the solemnity of executing his last will and testament, by which he designed to make him his heir. Esau must go a hunting, and bring some venison which his father will eat of, and then bless him. In this he designed not so much the refreshment of his own spirits, but rather the receiving a fresh instance of filial affection. Isaac lived about forty years after this; let none therefore think they shall die the sooner for making their wills and getting ready for death.

6-17. Rebekah is here contriving to procure the blessing for Jacob which was designed for Esau: her end was good, but the means were bad. If it were not a wrong to Esau to deprive him

8 Now, therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats: and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man;

12 My father peradventure will feel me, and I shall seem to him as a deceiver: and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son; only obey my voice, and go fetch me *them*.

14 And he went and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I: who *art* thou my son?

19 And Jacob said unto his father, I *am* Esau thy first-born: I have done according as thou badest me: arise, I pray thee, sit

and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is* it that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands. So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat; and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

of the blessing, he himself having forfeited it by selling his birth-right, yet it was a wrong to Isaac, taking advantage of his infirmity, to impose upon him; and it was a wrong to Jacob, by putting a lie in his right hand, and exposing him to his father's curse, if he should miss of the blessing. God left her to take this indirect course, that he might have the glory of bringing good out of evil, and of serving his own purpose by the sins and follies of men. Isaac had lost the sense of seeing, therefore she endeavours to deceive his sense of tasting by dressing some choice pieces of knt, so as to make him believe it was venison: and his senses of feeling and smelling, by putting Esau's clothes upon Jacob, which Isaac knew by the stuff, shape, and smell, to be Esau's, and lest the smoothness of Jacob's hands and neck should betray him, she covered them with the skins of the kids that were newly killed. It was a very rash word which Rebekah spake, when Jacob objected the danger of a curse Upon me be thy curse my son. Christ

indeed who is mighty to save, because mighty to bear, hath said, upon me be thy curse, only obey my voice; but it is too daring for any creature to say, upon me be thy curse, unless it be that curse causeless, which we are sure shall not come, Prov. xxvi. 2.

18.-21. Lying is soon learned. I wonder how honest Jacob could so readily turn his tongue to say, v. 18. I am Esau thy first born; but especially do I wonder how he could have the forehead to father it upon God, and to use his name in the cheat, 20, The Lord thy God brought it to me. It is not written for our imitation, but our admonition; let him that thinks to be stands, take heed lest he fall.

22.-29. Isaac was at first dissatisfied, but at length yielded to the power of the cheat. He kissed him, 26, he praised him, 27, he prayed for him, and therein prophesied concerning him. Three things Jacob is here blessed with: plenty, 28; power, 29, and a great interest in heaven; cursed be every one that curseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 And when Esau heard the words of his father he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father!

35 And he said, Thy brother came with subtlety, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord and all his brethren have I given to him for

servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above:

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43 Now, therefore, my son, obey my voice, and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him a few days, until thy brother's fury turn away.

45 Until thy brother's anger turn away

eth thee. Something spiritual is doubtless included in the blessing. That from him should come the Messiah, who should have a sovereign dominion on earth, and that from him should come the church, that should be particularly favoured by heaven. It is the best blessing to be related to Christ and his church, to be interested in Christ's power and the church's favour.

30-38. Now Esau that had made so light of the birth-right, would have inherited the blessing; but he was rejected, and found no place for repentance in his father, though he sought it carefully with tears, Heb. xii. 17. He prepared the savoury meat as his father had directed him, and then begged the blessing his father had encouraged him to expect, 31. When he understood that Jacob had got it by fraud, he cried with a great and exceeding bitter cry, 34, and again he lifted up his voice and wept. Yet he was rejected. Isaac, when first he was aware how he had been imposed upon, trembled exceedingly, 31, but he soon recovers himself, and ratifies the blessing he had given to Jacob: I have blessed him, and he shall be blessed. Either himself recollecting the divine oracle, or rather having found himself more than ordinarily filled with the Holy Ghost when he gave the blessing to Jacob, perceived that God did as it were say amen to it. Jacob was hereby confirmed in his possession of the blessing. Isaac hereby acquiesced in the will of God, and Esau was hereby cut off from the expectation of that special blessing which he thought to have preserved to himself, when he sold his birth-right. By this we are taught that it was not of him

that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. ix. 15.

39, 40. Here is a common blessing bestowed on Esau. It was promised him that he should have a competent livelihood, and that by degrees he should regain his liberty. Esau must serve, but he shall at length break the yoke of bondage. This was fulfilled, 2 Kings viii. 20-22. Yet it was far short of Jacob's blessing. In Jacob's blessing the dew of heaven is put first, in Esau's the fatness of the earth. Esau hath these, but Jacob hath them from God's hand. Jacob shall have dominion over his brethren. Esau shall have dominion, but not over his brother. We never find that the Jews were sold into the hands of the Edomites, or that they oppressed them. But the great difference is, that there is nothing in Esau's blessing that points to Christ, nothing that brings him or his into the church and covenant of God: and without that the fatness of the earth will stand him in little stead.

41. Esau hated Jacob with a cruel hatred. Nothing less would satisfy him than to slay his brother. He expected his father would be dead quickly, which would give him a fair opportunity of revenge. Bad men are long held in by external restraints, from doing the mischief they would do, and so their wicked purposes come to naught.

42-46. Rebekah gave Jacob warning of his danger, and advised him to withdraw for a while, and shift for his own safety. She possessed Isaac with an apprehension of the necessity of Jar-

from thee, and he forget *that* which thou hast done to him; then I will send and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

CHAP. XXVIII.

We have here. I. Jacob's parting with his parents to go to Padan-aram. His father's charge and blessing, 2, 3, 4; his obedience, 6. II. Jacob's meeting with God by the way. His vision of the ladder, 11, 12. The gracious promise God made him, 13, 14, 15. III. The impression this made upon him, 16-19: the vow he made to God on this occasion, 20, 21, 22.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother.

3 And God almighty bless thee, and

Jacob's going among his relations, to get him a wife. She would not tell him of Esau's wicked design against the life of Jacob, lest it should trouble him; but prudently took another way to gain her point. Isaac was uneasy, as she was at Esau's being unequally yoked with Hittites, and therefore with very good colour of reason she moves to have Jacob married to one that was better principled. We must not presume too far on the wisdom and resolution of those children that are the most hopeful and promising, but care must be taken to keep them out of harm's way.

CHAP. XXVIII. 1-5. Jacob being thus forced to leave his country, was perhaps intended both to correct him for his dealing fraudulently with his father, and to teach us, that they who inherit the blessing must expect persecution. God's providences often seem to contradict his promises; yet when the mystery of God shall be finished, we shall see that all was for the best, and that cross providences did but render the promises, and the accomplishment of them, the more glorious.

Jacob is here dismissed by his father with a solemn charge like that, 2 Cor. vi. 14, be not unequally yoked with unbelievers: and a solemn blessing which entailed upon him the two great promises Abraham was blessed with, i. e. the promise of heirs and the promise of an inheritance. That thou mayest inherit the land of thy sojournings. This promise looks as high as heaven, of which Canaan was a type. That was the better country which Jacob had in his eye, when he confessed himself a stranger and a pilgrim on the earth. Jacob having taken leave of his father, was hastened away with all speed, lest his brother should find an opportunity to do him a mischief; and away he went to Padan-aram. How unlike was his taking a wife thence to his father's! Isaac had servants and camels sent to fetch his: Jacob must go himself, alone, and on foot, to fetch his; go away in a fright from his father's house, not knowing when he might return. If we cannot maintain the grandeur of our ancestors, let us be content, and seek rather to be as good as they, than as great.

6 9. This passage concerning Esau comes in the midst of Jacob's story, either to shew the influence of a good example, or to shew the folly of an after wit. Esau did well, but he did it when it was too late. To mend the matter he made it worse, first by marrying a daughter of Ishmael, the son of the bond-woman, who was cast out: second, taking a third wife, while, for aught appears, his other two were neither dead nor divorced; and third, by doing it only to please his father, and not to please God.

make thee fruitful and multiply thee, that thou mayest be a multitude of people:

4 And give thee the blessing of Abraham, to thee and to thy seed with thee: that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan:

7 And that Jacob obeyed his father and his mother and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father:

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalah, the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

10, 15. Jacob had a hard lodging, but a pleasant dream. The vision he saw represents the two things that are comfortable to good people, at all times, and in all conditions: first, The providence of God, by which there is a constant correspondence kept up between heaven and earth. The counsels of heaven are executed on earth, and the affairs of this earth are known in heaven. Providence doth its work gradually, and by steps. Angels are employed as ministering spirits, to serve all the purposes and designs of providence; and the wisdom of God is at the upper end of the ladder, directing all the motions of the second cause to the glory of the first cause: second, the mediation of Christ. He is the ladder: the first on earth in his human nature, and the top in heaven in his divine nature. All God's favours come to us, and all our services come to him by Christ. To this vision our Saviour alludes, when he speaks of the angels of God ascending and descending on the son of man, John i. 51. The promises made to his father were now repeated to Jacob, and fresh promises were added, accommodated to his present condition. Jacob was apprehensive of danger from his brother Esau, but God promised to keep him. He had a long journey before him, and was to travel alone in an unknown country, but behold I am with thee, saith God. He was now going as an exile to a distant place, but God promised to bring him back again to this land. He seemed to be forsaken of all his merits; but God here gives him this assurance, I will not leave thee. Providence seemed to contradict the promises, he is therefore assured of the performance of them in their season: all shall be done that I have spoken to thee of. Saying and doing are not two things with God, what ever they are with us.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, *I am* the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.

15 And, behold, *I am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! *this is* none other but the house of God, and *this is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first.

16..22. Jacob expresses a great surprise at the tokens he had of God's special presence with him in the place. Surely the Lord is in this place, and I knew it not. No place excludes divine visits. Wherever we are, in the city, the desert, or the field, we may keep our intercourse with God, if it be not our own fault.

So far was Jacob from being exalted above measure with the abundance of the revelations that he was afraid. The more we see of God, the more cause we see for holy trembling and blushing before him. To preserve the memorial of this vision, he set up the stone, on which he had slept, for a pillar, and poured oil on the top, which probably was the ceremony then used in the dedicating altars, as an earnest of his building an altar, when he should have conveniences for it. He gave a new name to the place. It had been called Luz, an almond-tree; but he will have it called Beth-el, the

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on:

21 So that I come again to my father's house in peace, then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

CHAP. XXIX.

I. Jacob's safe arrival at his relations, who bid him welcome, 1..14. II. He was comfortably disposed of in marriage, 15..30. How his family was built up, in the birth of four sons, 31, ad fin.

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and, behold, a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled away the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well; and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo *it is* yet high day, neither *is it* time that the cattle should be ga-

house of God. He also made a solemn vow on this occasion, in which we may observe, his faith in laying hold on the promise, his modesty and moderation in being content with bread to eat, and raiment to put on, and his piety to God in his desire that God would be with him, and his resolutions to cleave to the Lord as his God in covenant, and perform some special acts of devotion, in token of his gratitude. The pillar shall be God's house; that is, an altar shall be erected here to the honour of God, and of all that thou shalt give me, I will surely give the tenth unto thee. When we receive more than ordinary from God, we should study to give some singular instances of gratitude to him.

CHAP. XXIX. 1..8. We are here told how cheerfully Jacob proceeded, and how happily he arrived at his journey's end. The divine Providence is to be acknowledged in all the little cir-

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Jacob's vision.

thered together ; water ye the sheep, and go and feed them.

8 And they said, We cannot until all the flocks be gathered together, and *till* they roll the stone from the well's mouth ; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep : for she kept them.

10 And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son ; and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother shouldest thou therefore serve me for nought ? tell me what *shall* thy wages be ?

16 And Laban had two daughters : the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel *was* beautiful and well-favoured.

circumstances which occur to make a journey or other undertaking comfortable and successful. What is here said of the constant care of the shepherd, may serve to illustrate the tender concern which our Lord Jesus, the great shepherd of the sheep, hath over his flock the church. The stone at the well's mouth was either to secure their property in it, to save the well from receiving damage from the heat of the sun, or from any spiteful hand : or, to prevent the lambs of the flock from being drowned in it. Separate interests should not take us from mutual help : when all the shepherds came together then, like loving neighbours, they watered their flocks together.

9-14. When Jacob understood that Rachel was his kinswoman, knowing what his errand was into that country, we may suppose it struck his mind immediately that this must be his wife, and he addresses himself to her with tears of joy, and kisses of love.

18 And Jacob loved Rachel ; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee than that I should give her to another man : abide with me.

20 And Jacob served seven years for Rachel ; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him ; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid *for* a handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah : and he said to Laban, What *is* this thou hast done unto me ? Did not I serve with thee for Rachel ? wherefore then hast thou beguiled me ?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born.

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week ; and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah

Providence made that which seemed accidental to give speedy satisfaction to Jacob's mind, as soon as he came to the place he was bound for. Abraham's servant, when he came on a like errand, met with the like entertainment. Laban, though not a good humoured man, bid him welcome. These are hard hearted indeed that are not kind to their own relations.

15-20. Here is a fair contract between Laban and Jacob, and Jacob's honest performance of his part of the bargain. He served seven years for Rachel, and if Rachel still continued to keep her father's sheep, his innocent and religious conversation with her while they kept the flocks, could not but increase their mutual affection. Love makes long services short and easy ; hence we read of the labour of love, Heb. vi. 10. An age of work will be but as a few days to those that love God, and long to Christ's appearing.

21-30. Laban wronged both Jacob and Rachel, whose labours

was hated he opened her womb ; but Rachel *was* barren.

32 And Leah conceived, and bare a son : and she called his name Reuben : for she said, Surely the LORD hath looked upon my affliction ; now, therefore, my husband will love me.

33 And she conceived again, and bare a son : and said Because the LORD hath heard that I *was* hated, he hath therefore given me this son also ; and she called his name Simeon.

34 And she conceived again, and bare a son ; and said, Now this time will my husband be joined unto me, because I have born him three sons ; therefore was his name called Levi.

35 And she conceived again, and bare a son ; and she said, Now will I praise the LORD : therefore she called his name Judah, and left bearing.

CHAP. XXX.

In this chapter we have an account of the increase, I. Of Jacob's family : eight children more we find registered in this chapter : Dan and Naphtali by Bilhah, Rachel's maid, 1..8 : Gad and Asher by Zilpah, Leah's maid, 9..13 : Issachar, Zebulon, and Dinah, by Leah, 14..21 : and last of all Joseph, by Rachel, 22..24. II. Of Jacob's estate : he comes upon a new bargain with Laban, 25..34 : and in the six years' service he did to Laban God wonderfully blessed him, so that his stock of cattle became very considerable, 25..43.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister : and said unto Jacob, Give me children, or else I die.

tions were engaged to each other, as if, as some say, Leah was no better than an adulteress. it was no small wrong to her too. His excuse was frivolous ; and his compounding for the matter did make ill worse. Hereby he drew Jacob into the sin and snare, and disquiet of multiplying riches. The polygamy of the patriarchs was excusable in them, because, though there was reason against it as early as Adam's marriage, Mal. ii. 15, yet there was no express command against it. It was in them a sign of ignorance, it was not the produce of any sinful lust, but for the building up of the church, which was the good that Providence brought of it : but it will by no means justify the like practice now, when God's will is plainly made known, that one man and one woman only should be joined together.

31..25. Leah who was less beloved was blessed with children, when Rachel was denied that blessing. See how providence in dispensing its gifts, sets crosses and comforts against each other, that none may either be too much elevated or too much depressed. The names she gave her children were expressive of her respectful regards both to God and her husband. She reckoned the want of her husband's love her affliction, 32 ; and thankfully acknowledged the kind providence of God in her bearing children. Whatever we may have that contributes either to our support under

2 And Jacob's anger was kindled against Rachel ; and he said, *Am I* in God's stead, who hath withheld from thee the fruit of the womb ?

3 And she said, Behold my maid Bilhah, go in unto her ; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife ; and Jacob went in unto her.

5 And Bilhah conceived, and bear Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son : therefore called she his name Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, with great wrestlings have I wrestled with my sister, and I have prevailed, and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh ; and she called his name Gad.

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed : and she called his name Asher.

our afflictions, or to our deliverance from them, God must be owned in it, especially his pity and tender mercy.

CHAP. XXX. 1..13. We have here the ill consequences of that odd marriage which Jacob made with the two sisters : first, an unhappy disagreement between him and Rachel, 1, 2, occasioned not so much by her own barrenness as by her sister's fruitfulness. She considered not that it was God that made the difference, and that though in this instance her sister was preferred before her, yet in other things she had the advantage. A child would not content her, but because Leah had more than one, she must have more too ; give me children. She did not apply herself to God by prayer, but to Jacob only, forgetting that children are an inheritance of the Lord, Psal. cxxvii. 3. Observe a difference between Rachel's asking for this mercy and Hannah's, 1 Sam. i. 10, &c. Rachel envied ; Hannah wept. Rachel must have children, and she died of the second ; Hannah prayed for this child, and she had four more. Rachel is importunate and peremptory ; Hannah is submissive and devout ; if thou wilt give me a child, I will give him to the Lord. Let Hannah be imitated, and not Rachel ; and let our desires be always under the conduct and check of reason and religion. It was a very grave and pious reply which Jacob gave to Rachel's peevish demand : *am I in God's stead?* The Chaldees pa-

14 ¶ And Reuben went, in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me mine hire, because I have given my maiden to my husband; and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me *with* a good dowry: now will my husband dwell with me, because I have borne him six sons; and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son:

raphraseth it well, dost thou ask sons of me? oughtest thou not to ask them of the Lord? second, an unhappy agreement between him and the two handmaids. At the persuasion of Rachel, he took Bilhah, her handmaid, to wife, that according to the usage of those times, her children might be adopted and owned as her mistress's children, 3, &c. One would think her own sister's children were nearer a kin to her than her maid's; and she might have made them her own if she had pleased; but children that she had a right to rule were more desirable to her than children she had more right to love. As an early instance of her dominion over the children born in her apartment, she gave them names that express nothing but emulation with her sister. Rachel having done this absurd thing in emulation with Leah, now Leah doth the same to be even with her, or rather to keep before her. She called one of her two sons, whom her handmaid Zilpah bore to Jacob, Gad, 11, promising herself a little troop of children, and the other Asher, happy, thinking herself happy in him, and promising herself that her neighbours would think her so too, 13. The contest between these two sisters was very blameable; yet God brought good out of this evil: for thus Jacob's family was replenished with twelve sons, from whom the celebrated twelve tribes were descended and named.

14-24. Jacob it should seem associated more with Rachel

Vol. I,

and said, God hath taken away my reproach:

24 And she called his name Joseph; and said, The Lord shall add to me another son.

25 ¶ And it came to pass, When Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*, for I have learned by experience, that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is now increased unto a multitude: and the Lord hath blessed thee since my coming; and *now*, when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

than with Leah. But at length Rachel's strong passions betrayed her into a bargain with Leah that Jacob should return to her apartment. Reuben, a little lad of five or six years old, playing in the field, found mandrakes; it is uncertain what they were, but we are sure they were some rarities, either fruits or flowers, that were pleasant to the smell, Cant. vi. 13. Whatever they were Rachel coveted them, and Leah took this advantage to obtain that which was justly due to her, but which Rachel would not otherwise have consented to. Strong passions often thwart one another; and those cannot but be continually uneasy that are hurried by them. Leah called one of the two sons she was now blessed with, Issachar, a hire, 18, reckoning herself well paid for the mandrakes, (which is a strange construction of the providence) rewarded for giving her maid to her husband. We abuse God's mercy when we reckon that his favours patronize our crimes. God remembered Rachel whom he seemed to have forgotten, and hearkened to her, whose prayers had been long denied, and she bare a son. As God justly denies the mercy of which we have been mordantly desirous, so sometimes he graciously grants at length that which we have long waited for.

25-36. Though it was now high time to set up for himself; though Laban's service was hard, and he had cheated him in his

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33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob; and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut-tree, and peeled white streaks in them, and made the white appear which was in the rods.

38 And he set the rods which he had peeled before the flocks in the gutters in the watering-troughs; when the flocks came to drink: that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks towards the ring-streaked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid

the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble he put them not in: so the feebler were Laban's and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

Here is, I. Jacob's resolution to return, 1..16. II. His clandestine departure, 17..21. III. Laban's pursuit of him in displeasure, 22..25. IV. The hot words that passed between them, 26..42. V. Their amicable agreement at last, 43, ad fin.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's: and of that which was our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred: and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock.

5 And said unto them, I see your father's countenance, that it is not toward me as before: but the God of my father hath been with me.

6 And ye know, that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

8 If he said thus, The speckled shall be

first bargain; yet Jacob honestly performs his engagement. A good man, though he swear to his own hurt, will not change. Though others have deceived us, that will not justify us in deceiving others. Laban, in love to himself, desired Jacob's stay: he owns that Jacob's piety had brought a blessing upon him, 27. Good men are blessings to the place where they live, even where they live meanly and obscurely, as Jacob in the field, and Joseph in the prison. They made a new bargain: Jacob shews what reason he had to insist upon so much; is willing to refer himself to the providence of God, which he knew extends to the smallest things, even the colour of the cattle, and will be content to have for his wages the sheep and goats of such a colour speckled, spotted and brown, which should hereafter be brought forth. Some think he chose this colour because in Canaan it was most delighted in: their shepherds in Canaan are called Nickodim, Amos i. 1, the same word is used for speckled. Laban was willing to consent to this bargain, because he thought if those few that he had that were speckled and spotted were separated from the rest, which by agreement was

to be done immediately, the body of the flock which Jacob was to tend, being of one colour, would produce few or none of mixed colour, and so he should have Jacob's service for little or nothing.

37..43. Probably this custom of setting peeled sticks before the cattle where they were watered, was commonly used by the shepherds of Canaan, who coveted to have their cattle of this motley colour. There was nothing in the conduct of Jacob but the honest improvement of a fair bargain, which divine providence wonderfully prospered, both in justice to Jacob, whom Laban had dealt hardly with, and in pursuance of the particular promises made to him of the tokens of the divine favour. Those who, while their beginning is small, are humble and honest, contented and industrious, are in a likely way to see their latter end increasing.

CHAP. XXXI. 1..25. Jacob took up his resolution to return, upon a just provocation, by divine counsel, and with the advice and consent of his wives. Though he had met with very hard usage here, he would not quit his place till God bid him: he came thither by orders from heaven, and there he would stay till he was ordered

thy wages, then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath taken away the cattle of your father and given *them* to me.

10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ring-streaked, speckled, and grised.

11 And the angel of God spake unto me in a dream, *saying*, Jacob. And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grised: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours and our children's: now then, whatsoever God hath said unto thee, do.

back. The direction he had is more fully related in the account he gives of it to his wives, 10.13, where he tells them of the dream he had about the cattle, and how the angel instructed him, that it was not by chance, nor by his own policy, that he obtained that great advantage, but by the providence of God, who had taken notice of the hardships Laban had put upon him, and in performance of the promise, intimated in that, 13, I am the God of Beth-el. Worldly prosperity is then doubly sweet, when we see it flowing, not from common providence, but from covenant love. He sent for Rachel and Leah to him in the field, 4, either that he might discourse them more privately, or because one would not come to the other's apartment, and he would willingly talk to them together, or both ways he had work in the field which he would not leave. Husbands that love their wives will communicate their purposes and intentions to them. Where there is a mutual affection, there will be a mutual confidence; and the prudence of the wife should engage the heart of her husband to trust in her, Prov. xxxi. His wives consented to his resolution. They also mentioned their grievances, complained that their father looked upon them as strangers, and was without natural affection towards them. So then it seemed they were weary of their own people and their father's house, and willing to go along with

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had: and he rose up and passed over the river, and set his face *toward* the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey: and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said unto Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives *taken* with the sword;

their husband, and put themselves with him under the divine conduct. Jacob's leaving his service suddenly, was not only justified by the particular instructions God gave him, but warranted by the fundamental law of self-preservation. He took what providence gave him, and was content with that, and would not take the repair of his damages into his own hands. Yet Rachel was not so honest as her husband; she stole her father's images, and carried them away with her. It should seem they were images for a religious use. Household gods, either worshipped or consulted as oracles. We are willing to hope she took them away, not from a desire of the rich metal they were made of, much less for her own use, or out of any superstitious fear lest Laban, by his consulting them, might know which way they were gone, but with a design to convince her father of the folly of his regard to those as gods, which could not secure themselves, Isa. xlv. 1, 2. Laban pursued Jacob, and at length overtook him; and the very night before he came up with him, God interposed in the quarrel, rebuked Laban, and sheltered Jacob. The safety of good men is very much owing to the access God has to the consciences of bad men.

20.35. To represent Jacob as a criminal, Laban will have it thought that he intended kindness to his daughters, that he would have kissed his little grandchildren, and according to the foolish

27 Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret and with harp?

28 And hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldst needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

31 ¶ And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servant's tents; but he found *them* not, Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee: for the custom of women *is*

custom of the country, would have sent them away with mirth and songs, with tabret and with harp. Rebekah was sent away out of the same family, with prayers and blessings, chap. xxiv. 60 not with sport and merriment, which was a sign that religion was very much decayed in the family, and they had lost their seriousness. He suggests that Jacob had some ill design in stealing away thus, that he took his wives away as captives. Those that mean ill themselves are most apt to put the worst construction on what others do innocently. Laban searched diligently for his gods, partly out of hatred to Jacob, whom he would gladly have an occasion to quarrel with, partly out of love to his idols, which he was loth to part with. Were the worshippers of false gods so set upon their idols, and shall not we be as solicitous in our enquiries after the true God? Laban, after all his searches, missed of finding his gods, but our God will not only be found of those that seek him, but they shall find him their bountiful rewarder.

upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of *beasts* I brought not unto thee: I bare the loss of it: of my hand didst thou require it, *whether* stolen by day or stolen by night.

40 Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

42 ¶ Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away now empty: God hath seen mine affliction, and the labour of mine hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest

36..42. Jacob's chiding with Laban was excusable, but not justifiable, for grievous words stir up anger, and commonly make ill worse. Here is the character of a good servant, Jacob had improved himself such a one, 33..39. He was very careful, so that through his neglect the ewes did not cast their young; his piety also procured a blessing upon his master's effects that were in his hand. Here is also the character of a bad master, such Laban had been to Jacob. Those are bad masters who exact from their servants that which is unjust, by obliging them to make good that which is not damaged by any default of theirs; or who deny their servants that which is just and equal. God is the patron of the oppressed.

43..55. Laban is not willing to own himself in a fault, nor to ask Jacob forgiveness, and make him satisfaction as he ought to have done, but turns it off with a profession of kindness for Jacob's wives and children, and proposeth a covenant of friendship be-

in mine; and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now, therefore, come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones: and they took stones and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-saho-dutha; but Jacob called it Galeed.

48 And Laban said, This heap is a witness between me and thee this day, Therefore was the name of it called Galeed;

49 And Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man is with us: see God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast between me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac,

tween them, which Jacob readily agrees to, without insisting upon Laban's submission, much less his restitution. When quarrels happen we should be willing to be friends again upon any terms: peace and love are such valuable jewels, we can scarcely buy them too dear. It was agreed that no act of hostility should take place between them; that Jacob should forgive all the wrongs he had received, and not remember them against Laban and his family, in after times. Though we may resent, we must not revenge an injury. This covenant was ratified with great solemnity, according to the usages of those times. A pillar was erected, a sacrifice was offered, they did eat bread together, and solemnly appealed to God as a witness or a judge. God is judge between contending parties, and will judge righteously, whoever doth wrong it is at his peril. They gave a new name of the place. Laban in Syriac, and Jacob in Hebrew, called it the heap of witness. Posterity being included in this league, care was thus taken that the memory of it should be preserved. After all this party they part friends. God is often better to us than our fears, and strongly overrules the spirits of men in our favours, beyond what we could have expected.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

Jacob here meets, I. With good tidings from his God, 1. 2. II. With bad tidings from his brother, to whom he sent a message to notify his return, 6. In his distress, he divideth his company, 7, 8. He maketh his prayer to God, 9. 12. III. He sends a present to his brother, 15. 23. IV. He wrestles with the angel, 24. 32.

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them he said, This is God's host: and he called the name of that place Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and staid there until now;

5 And I have oxen, and asses, flocks, and men-servants, and women-servants; and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that *was*

CHAP. XXXII. 1, 2. Angels met Jacob, in a visible appearance: whether in a vision by day, or a dream by night, is uncertain. Those that keep in a good way, have always angels around; angels are ministering spirits for their safety, Heb. i. 14. They had invisibly attended him all along, but now they appeared to him because he had greater dangers before him than those he had yet encountered. To preserve the remembrance of this favour, Jacob gave a name to the place from it; Mahanaim, that is, two hosts. Probably they appeared to him two hosts, one on either side, or one in the front, and one in the rear to protect him from Laban behind, and Esau before. Thus with God's favour he is compassed.

3. 8. He sent a very kind and humble message to his brother. He called Esau his lord, *hassid* his servant, informed him that he was not a fugitive, or destitute of necessaries, and finally courted his favour. It is no disparagement to those who love the better cause, to become petitioners for reconciliation. He receives a formidable account of Esau's preparation against him. Esau remembers the old quarrel, envies what still unite Jacob

with him, and the flocks, and herds, and the camels, into two bands ;

8 And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee :

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant : for with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau : for I fear him, lest he will come and smite me and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night ; and took of that which came to his hand a present for Esau his brother.

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams.

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals.

had, concludes it is easy to destroy him, and resolves to do it suddenly before Jacob was come to his father, lest he should interpose and mediate between them. Esau was one of them that hated peace ; when Jacob was for peace, he was for war, Psal. cxx. 6, 7. No wonder that Jacob was greatly afraid, the more so, having scarcely recovered from the fright Laban had put him in. Many are the troubles of the righteous in this world, and sometimes the end of one is but the beginning of another. He puts himself in the best posture of defence his present circumstances will admit of. Like a tender master of a family he shews himself more solicitous for their safety than his own.

9. 12. Jacob had newly seen his guard of angels, but in this distress applies to God, and not to them. His prayer is the more remarkable, because it won him the honour of being an Israel, a prince with God, and the father of the praying remnant, who from hence are called the seed of Jacob, to whom he never said, seek ye me in vain. His request is one, and very express, 11, Deliver me from the hand of my brother.

We have leave to be particular in our address to God, to mention the particular straits we are in ; for the God with whom we have to do, is one we may be free with ; we have liberty of speech at the throne of grace. His pleas were many, and very powerful. He addresseth himself to God, as the God of his fathers, 9 ; produceth his warrant, thou saidst unto me, return to thy country ; and humbly acknowledgeth his own unworthiness to receive any

16 And he delivered *them* into the hand of his servants, every drove by themselves ; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou ? and whither goest thou ? and whose are these before thee ?

18 Then thou shalt say, *They be* thy servant Jacob's ; it is a present sent unto my lord Esau : and, behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterwards I will see his face ; peradventure he will accept of me.

21 So went the present over before him ; and himself lodged that night in the company.

22 And he arose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabok.

23 And he took them, and sent them over the brook, and sent over that he had.

favour from God. Self-denial and self-abasement will become us in all our addresses to the throne of grace. How magnificently he speaks of God ! How meanly of himself, disclaiming all thoughts of his own merit. Those are best prepared for the greatest mercies who think themselves unworthy of the least. He thankfully acknowledges God's goodness in his banishment : with my staff I passed over this Jordan, like a forlorn and despised pilgrim, and now I am surrounded with a numerous and comfortable family. He urges the extremity of the peril he was in, and especially insists upon the promise God had made him, 9, thou saidst, I will deal well with thee : and again, 12, thou saidst, I will surely do thee good. God's promises, as they are the surest guide of our desires in prayer, and furnish us with the best petitions, so they are the firmest ground of our hopes, and furnish us with the best pleas.

13. 23. Jacob having piously sought the friendship of God by a prayer, prudently seeks the friendship of Esau by a present. We must so depend on God's providence, as to make use of our own prudence. God answers our prayers, by teaching us to order our affairs with discretion. He sent at the same time a very humble message, which he ordered his servants to deliver in the best manner. They must especially take care to tell him, that Jacob was coming after, 18. 20, that he might not suspect him to have fled for the same. A friendly confidence in men's goodness may help to prevent the mischief designed by their badness.

24 ¶ And Jacob was left alone: and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

24-32. Some think it was a created angel that strove with Jacob: others, that it was the angel of the covenant, and who is indeed the Lord of angels, and who after appeared occasionally in a human shape, before he properly assumed human nature. We are told by the prophet, Hos. xii. 4, how Jacob wrestled; he wept and made supplication. It was not only a corporeal, but a spiritual wrestling by the vigorous actings of faith and holy desire, and thus all the spiritual seed of Jacob, that pray in praying, still wrestle with God. The angel put out Jacob's thigh, to shew him it was God he was wrestling with; for no man could disjoin his thigh with a touch. Wrestling believers may obtain glorious victories, and yet come off with broken bones, for when we are weak, then we are strong. The angel, by an admirable condescension, entreats Jacob to let him go. Thus he would put an honour upon Jacob's faith and prayer, and further try his constancy. Jacob persists in his holy importunity, I will not let thee go unless thou bless me. In begging this blessing he owns his inferiority, for the less is blessed of the greater. Those that would have the blessing of Christ, must be importunate for it, as those that resolve they will have no denial. The angel puts a perpetual mark of honour upon him, by changing his name. Thou shalt be called Israel, a prince with God, a name greater than those of the great men of the earth. Jacob requested to know the angel's name, but this was denied, lest he should be too proud; but instead of telling his name he blessed him there, i. e. repeated and ratified the blessing formerly given him. Jacob gives a new name to the place. Peniel, the face of God, because there he had seen the appearance of God,

Here is, I. A friendly meeting between Jacob and Esau, 1-4. II. Their conference at their meeting, 5-15. III. Jacob's settlement in Canaan, 16-20.

AND Jacob lifted up his eyes, and looked, and, behold Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost:

3 And he passed over before them, and bowed himself to the ground seven times until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all

and obtained the honour of God. Some think he continued to halt till his dying day, and if he did, he had no reason to complain; for the honour and comfort he obtained by the struggle, was abundantly sufficient to countervail the damage. He had no reason to be ashamed to bear in his body the marks of the Lord Jesus, Gal. vi. 17, yet it might serve like St. Paul's thorn in the flesh, to keep him from being lifted up with the abundance of revelations.

CHAP. XXXIII. 1-4. Jacob discovers Esau's approach, and puts his family into the best order to receive him, whether he should come as a friend or an enemy. At their meeting Jacob bowed to Esau, and Esau ran to Jacob, not in a passion but in love, and as one heartily reconciled to him. Some think when Esau came out to meet Jacob, it was with no ill design, but it is certain Jacob understood the report otherwise, and if there was not some wonderful change in his brother's mind, I see not how wrestling Jacob could obtain such power with good men, as to derivate him a prince. God has the hearts of all in his hands, and can turn them as he pleases. It is not in vain to trust in God, or call upon him in the day of trouble; they that do so, often find the issue better than they expect.

5-15. In this discourse between the two brethren, Jacob speaks of his children as God's gifts, nay, as precious gifts, he hath graciously given them. Though they were many, and new men, he cares, and as yet but slenderly provided for, yet he accounts them as great blessings. Esau modestly refused Jacob's present. Most of honour will not seem to be necessary in their friendship, therefore whatever influence Jacob's presence might have to

this drove which I met? And he said, *these are to find grace in the sight of my lord.*

9 And Esau said, I have enough, my brother: keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children shall be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, what needeth it? let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to Succoth,

pacify him, he would not have it thought that it had any, and therefore he refused it. Jacob sent it for fear, chap. xxxii. 20. but the fear being over, he now importuned his acceptance of it for love, to shew that he desired his brother's friendship, and did not dread his wrath. Two things he urges: first, the mighty satisfaction he had in his brother's favour. It is a very high compliment he passeth upon him. I have seen thy face as though I had seen the face of God, i.e. I have seen thee reconciled to me, and at peace with me, as I desire to see God reconciled; or the meaning is, that Jacob saw God's favour to him in Esau's: second, the competency he had of this world's goods: God hath dealt graciously with me. He adds, I have enough, I have all, so the word is. A godly man, though he has but little in the world, yet may truly say he has all, because he has the God of all, and has all in him; all is yours if you be Christ's, 1 Cor. iii. 22, 23. Esau here offers himself to be his guide and companion, and afterwards offers some of his men for his guard: but Jacob humbly refuseth both these offers. We never find that Jacob and Esau were so loving as they were now. As for God his work is perfect. He made Esau, not only not an enemy, but a friend.

16-20. Jacob came at length to Shechem, we read it to Shalem a city of Shechem. The critics generally incline to read it

and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Israel.

CHAP. XXXIV.

In this chapter we have, I. Dinah debauched, 1-5. II. A treaty of marriage between her and Shechem who had defiled her, 6-19. III. The circumcision of the Shechemites, pursuant to this treaty, 20-24. IV. The perfidious and bloody revenge which Simeon and Levi took upon them, 25-31.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah, the daughter of Jacob; and he loved the damsel, and spake kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field,) and Jacob held his peace until they were come.

appellatively: he came safe to the city of Shechem, after a perilous journey he came safe to Canaan. Here he buys a field, and dedicates an altar to El-elohe-Israel, God the God of Israel. To the honour of God, the living and true God, and to the honour of the God of Israel, as a God in covenant with him. In our worship of God we must be governed by the joint discoveries both of natural and revealed religion.

CHAP. XXXIV. 1-5. Dinah is reckoned now about fifteen or sixteen years of age when she here occasioned so much mischief. She went out to see the daughters of the land, probably at a ball or a public day, and lost her honour by this means. It is a very good thing for children to love home: it is parents' wisdom to make it easy to them, and children's duty to be easy with it. The court which Shechem made to her after he had defiled her, was fair and commendable, and made the best of bad: he loved her, (not as Ammon, 2 Sam. xiv. 14.) and he engaged his father to make a match for him with her. As soon as Jacob's children grew up they began to be a grief of mind to him. Let not godly parents that are lamenting the miscarriage of their children, suppose their case singular. When he received these evil tidings, he held his peace till his sons came home. It should seem he left the management of his affairs too much to his sons, and would

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it; and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister,)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us;

15 But in this will we consent unto you; If ye will be as we be, that every male of you be circumcised,

16 Then will we give our daughters unto you, and we will take your daughters to

us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised: then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle, and their substance, and every beast of theirs, be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of the city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

do nothing without them, or at least knew they would be uneasy if he did. Things never go well when the authority of a parent runs low in a family. Let every man bear rule in his own house, and have his children in subjection with all gravity.

6.17. The injury done to Dinah is here called folly in Israel, according to the language of after-times, for Israel was not yet a people, but a family only. Uncleanness is folly; for it sacrificeth the favour of God, peace of conscience, and all that the soul can pretend to that is sacred and honourable to a base and brutish lust. This folly is most shameful in Israel, in a family of Israel where God is known and worshipped, as he was in Jacob's tents, by the name of the God of Jacob. Folly in Israel is scandalous indeed.

Hamor and Shechem fairly proposed this match, in order to a coalition in trade: Jacob's sons basely pretend to insist upon a coalition in religion, when really they designed nothing less. Their pretence was specious, but their intention was malicious. Bloody

designs have often been covered with a pretence to religion: thus they have been carried on most plausibly, and most secretly. But this dissembled piety is a subtle, double iniquity.

18, 24. Hamor and Shechem not only consented to be themselves circumcised, but gained the consent of the men of their city. They urged a cogent argument, 23. Shall not all their cattle, and their substance be ours? It is bad to insist upon this principle, yet we see covetousness the greatest match-maker in the world, and nothing so much designed by nature, as to lay hands to house, and field to field, without regard to any other principle. It was yet worse to be circumcised on this principle. The Shechemites will embrace the religion of Jacob's family, only to interest themselves in their riches. Thus there are many with whom gain is godliness, and who are more influenced by their secular interest, than any principle of their religion.

25-31. Here are Simeon and Levi, two of Jacob's sons not



more Jacob, but Israel shall be thy name; and he called his name Israel.

11 And God said unto him, *I am God Almighty*: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins:

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 ¶ And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not: thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and

lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve.

23 The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph and Benjamin.

25 And the sons of Bilhah, Rachel's hand-maid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's hand-maid; Gad, and Asher. *These are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which *is* Hebron, where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and four-score years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

CHAP. XXXVI.

Here are, I. Esau's wives, 1-5. II. His remove to mount Seir, 6-8. III. The names of his sons, 9-14. IV. The dukes which descended of his sons, 15-19. V. The dukes of the Horites, 20-30. VI. The kings and dukes of Edom, 31, and nos.

NOW *these are* the generations of Esau, who *is* Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite:

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

Jacob took care to bury them, that they might not afterwards find them, and return to them. He removes without molestation to Beth-el. Though the Canaanites were exasperated against the sons of Jacob for their barbarous murder of the Shechemites, yet they were so restrained by a divine power, that they could not take the opportunity which offered itself, when they were upon their march, to revenge their neighbour's quarrel.

6-15. At Beth-el Jacob built an altar, and no doubt offered sacrifices there, or perhaps the tenth of his cattle according to his vow. He called the place El-beth-el, the God of Beth-el. While they were at Beth-el, Deborah, Rebekah's nurse, died so much lamented, that the oak under which she was buried, was called Allon-bachuth, the oak of weeping. Here God confirmed the change of his name, and renewed the covenant with him. Here also he set up a pillar for a memorial, and confirmed the name he had formerly given to the place.

16-20. Rachel had passionately said, Give me children, or else I die: now she had children, she died. Her dying lips called her

new-born son Ben-oni, the son of my sorrow, and many a son not born in such hard labour, yet proves the son of his parent's sorrow, and the heaviness of her that bore him. But Jacob, because he would not renew the sorrowful remembrance of the mother's death, every time he called his son by his name, changed his name and called him Benjamin, the son of my right hand, i. e. very dear to me, set on my right-hand for a right-hand blessing, the support of my age, like the staff in my right hand.

21-29. The sin of Reuben was a piece in abominable wickedness, that sin which the apostle saith, is not so much as named among the Gentiles, that one should have his father's wife, 1 Cor. v. 1. His crime was so provoking, he lost his inheritance and his blessing, chap. xlv. 4. The age and death of Isaac are here recorded, though it appears by computation, that he died not till many years after Joseph was sold into Egypt, and much about the time he was preferred there.

CHAP. XXXVI. 1-8. God gave mount Seir to Esau, he owns it long after, Deut. ii. 5, Josh. xxiv; which was the reason

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4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau, which were born unto him in the land of Canaan.

6 ¶ And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan, and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in mount Seir, Esau is Edom.

9 ¶ And these are the generations of Esau, the father of the Edomites, in mount Seir.

10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau: Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son, and she bare to Eliphaz, Amalek: these were the sons of Adah, Esau's wife.

13 And these are the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 And these were the sons of Aholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These were dukes of the sons of Esau; the sons of Eliphaz the first-born son of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke

Amelek. These are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adah.

17 And these are the sons of Reuel, Esau's son: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: These are the dukes that came of Reuel in the land of Edom: these are the sons of Bashemath, Esau's wife.

18 And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife.

19 These are the sons of Esau, (who is Edom,) and these are their dukes.

20 ¶ These are the sons of Seir the Horite, who inhabited the land: Lotan, and Scobal, and Zibeon, and Anah,

21 ¶ And Dishon, and Ezer, and Dishan. These are the dukes of the Horites, the children of Seir, in the land of Edom.

22 And the children of Lotan were Hori, and Heman: and Lotan's sister was Timna.

23 And the children of Scobal were these: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon: both Ajah and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these: Dishon and Aholibamah the daughter of Anan.

26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer are these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan are these; Uz, and Aran.

29 These are the dukes that came of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah.

why the Edomites must not be disturbed in their possession. Whatever opposition may be made, God's word will take place; and even those that oppose it will see themselves sometime or other under the necessity of acquiescing in it. Esau had struggled for Canaan, but now he tamely retires to mount Seir, for God's counsels shall certainly stand concerning the times before appointed, and the bounds of our habitations.

9-19. These dukes were probably military commanders, for Esau's sons lived by the sword, chap. xxvii. 40. Titles of honour have been more ancient out of the church than in it. Esau's sons were dukes, when Jacob's sons were plain shepherds.

20-30. Mention is made of these Horites, Gen. xiv. 6, and of their interest in mount Seir, before the Edomites took possession,

30 Duke Dishon, duke Ezer, duke Dishan. *These are the dukes that came of Hori, among their dukes in the land of Seir.*

31 ¶ And *these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.*

32 And Bela the son of Beor reigned in Edom; and the name of his city *was* Dinhabah.

33 And Belah died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, (who smote Midian in the field of Moab) reigned in his stead; and the name of his city *was* Avith.

36 And Hadaq died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And *these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth.*

41 Duke Aholibamah, duke Elap, duke Pinon,

42 Duke Kenaz, duke Tamar, duke Mibzar.

43 Duke Magdiel, duke Iram. *These be the dukes of Edom, according to their ha-*

bitations, in the land of their possession: he is Esau, the father of the Edomites.

CHAP. XXXVII.

We have, I. The malice of Joseph's brethren, 1..5. II. The reasons of their hatred, 6..17. III. Their conspiracy against him, 18..30. IV. They deceive their father, 31..35. V. Joseph sold to Potiphar.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 *These are the generations of Jacob: Joseph, being seventeen years old, was feeding the flock with his brethren: and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.*

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age; and he made him a coat of many colours.

4 ¶ And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

of it, Deut. ii. 12, 22. Particular mention is made of Anah, who found mules, or, as some read it, waters, in the wilderness.

31..43. By degrees the Edomites drove out the Horites, got full possession of the country, and had a government of their own. They were ruled by kings, who seem to have come to the throne by election, and not by lineal descent. These kings reigned in Edom before there reigned any king over the children of Israel, i. e. before Moses' time, for he was king in Jeshurun. If external prosperity the children of the covenant are often cast behind; and those out of the covenant get the start. While the Israelites dwell in the house of bondage, and their Canaan was only the land of promise, the Edomites dwell in their own habitations, and Seir was in their possession. The children of this world have their all in hand, and nothing in hope, while the children of God have their all in hope, and next to nothing in possession.

CHAP. XXXVII. 1..4. Though Joseph was his father's darling, yet he was not bred up in richness and delicacy; but fed the flock with his brethren. His father loved him partly for his mother's sake, and partly for his own sake, because he was the greatest comfort of his old age. He proclaimed his affection towards Joseph by dressing him finer than the rest of his children. Though these children are happy that have that in them which justly recommends them to their parents' particular love, yet it is the prudence of parents not to make any difference between one child and another, unless there be a manifest cause given for it by their children's dutifulness or undutifulness. Joseph was hated by his brethren because his father loved him; and because he brought to his father their evil report. Those who hate to be reformed, hate those that would reform them. Prov. ix. 8.

5..11. Joseph relates the prophetic dreams in which God

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9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told *it* to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said unto him, here *am I*.

14 And he said to him Go, I pray thee, see whether it be well with thy brethren, and well with the flocks, and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field; and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

gave him betimes the prospect of his advancement, to support him under the long and grievous troubles with which he was to be exercised. His brethren take this heinously, and his father gently rebuked him, probably to lessen the offence his brethren would be apt to take: yet Jacob, like Mary, Luke ii. 32, kept these things in his heart, and no doubt remembered them long after, when the event answered the prediction.

12-22. See in Joseph an instance of dutifulness to his father, and of kindness to his brethren, though he knew they hated him; yet he made no objection to his father's command, but cheerfully embraced the opportunity of shewing his respect to his brethren. If our relations do not their duty to us, yet we must not be wanting in our duty to them. His brethren could not endure to think of doing obeisance to him, that was it which they were plotting to prevent by the cruel and deliberate murder of him. Men that rage at God's counsels are foolishly aiming to defeat them, but they imagine a vain thing; for God's counsels will stand. God can

20 Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Réuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his coat of many colours, that was on him*.

24 And they took him, and cast him into a pit; and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

28 Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ismeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

raise up friends for his people even among their enemies, for he has all hearts in his hands. Reuben, of all the brethren, had most reason to be jealous of Joseph, for he was the first-born, and so entitled to those distinguishing favours which Jacob was conferring on Joseph, yet he proves his best friend. Reuben's temper seems to have been soft and effeminate, which had betrayed him to the sin of uncleanness: while the temper of the two next brothers, Simeon and Levi, was fierce, which had betrayed them to the sin of murder, which Reuben started at the thought of. Our natural constitution should be guarded against those sins it is most inclinable to, and its dislike increased against those it is most averse to. Joseph was here a type of Christ: he came to his own, and his own not only received him not, but said this is the heir, come let us kill him, crucify him, crucify him.

23-30. Joseph's brethren stripped him of his coat of many colours, went about to starve him, slighted him in distress, and at length sold him to a company of merchants, to be carried into

29 ¶ And Reuben returned unto the pit : and, behold, Joseph *was* not in the pit ; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not ; and I, whither shall I go ?

31 ¶ And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood :

32 And they rent the coat of *many* colours, and they brought *it* to their father, and said, This have we found ; know now whether it be thy son's coat or no.

33 And he knew it, and said, *It is my son's coat ; an evil beast hath devoured him : Joseph is without doubt rent in pieces.*

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his daughters, rose up to comfort him ; but he refused to be comforted ; and he said, For I will go down into the grave unto my son mourning, Thus his father wept for him.

36 ¶ And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

CHAP. XXXVIII.

We have in this chapter, I. Judah's marriage and issue, and the untimely death of his two eldest sons, 1-11. II. His incest with his daughter Tamar, 12-23. III. His confusion when it was discovered, 24-26. IV. The birth of his twin sons, in whom his family was built up, 27, ad fin.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

Egypt. Judah moved it in compassion to Joseph, and they acquiesced in it, because they thought if he were sold for a slave he would never be a lord, and if he were sold into Egypt he would never be their lord : yet all this was working towards it. Reuben intended to release Joseph ; it was a kind project, but if it had taken effect, what had become of God's purpose concerning his advancement in Egypt ? There are many devices in man's heart, or the enemies of God's people to destroy them, and of their friends to help them, which perhaps are both disappointed, as these were : but the counsel of the Lord that shall stand. As Joseph was sold by the contrivance of Judah, for twenty pieces of silver, so was our Lord Jesus for thirty, and that by one of the same name too, Judas.

31-36. Jacob was an obstinate mourner for Joseph. Like Job he hardened himself in sorrow. Great affection to any creature doth but prepare us for the greater affliction, when it is either removed from us, or embittered to us. Those consult not the comfort of their souls, nor the interest of religion, that are resolved in

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah ; and he took her, and went in unto her.

3 And she conceived, and bare a son ; and he called his name Er.

4 And she conceived again, and bare a son, and she called his name Onan.

5 And she yet again conceived, and bare a son, and called his name Shelah : and he was at Chezib when she bare him.

6 ¶ And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first born, was wicked in the sight of the LORD ; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his : and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD ; wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house till Shelah my son be grown : (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah, Judah's wife, died : and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah, the Adullamite.

13 And it was told Tamar, saying, Be-

their sorrow upon any occasion whatever. We must not say we will go to our grave mourning, because we knew not what joyful days Providence may yet reserve for us.

CHAP. XXXVIII. 1-11. Judah formed a foolish friendship with a Canaanitish woman. Many have been drawn into marriages, scandalous and pernicious to themselves and their families, by keeping bad company, and growing familiar with bad people. By her he had three sons, Er, Onan, and Shelah. Er was notoriously wicked, and therefore God cut him off presently ; for he sometimes makes quick work with sinners, and takes them away in his wrath when they are but just setting out in their wicked course. His next brother, Onan, committed one of those sins which dishonour and defile the body, and are therefore very displeasing to God, and the evidences of vile affections. Shelah, the third son, was reserved for the widow, yet with design that he should not marry so young as his brothers, lest he do a sin.

19-23. Tamar exposed herself to Judah at a time of mirth and feasting. Such times often prove times of temptation, parti-

hold, thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnah : for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot ; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee ; (for he knew not that she *was* his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me ?

17 And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge till thou send *it* ?

18 And he said, What pledge shall I give thee ? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand : and he gave *it* her, and came in unto her : and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand ; but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot that *was* openly by the way-side ? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her ; and also the men of the place said, *that* there was no harlot in this *place*.

cularly to the sin of uncleanness ; when men are fed to the full, the veins are apt to be loose. Judah was taken in the snare ; and, though he was ignorantly guilty of incest, yet he was wilfully guilty of fornication ! whoever she was, he knew she was not his wife, and therefore not to be touched. Judah, when the harlot cannot be found, sits down contented to lose his signet and his bracelets, and forbids his friend to make any further enquiry after them, giving this reason, lest we be ashamed. There are many who are more solicitous to preserve their reputation with men, than to secure the favour of God and a good conscience ; lest we be ashamed goes further with them than lest we be damned.

24-30. As Tamar was in the eye of the law Shelah's wife, her being with child by another was looked upon as a reproach to

23 And Judah said, Let her take *it* to her, lest we be ashamed : behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot : and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth she sent to her father-in-law, saying, By the man whose these *are am* I with child ; and she said, Discern, I pray thee, whose are these, the signet, the bracelets, and staff ?

26 And Judah acknowledged *them*, and said, She hath been more righteous than I ; because that I gave her not to Shelah my son ; and he knew her again no more.

27 ¶ And it came to pass, in the time of her travail, that behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand : and the mid-wife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out ; and she said, How hast thou broken forth ? *this* breach *be* upon thee ; therefore his name was called Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand, and his name was called Zarah.

CHAP. XXXIX.

We have Joseph here, I. A servant, a slave in Potiphar's house, v. 1, yet there greatly honoured and favoured, 1. by the providence of God, which made him in effect a master, 2-6 ; 2. by the grace of God, which made him more than a conqueror over a strong temptation to uncleanness, 7-12. II. We have him here a sufferer, falsely accused, 13-18, imprisoned, 19, 20, and yet his imprisonment made him both honourable and comfortable by the tokens of God's special presence with him, 21-23.

Judah's family, bring her forth therefore, saith Judah, and let her be burnt ; not burnt to death, but burnt in the cheek or forehead, stigmatized as a whore. It is a common thing for men to be severe against the very sin in others, which yet they allow themselves in ; and so in judging others they condemn themselves, Rom. ii. 1. Judah was filled with shame when it was made to appear that he was the adulterer. He is convinced by his own conscience, confesses his sin, and never returns to it again. Those do not truly repent of their sins that do not forsake them. The four eldest sons of Jacob fell under foul guilt : Reuben and Judah of incest, Simeon and Levi of murder, yet they were patriarchs ; for of Levi were descended the priests, and of Judah kings and the Messiah.

AND Joseph was brought down to Egypt: and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass, from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake: and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph: and she said, Lie with me.

8 But he refused: and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand.

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife;

1.6. Joseph was sold to an officer of Pharaoh, with whom he might get acquainted with public persons and public business, and so be fitted for the preferment he was afterwards designed for. What God intends men for, he will be sure some way or other to fit them for. God prospered him, and his master preferred him, and was blessed for his sake. He was banished from his father's house, but not from his God. The Lord was with him, and that supported and comforted him. Industry and honesty are the surest and safest way of rising.

7-12. Here is a most infamous instance of impudence and immorality in Joseph's mistress, who is not to be mentioned without the utmost detestation. She was urgent and violent in her temptation, she spake to him day by day. The hand of Satan was in this, who when he found he could not overcome him with the troubles and frowns of the world, assaults him with soft and alluring pleasures, which have ruined more than the torments, and slain their ten thousands. Here is a most famous instance of virtue and resolved chastity in Joseph, who escape was, all things considered, as great an instance of the divine power, as the deliverance of the three children from the fiery furnace. He determined neither to

how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass, about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, when she spake

wrong his master, not offend his God. Gracious souls look upon it as the worst thing in sin that it is against God, against his nature and dominion, against his love and his design. They that love God, for that reason hate sin.

13.18. The love of Joseph's mistress was now turned to the utmost rage and malice, and she pretends she cannot endure the sight of him whom a little before she could not endure out of her sight. Chaste and holy love will continue though slighted; but sinful love, like Amos's to Tamar, is easily changed to sinful hatred. She accused him first to his fellow-servants and then to his master. As she represented the matter she would have thought Joseph a very bad man, and his mistress a very good woman: it is well there is a day of discovery coming, in which all shall appear in their true light.

19. Joseph's master believed the accusation, and he was condemned to perpetual imprisonment. Many an action of false imprisonment will in the great day be found to be against the enemies of God's people. Our Lord Jesus, like Joseph here, was bound and numbered with transgressors. Joseph was saved by his God who is, and will be, the pattern of oppressed innocents. No good

unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him: and that which he did the LORD made it to prosper.

CHAP. XL.

In this chapter we have, I. Two of Pharaoh's servants committed to prison, and there to Joseph's care, v. 1..4. II. They dreamed each of them a dream which Joseph interpreted, v. 5..19; and the event verified the interpretation, v. 20..22. III. Joseph recommends his case to one of them, whose preferment he foresaw, v. 14, 15, but in vain, v. 23.

AND it came to pass, after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

can shut out his presence from his people, for he has promised he will not leave them. He can raise them up friends where they least expect it, and make them pitied of those that carry them captive.

CHAP. XL. 1..4. Two of the great officers of Pharaoh's court having offended the king, are committed to prison. High places are slippery places; nothing is more uncertain than the favour of princes. The captain of the guard himself, who was Potiphar, charged

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches are three days.

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me: and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph I also was in my dream, and, be-

Joseph with them, which intimates that he began now to be reconciled to him, and perhaps to be convinced of his innocence, though he durst not release him for fear of his wife.

5..19. Observe the special providence of God, which filled the head of these two prisoners with unusual dreams, such as made extraordinary impressions upon them, and earned with them evidences of a divine original, both in one night. They were troubled, that being confined, they could not have recourse to the divines of

hold, I *had* three white baskets on my head.

17 And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation thereof; The three baskets are three days.

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, *which was* Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again: and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker, as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but forgot him.

CHAP. XLI.

Here is, I. Pharaoh's dreams, 1..8. II. The recommendation of Joseph for an interpreter, 9..13. III. The interpretation of the dreams, and the prudent advice given to Pharaoh, 14..36. IV. The preferment of Joseph, 37..45. V. The accomplishment of Joseph's predictions, and his fidelity to his trust, 46, ad fin.

AND it came to pass, at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up

Egypt, who pretended to interpret dreams. Joseph hereupon directed them which way to look; do not interpretations belong to God. It is God's prerogative to foretell things to come, Isa. xlii. 10. he must therefore lose the praise of all the gifts of foresight, which men have, ordinary or extraordinary. Joseph improved this opportunity to get a friend at court. How modestly doth he represent his case to the chief butler! He neither reflects on his brethren who sold him, nor on his mistress who had persecuted him, but mildly states his own innocence. When we are called to vindicate ourselves, we should carefully avoid speaking evil of others. He doth not say, bring me into Pharaoh's house, but bring me out of this house. Providence sometimes designs the greatest favours for those who least care for or expect them.

20, 23. Joseph's prediction was verified on the very day prefixed, but the butler remembered him not. How apt are those, that are at ease to forget others in distress. Perhaps it is in allusion

after them out of the river, ill-favoured, and lean-fleshed: and stood by the *other* kine, upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears, and blasted with the east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dreams: but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard: and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

to this story, that the prophet speaks of those that drink wine in bowls, and are not grieved for the affliction of Joseph, Amos vi. 6. We justly blame the chief butler's ingratitude to Joseph, yet we carry ourselves much more ungratefully to the Lord Jesus. Joseph had but foretold the chief butler's enlargement, better must wrought out ours, mediated with the King of kings for us, yet we forget him, though we have promised never to forget him.

CHAP. XLI. 1..9. Pharaoh's dreams carried their own evidence with them, that they were sent of God, and therefore when he awoke his spirit was troubled. His magicians were puzzled, the rules of their art failed them so that they could not offer any interpretation of them. This was to make Joseph's performance by the spirit of God the more admirable. Compare with this story Dan. ii. 27..47, and 58.

9..16. God's time for the enlargement of his people will appear at last the fittest time. If the chief butler had at first used his

GENESIS.

14 ¶ Then Pharaoh sent and called Joseph; and they brought him hastily out of the dungeon; and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is none* that can interpret it: and I have heard say of thee *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *it is not in me*: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, in my dream, behold, I stood upon the bank of the river.

18 And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured: and they fed in a meadow.

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good.

23 And, behold, seven ears withered, thin, and blasted with the east wind, sprung up after them.

24 And the thin ears devoured the seven, good ears. And I told *this* unto the magicians; but *there was none* that could declare *it* to me.

interest for Joseph's enlargement, and had obtained it, he probably upon his release would have gone back to the land of Hebrews again, which he spoke of so feelingly, chap. xl. 15, and then he had neither been so blessed himself, nor such a blessing to his family as afterwards he proved.

Joseph makes a very modest reply to Pharaoh, in which he gives honour to God, it is not in me, God must give it. Great gifts appear most graceful and illustrious, when those that have them use them humbly, and take not the praise of them to themselves, but give it to God.

17-32. Pharaoh dreamed that he stood on the bank of the river Nilus, and saw the kine, both the fat and the lean, come out of the river. That the kingdom of Egypt had no rain, appears Josh. xiv. 18, but depended on the overflowing of the river, and it was about one certain time of the year it overflowed. At it rose

25 ¶ And Joseph said unto Pharaoh The dream of Pharaoh *is one*; God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years: and the seven good ears *are* seven years: the dream *is one*.

27 And the seven thin and ill-favoured kine, that came up after them, *are* seven years: and the seven empty ears, blasted with the east wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt.

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land.

31 And the plenty shall not be known in the land by reason of that famine following: for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

to fifteen cubits there was plenty, if to thirteen or under, there was scarcity. See how many ways Providence hath of dispensing its gifts; yet whatever the second causes are, our dependence is still on the first cause, who makes every creature to us what it is, be it rain or river. See the goodness of God in sending the seven years of plenty before that of famine, that provision might be made accordingly. Great variety of seasons there hath been, the produce of the earth, sometimes more and sometimes less, yet take one with another, what was miraculous concerning the manna, is ordinarily verified in the common course of providence, he that gathers much has nothing over, and he that gathers little has no lack, Exod. xvi. 18.

33-45. Joseph gave Pharaoh good advice, and Pharaoh promoted Joseph to great honour. It is the wisdom of princes to prefer those, and the happiness of people to have those preferred

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt: that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck:

43 And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh; and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ (And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

to places of power and trust in whom the spirit of God is. Pharaoh gave him a new name, Zaphnath-paaneah, a revealer of secrets. This preferment of Joseph was an abundant recompence for his innocent and patient suffering, a lasting instance of the equity and goodness of Providence, and an encouragement to all good people to trust in a good God. It was typical of the exaltation of Christ, the great revealer of secrets, John i. 18. He is gatherer, keeper, and disposer of all the stores of divine grace, and chief ruler of the kingdom of God among men.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for *it was* without number.

50 ¶ And unto Joseph were born two sons before the years of famine came; which Asenath, the daughter of Potipherah, priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh; For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And, when all the land of Egypt *was* famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, Go unto Joseph: what he saith to you, do.

56 And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians: and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

CHAP. XLII.

We have in this chapter, I. Humble application of Joseph's name to Joseph, to buy corn, 1-6. II. The first Joseph put them into for their trial, 7-20. III. The dearth they were

46, 47. Joseph was now made to forget his misery, and was made fruitful in the land of his affliction. His providence was accomplished, and he performed his trust with singleness of dependence. The people in their distress, cried to Pharaoh, and sent them to Joseph. Thus God, in the gospel, directs the poor to fly to him for mercy and grace, to go to the Lord Jesus, where sinners dwell.

now ruler of their sin concerning Joseph long before, 21..24. IV. Their return to Canaan with corn, and the great distress their father was in upon the account they gave him of their expedition, 25, ad fin.

NOW, when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence: that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan.

6 ¶ And Joseph *was* the governor over the land, *and he it was* that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord: but to buy food are thy servants come.

11 We *are* all one man's sons: we are true *men*; thy servants are no spies.

CHAP. XLII. 1..6. All the three Patriarchs, to whom Canaan was the land of promise, met with famine in that land, which was not only to try their faith, but to teach them to seek the better country, that is, the heavenly, Heb. ix. 5. Jacob saw that there was corn in Egypt, i. e. saw the corn his neighbours had bought there, and brought home. He reproved his sons for delaying to provide corn for their families, why do ye look upon one another? When we are in trouble it is folly to stand looking one upon another, deliberating but doing nothing. Now Joseph's brethren's empty-heaves did obeisance to his full one.

7..20. We may well wonder that Joseph, during the twenty years he had now been in Egypt, especially during the last seven years he had been in power there, never sent to his father to acquaint him with his circumstances: but it is probable that his conduct in this affair was by special direction from heaven, that the

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is* it that I spake unto you, saying, Ye *are* spies.

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live: *for* I fear God.

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore *is* this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

purpose of God concerning Jacob and his family might be accomplished. Joseph shewed himself very rigorous and harsh to his brethren, charged them with ill designs against the government, and protested by the life of Pharaoh that they were spies. Bad words are sooner learned by converse with those that use them, than unlearned: Joseph, by being much at court, got the courtiers' oath, By the life of Pharaoh. He put his brethren in prison for three days, but concluded with them at last, that one of them should be left as an hostage, and the rest should go home and fetch Benjamin. It was a very encouraging word he said to them, 18, I fear God. With those that fear God we have reason to expect fair dealing; the fear of God will be a check on those that are in power to restrain them from abusing their power to oppression and tyranny.

21..28. Joseph's brethren talked together in the Hebrew

24 And he turned himself about from them and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack, to give his ass provender in the inn, he espied his money; for, behold it *was* in his sack's mouth.

28 And he said unto his brethren; My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What is this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them, saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men*? we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*: leave one of your brethren *here* with me and take *food* for the famine of your households, and be gone:

tongue, not suspecting that Joseph, whom they took for a native of Egypt, understood them, much less that he was the person they were speaking of. While they remembered with regret their barbarous cruelty to their brethren, Reuben only remembered with comfort that he had been an advocate for him, and had done what lay in his power to prevent the mischief they did him. When we come to share with others in their calamities, it will be comfort to us if we have the testimony of our consciences, for us, that we did not share with them in their iniquities. . . . Finding their money greatly amazed them. They knew the Egyptians abhorred an Hebrew, chap. xliii. 32; and therefore since they could not expect to receive any kindness from them, they concluded that this was done with a design to pick a quarrel with them; the rather because the man, the lord of the land, charged them as spies.

29-38. The report of Jacob's sons made a deep impression on the good man. He seems to lay the blame upon them: *me* ye have bereaved: knowing their character, he feared they had provoked the Egyptians, and perhaps forcibly or fraudulently brought home

34 And bring your youngest brother unto me; then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when *both* they and their father saw the bundles of money they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*. All these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you: for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

CHAP. XLIII.

Here is, I. The melancholy parting of Joseph's brethren with their father Jacob in Canaan, 1-14. II. Their pleasant meeting with Joseph in Egypt, 15, ad fin.

AND the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying,

their money. Jacob is here much out of temper; he gives up Joseph for gone, and Simeon and Benjamin in danger, and concludes, all these things are against me. It proved otherwise, that all these things were for him, and were working together both for his good and the good of his family. Through our ignorance and mistake, and the weakness of our faith, we often apprehend that to be against us which is really for us. He is resolved that Benjamin shall not go down. Reuben will undertake to bring him back in safety: and not so much as putting in, if the Lord will, not excepting the common disasters of travellers, but foolishly bids Jacob slay his two sons, if he brought him not back: as if the death of two grandsons could satisfy Jacob for the death of a son. Now Jacob's present thoughts are, my son shall not go down with you. He plainly intimates a distrust of them, remembering that he never saw Joseph since he had been with them. It is bad with a family when children carry themselves so ill that their parents know not how to trust them.

CHAP. XLIII. 1-14. Jacob urging his sons to go buy more

Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food :

5 But if thou wilt not send *him*, we will not go down ; for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother ?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive ? have ye *another* brother ? And we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down ?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go ; that we may live, and not die, both we and thou, *and* also our little ones.

9 I will be surety for him ; of my hand shalt thou require him ; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this : Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds.

12 And take double money in your hand ; and the money that was brought again in the mouth of your sacks carry *it* again in your hand ; peradventure it *was* an oversight.

13 Take also your brother, and arise ; go again unto the man :

corn in Egypt, Judah urges him to consent that Benjamin should go with them, and engages to take all possible care of him. This was such a restitution as the case admitted ; when he knew not how to retrieve Joseph, he would make some amends for the irreparable injury he had done him, by doubling his care of Benjamin. Jacob saw the necessity of the case, and since there was no remedy, consented to yield. His prudence and justice appear in three things : first, he sent back the money that they had found in the sack's mouth : second, he sent double money, as much again as they took the time before, upon supposition that the price of corn might be risen : or, that if it should be insisted upon, they might pay a ransom for Simeon, or his prison fees : and, third, he sent a present of such things as the land afforded, and were scarce in Egypt ; balm,

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of *my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph.

16 And, when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay and make ready : for *these* men shall dine with me at noon.

17 And the man did as Joseph bade : and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

20 And said, O sir, we came indeed down at the first time to buy food :

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight ; and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food ; we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not ; your God, and the God of your father, hath given you treasure in your sacks : I had your money. And he brought Simeon out unto them.

honey, &c. the commodities that Canaan exported, Gen. xxxvii. 25. His piety appeared in his prayer ; God Almighty give you mercy before the man ! Jacob had turned an angry brother into a kind one, by a present and a prayer ; and here he betakes himself to the same tried method, and it speeds well. Those that would find mercy of men must seek it of God, who has all hearts in his hands, and turns them as he pleases. He concludes all with this, If I be bereaved of my children, I am bereaved : if I must part with them thus, one after another, the will of God the Lord be done. It is our wisdom to reconcile ourselves to the sorest afflictions, and make the best of them : for there is nothing got by striving with our Maker, 2 Sam. xxv. 26.

15, 24. Joseph's steward has orders from his master to take

GENESIS.
Chap. XLIII. V. 33.



Joseph maketh a Feast.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well? the old man of whom ye spake, *is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive; and they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep: and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

his brethren to his house, and make ready for their entertainment. Even this frightened them, v. 18. The just challenges of their own consciences, and Joseph's violent suspicions of them, forbid them to expect any favour; and suggested to them that this was done with an ill design upon them. Those that are guilty and timorous, are apt to make the worst of every thing. The steward directed them to look at divine Providence in return of their money; Your God, and the God of your father, has given you treasure in your sacks. It appears by this, that by his master's good instruction he was brought to the knowledge of the God of the Hebrews. It may justly be expected that those who are servants in religious families should take all fit occasions to speak of God and his providence with seriousness. Joseph treated his brethren with kindness.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAP. XLIV.

Here is, 1. The method Joseph took to humble his brethren, v. 1-17. II. The good success of the experiment, v. 18-34.

AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light the men were sent away, they and their asses.

4 And when they were gone out of the city, *and not yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

enquired after Jacob, and took particular notice of his own brother Benjamin: he put up a prayer for him, and shed some tears on his account. Tears of tenderness and affection are no disparagement even to great and wise men. He kindly entertained them all, but made Benjamin's mess five times as much as any of theirs, that he might testify his particular respect for him, and try whether his brethren would envy Benjamin.

CHAP. XLIV. 1-17. Joseph reaped further kindness upon them, but exercised them with further trials. The pretended criminals were pursued and arrested, on suspicion of having stolen a silver cup, and the cup was at length found in Benjamin's sack. In their humble submission on this occasion they acknowledged the righteousness of God: God hath found out the iniquity of

10 And he said, Now also *let it be* according unto your words : he with whom it is found shall be my servant ; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest ; and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house ; (for he *was* yet there ;) and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done ? wot ye not that such a man as I can certainly divine ?

16 And Judah said, what shall we say unto my lord ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants : behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so : *but* the man in whose hand the cup is found, he shall be my servant ; and as for you, get ye up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant : for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother ?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one ; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants,

Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father : for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down : if our youngest brother be with us, then will we go down ; for we may not see the man's face except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons* :

28 And the one went out from me, and I said, Surely he is torn in pieces ; and I saw him not since :

29 And if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave.

30 Now, therefore, when I come to thy servant my father, and the lad *be* not with us ; (seeing that his life is bound up in the lad's life ;)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die : and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father saying, if I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord ; and let the lad go up with his brethren.

thy servants ; perhaps referring to the injury they had formerly done to Joseph, for which they thought God was now reckoning with them. Even in those afflictions wherein we apprehend ourselves wronged by men, yet we must own that God is righteous, and finds out our iniquities. They surrender themselves prisoners to Joseph, by which his dreams were fully accomplished, they had said, Shalt thou have dominion over us ? and now they own themselves his vassals. Joseph with an air of authority gives sentence upon Benjamin, to try the affection of his brethren to him, and to their father, and they proved to be better affected to Benjamin than he

feared. We cannot judge what men are by what they have been, they that had sold Joseph would not abandon Benjamin.

18-34. Judah's address, as it is here recorded, is so very natural, and so expressive of his present passion, that we cannot but suppose Moses, who wrote it so long after, to have written it under the special direction of him that made man's mouth. Upon the whole matter we may notice : first, how prudently Judah suppressed all mention of the crime that was charged upon Benjamin : second, what good reason dying Jacob had to say, Judah, thou art he, whom thy brethren shall praise, chap. xlix. 8, for he

34 For how shall I go up to my father and the lad be not with me? lest peradventure I see the evil that shall come on my father.

CHAP. XLV.

Here is, I. Joseph's discovery of himself to his brethren, and his discourse with them upon that occasion, v. 1-15. II. The orders Pharaoh hereupon gave, to fetch Jacob and his family down to Egypt, and Joseph's dispatch of his brethren accordingly back to his father with these orders, v. 16-24. III. The joyful tidings of this brought to Jacob, v. 25-28.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now, it was not you that sent me

excelled them all, in wisdom, eloquence, and especially tenderness for their father and his family: third, Judah's faithful adherence to Benjamin now in his distress, was recompensed long after, by the constant adherence of the tribe of Benjamin to that of Judah, when all the other ten tribes deserted it.

CHAP. XLV. 1-15. Judah and his brethren were waiting for an answer, and could not but be amazed to discover, instead of the gravity of a judge, the natural affection of a brother. Having ordered all his attendants to withdraw, and prefaced his discourse with tears, he very abruptly tells them who he was, and endeavours to sweeten their grief for the injuries they had done him, by shewing them that whatever they had designed, God meant it for good. Though we must not with this consideration extenuate our own sins, and so take off the edge of our repentance, yet it may do well thus to extenuate the sins of others, and so take off the edge of our resentments. Observe: first, God's Israel is the particular care of God's providence. Joseph reckoned; that his ad-

hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee, (for yet there are five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen, and ye shall haste and bring down my father hither.

14 ¶ And he fell upon his brother Benjamin's neck and wept; And Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your house-

vancement was not so much designed to save a whole kingdom of Egyptians as to preserve a small family of Israelites: second, Providence looks a great way forward and has a long reach; even long before the years of plenty, Providence was preparing for the supply of Jacob's house in the year of famine: third, God often works by contraries; the envy and contention of brethren threaten the ruin of families, yet they prove the occasion of preserving Jacob's family: fourth, God must have all the glory of the seasonable preservation of his people, by what way soever it is effected. It was not you that sent me hither but God. As on the one hand they must not fret at it, as it was ended so well, so on the other hand they must not be proud of it, as it was God's doing and not theirs. Endeavours were afterwards interchanged between him and his brethren, and then they talked freely together, of all the affairs of their father's house.

16-24. Here is the kindness of Pharaoh to Joseph, and to his relations for his sake, and the kindness of Joseph to his father and

holds, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; Take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: for the good of all the land of Egypt is yours.

21 ¶ And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan, to Jacob their father.

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

brethren. Pharaoh was respectful to Joseph, in gratitude, because he had been an instrument of much good to his kingdom; for there is a gratitude owing even to inferiors, and when any have shewn us kindness we should study to requite it, not only to them but to their relations. Joseph furnished his father and brethren both for necessity and delight, and dismissed his brethren with a reasonable caution; see that ye fall not out by the way. He knew they were but too apt to be quarrelsome, and what had lately passed, which revived the remembrance of what they had done formerly against their brother, might give them occasion to quarrel. Now Joseph having forgiven them all, lays this injunction upon them, that they should not upbraid one another. This charge our Lord Jesus has given us, that we love one another; and that whatever occurs, or whatever former occurrences are remembered, we fall not out.

25-28. When Jacob's sons, without any preamble, came in, crying, Joseph is yet alive, perhaps he thought they bantered him, and the affront grieved him, or the very mention of Joseph's name revived his sorrow so that his heart fainted. At length he is convinced of the truth of the story, especially when he sees the waggons that are sent to carry him. He is pleased to think that Joseph is alive, and to think of going to see him. He does not say, I will go live with him, Jacob was old, and did not expect to live long, but I will go see him before I die, and then let me depart in peace. This was also the language of Simeon after he had seen his Lord.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons, which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is enough*; Joseph my son is yet alive: I will go and see him before I die.

CHAP. XLVI

Here, I. God sends Jacob to Egypt, v. 1-4. II. All his family goes with him thither v. 5-27. III. Joseph bids him welcome thither, v. 28-34.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here am I.

3 And he said, *I am* God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their

CHAP. XLVI. v. 1-4. The divine precept is, In all thy ways acknowledge God; and the promise is, He shall direct thy steps. Here Jacob acknowledged God in this way. In his devotion he had an eye to God, as the God of his father Isaac, i. e. a God in covenant with him; for by Isaac the covenant was entailed upon him. He offered to him extraordinary sacrifices by way of thanksgiving for the good news he had received concerning Joseph, and by way of petition for the presence of God with him in his journey. God directed his paths. He spake to him in the visions of the night, renews the covenant with him, and encourages him to remove his family. He promises him great comfort in this remove; that he should multiply in Egypt, that he should have God's presence with him, and that neither he nor his should be lost in Egypt. I will surely bring thee safe again. Though Jacob died in Egypt, yet this promise was fulfilled: first, in bringing up his body to be buried in Canaan: second, in the training up his seed to be settled in Canaan. He promised him also, that living and dying his beloved Joseph should be a comfort to him: Joseph shall put his hands upon thine eyes. This is a promise, that Joseph should live as long as he lived, that he should be with him at his death, and close his eyes with all possible tenderness and respect as the dearest relations used to do. Thus God sometimes gratifies the innocent desires of his people, and makes not only their death happy, but the very circumstance of it agreeable, which was no doubt the case with good old Jacob.

5-27. The whole of Jacob's seed that went down into Egypt

goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him :

7 His sons, and his son's sons with him, his daughters, and his son's daughters, and all his seed, brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons : Reuben, Jacob's first born.

9 And the sons of Reuben ; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sons of Simeon ; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar : and Shaul, the son of a Canaanitish woman.

11 And the sons of Levi ; Gershon, Kohath, and Merari.

12 And the sons of Judah : Er, and Onan, and Shelah, and Pharez, and Zarah : but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 And the sons of Issachar ; Tola, and Phuvah, and Job, and Shimron.

14 And the sons of Zebulon ; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah ; all the souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad ; Ziphion, and Haggi, Shuni, and Esbon, Eri, and Arodi, and Areli.

17 And the sons of Asher ; Jimnah, and Ishua, and Isui, and Beriah, and Serah their sister : and the sons of Beriah ; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter ; and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, Jacob's wife : Joseph, and Benjamin.

20 And unto Joseph, in the land of Egypt

were born Manasseh and Ephraim, which Asenah, the daughter of Poti-perah priest of On, bare unto him.

21 And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Hupim and Ard,

22 These *are* the sons of Rachel, which were born to Jacob : all the souls *were* fourteen.

23 And the son of Dan ; Hushim.

24 And the sons of Naphtali ; Jahzeel, and Guni, and Jezer, and Shilem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob : all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives all the souls *were* threescore and six.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls ; all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen : and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father to Goshen : and presented himself unto him ; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me ;

32 And the men *are* shepherds, for their trade had been to feed cattle ; and they

was sixty-six, v. 26. to which add Joseph and his two sons who were there before, and Jacob himself the head of the family, and you have the number of seventy, v. 27. It was now 215 years since God had promised Abraham to make of him a great nation. chap. xii. 2. and yet that branch of his seed on which the promise was entailed, was as yet increased but to seventy : of which this particular account is kept, that the power of God in multiplying these seventy to so vast a multitude even in Egypt, may be the

more illustrious ; when he pleases, a little one shall become a thousand. Isa. 1. 22.

28-34. Here is, first, Jacob's presence in sending Judah before him to Joseph, to give him notice of his arrival in Goshen. This was a piece of respect due to the governor, under the protection of whom these strangers were come to put themselves, v. 24. Second, Joseph's filial respect to him. He went in his chariot to meet him, and in the interview, showed how much he honoured

have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we *and* also our fathers; that ye may dwell in the land of Goshen: for every shepherd *is* an abomination unto the Egyptians.

CHAP. XLVII.

In this chapter we have instances, I. Of Joseph's kindness and affection to his relations; presenting his brethren first, and then his father to Pharaoh, 1-10; settling them in Goshen, and providing for them there, 11, 12; paying his respects to his father when he sent for him, 27-31. II. Of Joseph's justice between prince and people in a very critical affair; selling Pharaoh's corn to his subjects, with reasonable profits to Pharaoh, and yet without any wrong to them, 13-36.

THEN Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said, moreover, unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks: for

him, and how much he loved him. It is the duty of children to reverence their parents, yea, though Providence in outward condition hath advanced them above their parents. Third, Jacob's great satisfaction in his meeting, 30, Now let me die; not but that it was further desirable to live with Joseph; but he thought it too much to expect in this world, where our comforts must always be imperfect. Jacob wishes to die now, but he lived seventeen years longer. Death will not always come just when we call for it, whether in a passion of sorrow or in a passion of joy. Our times are in God's hands, and not in our own. Joseph would have his brethren live separately, that they might be in less danger of being infected by the vices of the Egyptians, or insulted by their malice. Shepherds, it seems were an abomination to the Egyptians, i. e. they looked upon them with contempt, and scorned to converse with them: and yet he would have them to continue shepherds, and not be ashamed to own that as their occupation before Pharaoh. He could have employed them under him in the corn trade, or perhaps by his interest in the king, have procured places for them in the court or the army, but such employments would have exposed them to the envy of the Egyptians, and have tempted them to forget Canaan and the promise made to their father, therefore he contrives to continue them in their old employment.

the famine *is* sore in the land of Canaan: now, therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee: in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

CHAP. XLVII. 1-12. Though Joseph was favourite and prime minister of his prince, and had received particular orders to send for his father down to Egypt, yet he would not suffer him to settle till he had given notice of it to Pharaoh. He shewed great respect to his brethren, notwithstanding all the unkindness he had formerly received from them. Though he was a great man, and they were comparatively mean and despicable, especially in Egypt, yet he owned them. Let those that are great in the world learn hence not to despise their poor relations. He presented Jacob to Pharaoh. Here Pharaoh asks Jacob a very common question. How old art thou? but Jacob returns an uncommon answer, where he speaks as a patriarch, with an air of seriousness for the instruction of Pharaoh. Though our speech be not always of grace, it must thus be always with grace. He calls his life a pilgrimage, looking upon himself as a stranger in this world, and traveller to another world. He reckoned his days few, in comparison with the days of eternity, and evil. This is true concerning men in general, Job xiv. 1, He is of few days and full of trouble; and being evil it is well they are few; Jacob's life particularly had been made up of evil days, the pleasantest days of his life were yet before him... Jacob's blessing Pharaoh was not only an act of civility but of piety; he prayed for him as one having the authority of a prophet and a patriarch... Joseph's providing for his father

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money that *w* s found in the land of Egypt, and in the lnd of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed that we may live and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed

them to cities from *one* end of the borders of Egypt even to the other end thereof.

22 Only the land of the priests bought he not: for the priests had a portion *assigned* *them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be *yon* own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh, should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

and brethren speaks not only Joseph a good man, who took this tender care of all his poor relations; but God, a good God, who raised him up for this purpose.

13..26. See how early God put a difference between the children of Israel and the Egyptians. Jacob and his family, though strangers, were plentifully fed on free cost, while the Egyptians were dying for want; see Isaiah lxx. 12. My servants shall eat but ye shall be hungry. Joseph took a wise method to accommodate ~~alters~~ between prince and people, so that the prince might have

his just advantage, and yet the people not be quite ruined. How ever hard the terms might seem to be upon them, they themselves at this time thought it a great kindness, and were thankful they were not worse used, v. 25, Thou hast saved our lives. There is good reason the Saviour of our lives should be the master of our lives. Thou hast saved us, do what thou wilt with us.

27..31. Jacob lived seventeen years after he came into Egypt, far beyond his own expectation. Seventeen years he nourished Joseph, for so old was he when he was sold from him, chap. xxxv. 2.

51 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head

CHAP. XLVIII.

In this chapter, I. Joseph hearing of his father's sickness, goes to visit him, and takes his two sons with him, v. 1. II. Jacob sends his two sons, and takes them for his own, v. 3-7. III. He blesseth them, v. 8-10. IV. He explains and justifies the crossing his hands in blessing them, v. 11. 20. V. He leaves a very particular legacy to Joseph, v. 21, 22.

AND it came to pass, after these things, that *one* told Joseph, Behold thy father is sick: and he took with him his two sons Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people: and will give this land to thy seed after thee, for an everlasting possession.

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine, *and* shall be call-

ed now by way of requital, seventeen years Joseph nourished him. Observe how kindly Providence ordered Jacob's affairs, that when he was old and least able to bear the fatigue, he had the least occasion for it, being well provided for by his son, without his own forecast. Thus God considers the frame of his people. Jacob's care, as he saw the day of his death approaching, was about his burial, not the pomp of it, but the place of it. He would be buried in Canaan, not in a humour because Canaan was the place of his nativity, but in faith, because it was the land of promise. When he had sworn Joseph to bring him thither to be buried, he bowed himself upon the bed's head; worshipping God as it is explained, Heb. xi. 21, giving God thanks for all his favours, and particularly for this, that Joseph was ready not only to put his hand upon his eyes to close them, but under his thigh to give him the satisfaction he desired concerning his funeral. Thus they that go down to the dust should with humble thankfulness bow before God, the God of their mercies, Psal. cxli. 29.

CHAP. XLVIII. v. 1-7. Joseph upon notice of his father's illness goes to see him: though a man of honour and business, yet he will not fail to shew this due respect to his aged father. Visiting the sick, to whom we lie under obligation, or may have opportunity of doing good, either for soul or body, is our duty. Joseph took his two sons with him, that they might receive their dying grandfather's blessing; and that what they might see to him, or hear from him, might have an abiding impression upon them. It is good to acquaint young people that are coming into the world, with the aged servants of God that are going out of it, whose dying

ed after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath; and I buried her there in the way of Ephrath: the same is Bethlehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 ¶ (Now the eyes of Israel were dim for age, *so that* he could not see.) And he brought them near unto him: and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manas-

testimony of the goodness of God and the pleasantness of wisdom's ways, may be a great encouragement to the rising generation. Jacob, upon notice of his son's visit, did what he could to raise his spirits, and to stir up the gift that was in him: what little was left of bodily strength, he put forth to the utmost, and set upon the bed. It is very good for sick and aged people to be as lively and cheerful as they can, that they may not faint in the day of adversity. In recompence to Joseph for all his respects to him, he adopted his two sons. In this charter of adoption there is, first, a particular recital of God's promise to him, to which this had reference: God blessed me, and let this blessing be entailed upon them: second, an express reception of Joseph's sons to his family: thy two sons are mine, v. 5, not as my grand-children but as my children: third, a promise inserted concerning his children he might afterward have, that they should not be accounted heads of tribes as Ephraim or Manasseh were, but should fall in with either the one or the other of their brethren. It doth not appear that Joseph had any more children: however, it was Jacob's prudence to give this direction for the preventing of contest and mismanagement. In making settlements it is good to provide for what may happen, as we cannot foresee what may happen. Mention is here made of the death and burial of Rachel. When we come to die it is good to call to mind the death of our dear relations and friends that are gone before us to make death and the grave more familiar to us, Numb. xxvii. 13.

8-12. How did these two good men own God in their comforts? Joseph saith, v. 9, they are my sons whom God hath given me, and

seh's head, guiding his hands wittingly ; for Manasseh was the first-born.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

16 The angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him : and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father ; for this is the first-born ; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it* : he also shall become a people, and he also shall be great ; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, Behold, I die ; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

to magnify the favour he adds, In that place of my banishment, slavery and imprisonment. Jacob saith, Here God hath shewed me thy seed. Our comforts are then doubly sweet when we see them coming from God's hand. How often does God out-do our expectation, which greatly magnifies the favour. Before he entails the blessing, he recounts his experience of God's goodness to him. He had fed him all his life long. As long as we have lived in this world we have had continual experience of God's goodness to us, in providing for the support of our natural life. He had by his angel redeemed him from evil. Now he was dying he looked upon himself as redeemed from all evil, and bidding an everlasting farewell to sin and sorrow. Christ the angel of the covenant is he that redeems us from all evil. It becometh the servants of God when they are old and dying to witness for our God that they have found him gracious. When he confers the blessing and name of Abraham and Isaac upon them, he recommends the example of Abraham and Isaac to them, v. 15, he calls God the God before whom my fathers Abraham and Isaac walked. It should recommend religion to us that God was the God of our fathers, and they had satisfaction in walking before him. In blessing them he crossed

Here is, I. The preface, v. 1, 2. II. The prediction of each tribe, v. 3-28. III. Jacob's charge concerning his funeral, v. 29-32. IV. His death, v. 33.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2 Gather yourselves together and hear, ye sons of Jacob, and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born ; my might, and the beginning of my strength, the excellency of dignity, and the excellency of power :

4 Unstable as water, thou shalt not excel ; because thou wentest up to thy father's bed, then defilest thou *it* : he went up to my couch.

5 ¶ Simeon and Levi *are* brethren : instruments of cruelty *are* in their habitations.

6 O my soul, come not thou into their secret : unto their assembly mine honour be not thou united : for in their anger they slew a man, and in their self-will they digged down a wall.

7 Cursed *be* their anger, for *it* was fierce ; and their wrath, for *it* was cruel : I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art* *he* whom thy brethren shall praise ; thy hand *shall be* in the neck of thine enemies ; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp ; from the prey, my son, thou art gone up : he stooped down,

hands from a spirit of prophecy, and in compliance with the divine counsels. Manasseh should be great, but Ephraim should be greater. When the tribes were mustered in the wilderness, Ephraim was more numerous than Manasseh, and had the standard of that squadron, Numbers i. 32, 33, 35, and ii. 18, 20. He left with Joseph the promise of their return out of Egypt as a sacred trust. I die, but God shall be with you and bring you again. These words furnish us with comfort in reference to the death of our friends. They die, but God shall be with us, and bring us to the land of our fathers, the heavenly Canaan whither our godly parents are gone before us. He bestowed one portion upon him above his brethren. These lands he first purchased, Josh. xviii. 32, and it seems was afterwards possessed of by the Amorites, but retaken them by the sword. Mention is made of this grant, John iv. 5.

CHAP. XLIX, v. 1, 2. Here is the preface to the prophecy in which the congregation is called together ; a general introduction of the intended discourse, and then attention is demanded, Hearken to Israel your father. Children must diligently hearken to what their godly parents say, particularly when they are dying.

3-28. He begins with Reuben, v. 3, 4. He was the first-born.

he couched as a lion, and as an old lion : who shall rouse him up ?

10 The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people *be* :

11 Binding his foal unto the vine, and his ass's colt unto the choice vine : he washed his garments in wine, and his clothes in the blood of grapes :

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulon shall dwell at the haven of the sea ; and he *shall be* for an haven of ships : and his border *shall be* unto Zidon.

14 ¶ Isaachar is a strong ass couching down between two burdens :

15 And he saw that rest *was* good, and the land that *it was* pleasant, and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horses' heels, so that his rider shall fall backward.

but by committing uncleanness with his father's wife, the prerogative of his birth-right from which his dying father here solemnly degrades him by that one word, Thou shalt not excel, a being thou shalt have as a tribe, but not an excellency. No judge, prophet or prince, are found of this tribe, nor any person of renown, only Dathan and Abiram, who were noted for their impious rebellion against Moses. That tribe as not aiming to excel, meanly chose a settlement on the other side Jordan. The character fastened upon Reuben, for which he is laid under this mark of infamy, is that he was unstable as water. His virtue was unstable, he had not the government of his own appetites, his honour consequently was unstable, and became as water spilled upon the ground. Those that throw away their virtue must not expect to save their reputation. Simeon and Levi were brethren in disposition, revengeful, fierce and cruel. Of this there was a proof in the murder of the Shechemites, which Jacob retained the resentment of. They slew a man, Shechem, and many others, and to effect that, they digged down a wall, broke the houses to plunder them, and murder the inhabitants. He protests against this barbarous act of theirs, O my soul, come not thou into their secret. Perhaps he had been suspected as underhand, aiding and abetting, he therefore thus solemnly expresseth his detestation of the fact, that he might not die under that suspicion.

Note, first, Our soul is our honour, by its faculties we are dignified above the beasts that perish. Second, We ought from our hearts to detest and abhor all society with bloody and mischievous men. He also expresseth his abhorrence of those brutish lusts that led them to this wickedness, Cursed be their anger. He doth not curse their persons, but their lusts. Their posterity he foretells should lay under a token of displeasure for this, I will divide them. The Levites were scattered throughout all the tribes, and Simeon's lot lay not together, and was so strait, that many of that tribe were forced to disperse themselves in quest of settlements and subsistence. This curse was afterwards turned into a blessing to the Levites, but the tribe of Simeonites, for Zimri's sin, had

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali is a hind let loose : he giveth goodly words.

22 ¶ Joseph is a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall.

23 The archers have sorely grieved him, and shot *at him*, and hated him.

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob : from thence *is* the Shepherd, the stone of Israel :

25 *Even* by the God of thy father, who shall help thee : and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb ;

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills : they shall be on the head of Joseph,

it bound on, Numb. xxv. Judah's name signifies praise, in allusion to which he saith, Thou art he whom thy brethren shall praise. It is prophesied that the tribe of Judah should be successful in war ; superior to the rest of the tribes, strong and courageous, and so qualified to command : a royal tribe, and the tribe from which the Messiah should come : lastly, that it should be a very fruitful tribe, especially that it should abound in milk for babes, and wine to make glad the heart of strong men. Dying Jacob at a great distance saw Christ's day, and it was his comfort and support on his death-bed. He foresaw and foretold that Shiloh, that peaceable, prosperous one, or the Saviour, as others translate it, should come of Judah, and that after the coming of the sceptre into the tribe of Judah, it should continue there at least a government of its own, till the coming of the Messiah. Till the captivity, all along from David's time, the sceptre was in Judah, and from thence governors of that tribe, or of the Levites that adhered to it, which was equivalent till Judea became a province of the Roman empire, just at the time of our Saviour's birth, and was at that time taxed as one of the provinces, Luke ii. 1, and at the time of his death, the Jews expressly owned, We have no king but Caesar. Hence it is undeniably inferred against the Jews, that our Lord Jesus is he that should come ; and we are to look for no other, for he came exactly at the time appointed. Much that is here said concerning Judah, is to be applied to the Lord Jesus Christ. He is the praise of all the saints, he is the lion of the tribe of Judah, to him belongs the sceptre, and in him there is plenty of all that is refreshing to the soul. The prophecy concerning Zebulon was fulfilled when 200 or 300 years after the land of Canaan was divided by lot, and the border of Zebulon went up toward the sea, Josh. xix. 11. Had they chosen their lot themselves, or had Joshua appointed it, we might have supposed it done with a design to make Jacob's words good : but being done by lot, it appears that was divinely disposed, and Jacob divinely inspired. The men of the tribe of Issachar should be strong and industrious, fit for labour, and inclined to labour, by the goodness of the land that should fall to their lot. He saw

and on the crown of the head of him that was separated from his brethren.

27 ¶ Benjamin shall ravine *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them: every one according to his blessing he blessed them.

29 ¶ And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite;

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sa-

rah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAP. L.

Here is, I. The preparation for Jacob's funeral, 1..6. II. The funeral itself, 7..14. III. The settling of a good understanding between Joseph and his brethren after the death of Jacob, 15..21. IV. The age and death of Joseph, 22..26.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him

that rest was good. The labour of the husbandman is really rest in comparison with that of soldiers and seamen, whose hurries and perils are such, that those who tarry at home have no reason to envy them.

What is said concerning Dan, either has reference to that tribe in general, that though Dan was one of the sons of the concubines, yet he should be a tribe governed by judges of his own, as well as other tribes, and should by policy and surprise gain advantage over his enemies; or may refer to Sampson, who was of that tribe, and judged Israel, i. e. delivered it out of the hand of the Philistines, not as the other judges by fighting them in the field, but by the vexations and annoyances he gave them underhand.

Thus was Jacob going on with his discourse; but now being almost spent with speaking, he relieves himself with these words which come in as a parenthesis, v. 18. I have waited for thy salvation, O Lord. The salvation he waited for was Christ the promised seed, whom he had spoken of, v. 10, and heaven the better country which he declared plainly that he sought, Heb. ii. 13, 14. It is the comfort of a dying saint thus to have waited for the salvation of the Lord, then shall he have what he have long waited for. Concerning Gad, v. 19, he alludes to his name, which signifies, first, troop, and foresees that this should be a very warlike tribe, and so we find, Chron. xii. 8, the Gadites were men of war, fit for the battle. He foresees that the situation of that tribe on the other side Jordan, would expose it to the incursions of its neighbours the Moabites and Ammonites; he foretells that their enemies should in many skirmishes overcome them, yet he assures them that they should overcome at the last, which was fulfilled when in Saul's time and David's, the Moabites and Ammonites were wholly subdued, Chron. v. 18. Asher should be a very rich tribe, replenished not only with bread, but with dainties, and these should be exported out of Asher to other tribes, perhaps to other lands. Naphtali's name signifies wrestling, and the blessing entailed upon it signifies prevailing, it is a hind let loose. Though we do not find this prediction so fully answered in the event as the rest, yet no doubt it proved true. Among God's Israel there is to be found a great variety of dispositions contrary to each other, yet all contributing to the beauty and strength of the body; Judah is like a lion, Issachar like an ass, Dan like a serpent, and Naphtali like a hind. Let not those of different tempers or gifts censure one another or envy one another.

Joseph is compared to a fruitful bough, or young tree: his two sons were as branches of a vine, or some other spreading plant running over the wall. He had had many enemies here called archers, being skilful to do mischief, masters of the art of persecution. His brethren were very spiteful against him, and his mis-

tress hated him, and shot at him by her false accusations. His father Isaac had but one blessing, and when he had given that to Jacob, he was at a loss for a blessing to bestow upon Esau, but Jacob had a blessing for each of his twelve sons, and now at the last end a copious one for Joseph. Third, Durable and extensive blessings unto the utmost bound of the everlasting hills, including all the products of the most fruitful hills, and lasting as long as they last. Of these blessings it is here said, They shall be on the head of Joseph as a crown to adorn it, and a helmet to defend it. Joseph was separated from his brethren (so we read it) for a time, yet as others read it, he was a Nazarite among his brethren, better and more excellent than they. Concerning Benjamin, he foretells that his posterity should be a warlike tribe, strong and daring; and that they should enrich themselves with the spoil of their enemies. In the morning he shall devour the prey, which he seized and divided over night. Or in the first times of Israel they shall be noted for activity, though many of them be left-handed, Judg. iii. 15, xx. 16. Ehud the second judge, and Saul the first king, were of this tribe. So also in the last times were Esther and Mordecai, by whom the enemies of the Jews were destroyed.

The Benjamites ravined like wolves, when they desperately espoused the cause of the men of Belial. Under all these troubles his law abode in strength, i. e. his faith did not fail, but he kept his ground, and came off a conqueror. The arms of his hands were made strong, i. e. his other graces did their part, his wisdom, courage, and patience, which are better than weapons of war. He derived this strength from the hands of the mighty God, who was therefore able to strengthen him; and the God of Jacob, a God of covenant with him, and therefore engaged to help him. From thence from this strange method of Providence, he became the shepherd and stone, the feeder and supporter of God's Israel, Jacob and his family. Herein Joseph was a type of Christ, who was shot at, and hoisted, but borne up under his sufferings, and afterwards advanced to be the shepherd and stone. The blessings conferred upon Joseph are, first, various and abundant blessings. Blessings of heaven above, rain in its season, fair weather in its season, blessings of the deep that lieth under; this earth which compared with the upper world is but a great depth, or with subterraneous mines and springs; and blessings of the womb and the breasts, children born and comfortably nursed. Second, Eminent and transcendent blessings which prevail above the blessings of my progenitors.

CHAP. L. 1-6. The departed soul is out of the reach of tears and kisses, but with them it is proper to shew our respects to the poor body which we look for a joyful resurrection of. Thus Joseph shewed his faith in God, and love to his father, by kissing his pale and cold lips, and so giving an affectionate farewell.

(for so are fulfilled the days of those which are embalmed ;) and the Egyptians mourned for him threescore and ten days.

4 ¶ And, when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die : in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father : and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt ;

8 And all the house of Joseph, and his brethren, and his father's house : only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen : and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan ; and there they mourned with a great and very sore lamentation ; and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians ; wherefore the

name of it was called Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin ; for they did unto thee evil : and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face ; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not ; for am I in the place of God ?

20 But as for you, ye thought evil against me : but God meant it unto good, to bring

He ordered the body to be embalmed, not because he died in Egypt, and this was the manner of the Egyptians, but because he was to be carried to Canaan, and therefore it was necessary the body should be preserved as well as might be, from putrefaction. He observed a decorum in employing some of the house of Pharaoh to intercede with him for a licence to attend his father's funeral : either because it was not proper for him in the days of his mourning to come into the presence chamber, or because he would not presume to do much on his own interest. Modesty is a great ornament to dignity.

7..14. The funeral of the patriarch Jacob is the more largely described, to shew how much better God was to him than he expected. He had spoken more than once of dying for grief, and going to the grave bereaved of his children ; but behold he dies in honour, and is followed to the grave by his children.

15..21. We have here the settling of a good correspondence between Joseph and his brethren now their father was dead. When providence has removed the parents by death, the best methods ought to be taken, that unity may continue among the children even when the centre of unity is taken away. They began to

be jealous of Joseph, not that he had given them any cause to be so, but consciousness of guilt, and of their own inability in such a case, to forgive and forget, made them suspicious of the sincerity and constancy of Joseph's favour. A guilty conscience exposeth men to continual frights, even where no fear is, and makes them suspicious of every body ; as Cain, Gen. iv. 14. They humbled themselves before him, confessed their fault, begged his pardon, and pleaded their relation to Jacob, and Jacob's God. We are the servants of the God of thy father ; not only children of the same Jacob, but worshippers of the same Jehovah. Though we must be ready to forgive all that are injurious to us, we must especially take heed of bearing malice towards any that are the servants of the God of our father : them we should treat with peculiar tenderness, for we and they have the same master. Joseph with a great deal of compassion, confirms his reconciliation and affection to them. He directs them to look up to God in their repentance, v. 19, Am I in the place of God ? When we ask forgiveness of those whom we have offended, we must take heed of putting them in the place of God, by dreading their wrath and soliciting their favour more than God's. Those that avenge themselves, step into the place of

to pass, as *it is* this day. to save much people alive.

21 Now, therefore, fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he and his father's house; and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation*; the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

God: Rom. xii. 19. He extenuates their faults from the consideration of the great good which God brought out of it. God often brings good out of evil, and serves the designs of his providence by the sin of men; not that he is the author of sin, but so over-rules events, that in the issue, that ends in his praise, which in its own nature had a direct tendency to his dishonour. This doth not make sin the less sinful, but redounds greatly to the glory of God's wisdom.

22-26. Joseph having honoured his father, his days were long in the land, which for the present God had given him, and it was a great mercy to his relations, that God continued him so long a

24 ¶ And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

support and comfort to them. When he saw his death approaching he comforted those of his brethren who yet survived him, and the sons of those who were gone, who stood up in their father's stead, with the assurance of their return to Canaan, and charged them to keep him unburied, till that glorious day should arrive, when they should be settled in the land of promise, v. 25. In Egypt they buried their great men with abundance of pomp, but Joseph preferred an insignificant burial in Canaan, and that deferred too, almost 200 years, to a magnificent one in Egypt. Thus Joseph by faith in the doctrine of the resurrection, and the promise of Canaan gave commandment concerning his bones, Heb. xi. 22.

THE SECOND BOOK OF MOSES, CALLED E X O D U S.

Moses having in the first book of his history transmitted the records of the church while it existed in private families, comes in this second book to give an account of its growth into a great nation. The Greek translators called this book Exodus, which signifies a going out, because it begins with the story of the going out of the children of Israel from Egypt. This book gives us, I. The accomplishment of the promises made before to Abraham, to chap. i. 9: and then, II. the establishment of the ordinances which were afterward observed by Israel; thence to the end. There are more types of Christ in this book than perhaps in any other book of the Old Testament; for Moses wrote of him, John v. 46. The way of reconciliation to God, and coming into covenant and communion with him by a Mediator, is here variously represented; and it is of great use to us for the illustration of the New Testament, now we have that to assist us in the explication of the Old.

CHAP. I.

We have here, I. God's kindness to Israel, in multiplying them exceedingly, 1-7. II. The Egyptians' wickedness to them, first, oppressing them, 1-14: second, murdering their children, 15-22.

NOW these are the names of the children of Israel which came into Egypt;

CHAP. I. 1-7. We have here a recital of the names of the twelve patriarchs, an account of the number of Jacob's family Vol. I.

every man and his household came with Jacob.

- 2 Reuben, Simeon, Levi, and Judah,
- 3 Issachar, Zebulun, and Benjamin,
- 4 Dan and Naphtali, Gad and Asher.
- 5 And all the souls that came out of the

when they went down into Egypt. Here are four words used to express this. they were fruitful, and increased abundantly, like fishes B b

EXODUS.

Joins of Jacob were seventy souls : for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty ; and the land was filled with them.

8 ¶ Now there arose up a new king over Egypt which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we ;

10 Come on, let us deal wisely with them, lest they multiply ; and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12 But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their

service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives ; (of which the name of the one *was* Shiphrah, and the name of the other Puah :)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him ; but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive ?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women ; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives : and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 ¶ And Pharaoh charged all his people, saying, Every son that is born ye shall cast

or insects, so that they multiplied, and being generally healthy and strong, they waxed exceedingly mighty, so that they began almost to out-number the natives ; for the land was in all places filled with them, at least Goshen their own allotment. This wonderful increase was the product of the promise long before made unto the fathers ; for though the performance of God's promises is sometimes slow, yet it is always sure.

8..14. The land of Egypt here at length becomes to Israel a house of bondage, though hitherto it had been a happy shelter and settlement to them. The place of our satisfaction may soon become the place of our affliction, and that may prove the greatest cross to us of which we said this same shall comfort us. The obligations the Egyptians lay under upon Joseph's account, were forgotten, and reasons of state were suggested for their dealing hardly with Israel. The thing they feared was lest they should get them up out of the land, probably having heard them speak of the promise made to their fathers that they should settle in Canaan. The policies of the enemies of the church aim to defeat the promises of God to the churches, but in vain : God's counsel shall stand. In order to suppress them they made them serve with rigour, intending hereby to break their spirits, to ruin their health, to discourage them from marrying, and to oblige them to desert the Hebrews, and incorporate themselves with the Egyptians. Thus Pharaoh hoped to cut off the name of Israel, that it might be no more in remembrance. It is to be feared the oppression they were under had small effect upon them, that it brought over many of them to join the Egyptians in their idolatrous worship ; for we read, Josh. xxiv. 14,

that they served other Gods in Egypt ; and though it be not here mentioned in the history, yet we find, Ezek. xx. 8, God had threatened to destroy them for it, even while they were in the land of Egypt ; however they kept a distinct body unmingled with the Egyptians, which was the Lord's doing, and marvellous. The Israelites increased wonderfully, notwithstanding the oppression they groaned under. The more they afflicted them the more they multiplied. Times of affliction have been the churches' growing times.

15..22. The Egyptians' indignation at Israel's increase drove them at length to the most inhuman method of suppressing them by the murder of their children. The enmity that is in the seed of the serpent against the seed of the woman, divests men of humanity itself, and makes them forget all pity. Even confessed innocence is no defence against it. Pharaoh's project was to engage the midwives to stifle the men-children as soon as they were born, and then to lay it upon the difficulty of the birth, or some mischance common in that case. They however feared God, regarded his law more than Pharaoh's, and saved the men-children alive. Where the fear of God rules in the heart, it will preserve it from the snare which the inordinate fear of man brings. God recompensed them for their tenderness towards his people. The services done for God's Israel are often repaid in kind. The midwives kept up the Israelites' houses, and God made them houses. The recompence has relation to the principle on which they went ; because they feared the Lord he made them houses. When this project did not take effect Pharaoh gave public orders to all his people to drown all the male children of the Hebrews. The enemies of the church



EXODUS.
Chap. II. V. 3.



Moses is found.

into the river, and every daughter ye shall
save alive.

CHAP. II.

In this chapter we have, I. The perils of Moses' birth and infancy, 1.4. II. His preservation through those perils, and the protection of his childhood and youth, v. 5.10. III. The proper choice of his riper years, which was to own the people of God; first, he offered them his service at present if they would have accepted it, 11.14: second, he retired, that he might receive himself for further service hereafter, 15.22. IV. The dayning of the day of Israel's deliverance, 23.25.

AND there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son : and when she saw him that he was a goodly *child*, she hid him three months.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein : and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags she sent her maid to fetch it.

6 And, when she had opened *it*, she saw the child : and, behold, the babe wept. And she had compassion on him, and said, 'This *is one* of the Hebrew's children.

7 Then said his sister to Pharaoh's daugh-

have been restless in their endeavours to wear out the saints of the Most High, Deut. vii. 25; but he that sits in heaven will laugh at them, Psal. ii. 4.

CHAP. II. 1-4. Moses' mother had probably little joy of her being with child of him, now the edict was in force, and was ready to say, Blessed are the barren that bare not, Luke xliii. 29, better than to bring forth children to the murderer, Hosea ix. 13. Yet this child proves the glory of his father's house. Thus that which is most our fear oftentimes proves in the issue most our joy. Observe the bounty of Providence; just at the time when Pharaoh's cruelty rose to this height the deliverer was born, though he did not appear for many years after. When men are projecting the church's ruin, God is preparing for its salvation.... His parents observed him to be a goodly child, more than ordinary beautiful: therefore they were the more solicitous to preserve him, because they looked upon this as an indication of some kind purpose of God concerning him. Three months they hid him in some private apartment in their own house, though probably at the hazard of their own lives, had he been discovered. Herein Moses was a type of Christ, who in his infancy was forced to abscond, and in Egypt too, Matt. ii. 13, and was wonderfully preserved when many innocents had been butchered. It is said, Heb. xi. 23, that Moses' parents hid him by faith: some think they had especial revelation to them, that the deliverer should spring from their loins; however, they had the general promise of Israel's preservation, which they had faith in, and in that faith hid that child, not being afraid

ter, Shall I go call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and espied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way, and that way, and, when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, surely this thing is known.

the penalty annexed to the king's commandment. At that moment's end, when probably the searchers came about to look for concealed children, so that they could hide him no longer, they put him in an ark of bulrushes by the river side. Thus to have exposed their child when they might have preserved it, had been to tempt Providence, but when they could not, it was bravely done to trust Providence.

[illegible]

11-14. Moses had now passed the first part of his journey. He had, in fact, come to a point where he could not find the way to the people. The best of his journey was now over. He was now alone.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian : and he sat down by a well.

16 ¶ Now the priest of Midian had seven daughters ; and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away : but Moses stood up and helped them and watered their flock.

18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to-day ?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is he* ? why *is it that* ye have left the man ? call him, that he may eat bread.

21 And Moses was content to dwell with the man ; and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name Gershom : for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time that the king of Egypt died ; and the children of Israel sighed by reason of the bondage, and they cried ; and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

where we are told that this speaks his holy contempt of the honours and pleasures of the Egyptian court, and his tender concern for his poor brethren in bondage. It was probably one of the Egyptian task-masters, whom he found abusing his Hebrew slave, and slew by a special command from heaven. He afterward observed an unhappy quarrel between two Hebrews, and endeavoured to make them friends. Thus we find Christ often reproving his disciples' strifes, Luke ix. 46, and xxii. 25 ; for he was a prophet, like unto Moses, a hearing prophet, a peace-maker, who visited his brethren with a design to slay all enmities. If the Hebrews had taken the hint, and come unto Moses as their head and captain, it is likely they had now been delivered, but despising their deliverer, their deliverance is delayed forty years. Moses in retiring to Midian took a prudent care of his own life, and God over-ruled it for wise and holy ends. Things were not yet ripe for Israel's deliverance, the measure of Egypt's iniquity not yet full ; the Hebrews not sufficiently humbled, nor were they yet increased to such a multitude as God designed ; Moses is to be further fitted for the service, and therefore is directed to withdraw for the present till the time to favour Israel, even the set time is come.

16..22. Moses here gains a settlement in Midian just as his fa-

25 And God looked upon the children of Israel, and God had respect unto *them*.

CHAP. III.

Here is, I. God's glory in the bush, 1..5. II. A declaration of his good-will to his people, 6. III. His purpose to deliver Israel : 1. He assures Moses it should now be done, 7..9. 2 gives him a commission as his ambassador to Pharaoh, 10 and to Israel, 16 : 3. answers Moses' objection of his own unworthiness, 11, 12. IV. gives him full instructions what to say 13..18. V. Tells him before-hand what the issue would be 19..22.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian : and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burned.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses ! And he said, Here *am* I.

5 And he said, Draw not nigh hither : put off thy shoes from off thy feet ; for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

ther Jacob had gained one in Syria. This was designed not only to shelter him for the present, but to inure him to hardship and poverty, to contemplation and devotion. By his education in Egypt he was prepared to rule in Jeshurun, but by his exile in Midian, to converse with God in mount Horeb, near which mount he had spent much of his time.

23..25. Now at last the Israelites began to think of God under their troubles, and to return to him from the idols they had served, Ezek. xx. 8. Before God unbound them he put it into their hearts to cry unto him, as it is explained, Numbers xx. 16. It is a good sign when God inclines and enables us to cry to him for help. To four different expressions of a kind intention towards them, the name of God is here emphatically prefixed. God heard their groaning, i. e. made it appear that he took notice of their complaints. God remembered his covenant, which he seemed to have forgotten, but really is ever mindful of. God looked upon them and helped them. God had respect unto them, as favourable respect to them as his own. His eyes, which run through all the earth, are now fixed upon Israel, to shew himself strong, to shew himself a God on their behalf.

CHAP. III. 1..16. As Moses was keeping the flock, to his great

EXODUS.
Chap. III. V. 2.



Moses, and the burning bush

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey: unto the place of the Canaanites and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now, therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, Who *am*

surprise he saw a bush burning, when he perceived no fire, either from earth or heaven, to kindle it; and, which was more strange, it did not consume. It was an angel of the Lord appeared; some think, a created angel, who speaks in the language of him that sent him; others, the second person, the angel of the covenant, who is himself Jehovah. It was an extraordinary manifestation of the divine presence and glory: what was visible, was produced by the ministry of an angel, but he heard God in it speaking to him. The bush that burned and was not consumed, was an emblem of the church now in Egypt, burning in the brick kilns, yet not consumed; perplexed, but not in despair; cast down, but not destroyed. Moses having a curiosity to enquire into this extraordinary sight, God gave him a gracious call, but at the same time a needful caution against rashness and irreverence in his approach. He must keep his distance, and to express his reverence, put off his shoes from his feet. The putting off the shoes was then, what the putting off the hat is now, a token of respect and submission. The ground for the present is holy ground, made so by his special manifestation of the divine presence. We ought to approach to God with a solemn pause and preparation; and though bodily exercise profiteth little, yet we ought to glorify God with our bodies, and to express our inward reverence, by a grave and decent behaviour in the worship of God, carefully avoiding every thing that looks light and rude, and unbecoming the awfulness of the service. God makes himself known to Moses, as the God of his father, Amram, and the God of Abraham, Isaac, and Jacob, his ancestors, and the ancestors of all Israel, for whom God was about to appear. By this God designed, first, to instruct Moses in the knowledge of another world, and strengthen his belief of a future state. Thus it is interpreted by our Lord Jesus, the best expositor, Luke xx. 37: second, to assure Moses of the performance of those particular promises made to the fathers. This made a mighty impression upon Moses. He hid his face as one ashamed and afraid to look upon God. The more one sees of God, the more cause we shall see to worship him with reverence and godly fear. Even the manifestations of God's grace and covenant love, should increase our humble reverence of him.

7-10. God noticed three things concerning Israel, their sorrows, their cry, and the tyranny of their persecutors. The poorest of the oppressed are not below God's cognizance, nor the highest oppressors above his check. God made a promise of their speedy deliverance, and gave a commission to Moses in order hereunto.

I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee: and this *shall be* a token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and

He was not only sent as a prophet to Israel, to assure them that they should speedily be delivered, but he was sent as an ambassador to Pharaoh to treat with him, or rather as an herald of arms to demand their discharge, and to denounce war in case of a refusal; and as a prince to Israel to conduct and command them. Thus was he taken from following the ewes great with young, to a pastoral office much more noble, as David, Psal. lxxviii. 71.

11-15. Moses was incomparably the fittest of any man living for this work; eminent for learning, wisdom, holiness; and yet, Who am I? The more fit any person is for service, commonly the less opinion he has of himself: see Judg. ix. 8, &c. God answers his objection, promiseth him his presence, and assures him of success. Those that are weak in themselves may yet do wonders, strong in the Lord, and the power of his might. He begs instructions, for the executing of his commission, and desires to know by what name God would at this time make himself known. He supposeth the children of Israel would ask him, what is his name, either to pose Moses, as he had been once asked, who made thee a judge? or they would ask for their own information, as it is to be feared they were grown very ignorant in Egypt, by reason of their hard bondage, want of teachers, and loss of the sabbaths, so that they needed to be instructed in the first principles of the oracles of God, and God readily gave him full instructions in this matter. Two names God would be known by: first, a name which speaks what he is in himself; I am that I am. This signifies that he is self-existent, that he is eternal, and unchangeable, and that we cannot by searching find him out. This is such a name as checks all bold and curious enquiries concerning God, and modestly saith, Ask not after my name seeing it is wonderful, Judg. xiii. 18. Prov. xxx. 4. It speaks him faithful and true to all his promises, and unchangeable in his word, as well as in his nature, and not a man that he should lie: second, a name that speaks what he is to his people; lest the name I AM should amaze and puzzle them, he is further directed to make use of another name of God more familiar and intelligible. 15. The Lord God of your fathers hath sent me to you. Thus God made himself known to him, and thus he must make himself known to them, that he might revive among them the remembrance of their fathers, and that he might raise their expectations of the speedy performances made unto their fathers; Abraham, Isaac, and Jacob, are particularly named, because with Abraham the covenant was first made, and with Isaac and Jacob renewed; and these three were distinguished

the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial unto all generations.

16 Go and gather the elders of Israel together, and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done unto you in Egypt ;

*7 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice : and thou shalt come, thou and the elders of Israel ; unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us ; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof, and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that, when ye go, ye shall not go empty :

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put them upon

your sons, and upon your daughters, and ye shall spoil the Egyptians.

CHAP. IV.

I. This chapter continues and concludes God's discourse with Moses in the bush, 1-17. II. It begins Moses executing of his commission, 18-31.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice ; for they will say, The Lord hath not appeared unto thee.

2 And the Lord said unto him, What is that in thine hand ? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent : and Moses fled from before it.

4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand ;

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom : and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will

from their brethren, and chosen to be the trustees of the covenant, when their brethren were rejected. This God will have to be his name, and it has been and will be his name by which his worshippers will distinguish him from all false gods. He will have his covenant relation to his people to be his memorial unto all generations, and we have all the reason in the world to make it so with us, for it is a precious memorial.

16-22. Moses is here more particularly instructed in his work, and informed of his success. His successes with the elders of Israel would be good, They shall hearken to thy voice, and not thrust thee away as they did forty years ago. Humble remonstrances would not prevail with Pharaoh, but plagues should compel him to let the children of Israel go. God sends his messengers to those whose obstinacy he certainly foresees, that it may appear he would have them turn and live.

CHAP. IV. 1-9. True miracles are the most convincing external proofs of a divine mission attested by them. Therefore our Saviour often appealed to his works, as John v. 31 ; and Nicodemus owns himself convinced by them, John iii. 12. And here Moses having a special commission given him as a judge, and law-giver to Israel, has this seal affixed to his commission, and comes supported with these credentials. His rod is made the subject of a double miracle, in which there is a double significancy. Pharaoh had turned the rod of Israel into a serpent, representing them as dangerous, causing their belly to cleave to the dust, and seeking their ruin ; but now they should be turned into a rod again ; or thus, Pharaoh had turned the rod of government into the serpent of oppression, from which Moses had himself fled into Midian, but by the agency of Moses the scene was altered again. His hand is next made the subject of a miracle, that signified, first, that Mo-

not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water, which thou takest out of the river, shall become blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my LORD, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my LORD, send, I pray thee, by the hand of *him whom* thou wilt send.

14 ¶ And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto

the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went, and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh which I have put in thine hand; but I will harden his heart that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, *even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

ses, by the power of God should bring sore diseases upon Egypt, and that by his prayer they should be removed: second, that whereas the children of Israel in Egypt were become leprous, polluted by sin, and almost consumed by oppression, by being taken into the bosom of Moses, they should be cleansed and cured, and all their grievances redressed. He is directed when he shall come to Egypt to turn some of the water of the river into blood, 9. This was done at first as a sign, but not gaining due credit with Pharaoh, the whole river was afterwards turned into blood, and then it became a plague. God had said, chap. iii. 18, of the children of Israel, they shall hearken, yet he appoints these miracles to be wrought for their conviction, for he that has ordained the end has ordained the means.

10-17. Moses here endeavours to excuse himself from the work. He pleads he was not eloquent, and when that plea is overruled, he begged that God would send some one else on this errand, 13; send by any hand but mine; thou canst certainly find one much more fit. The anger of the Lord was kindled against him. Even self-diffidence, when it grows into an extreme, when it either hinders us from duty, or clogs us in duty, or discourageth our dependence upon the grace of God, is very displeasing to him. God justly *resents* our backwardness to serve him, and has reason to take it ill, for he is such a benefactor as is before-hand with us, and such a rewarder as will not be behind-hand with us. Observe how God condescends to answer all his excuses. To balance the weakness of Moses, he here minds him of his own power, 11. God, as the author of nature, has given us the faculty of speaking, and as the fountain of gifts and graces, from him comes the faculty

of speaking well: the mouth and wisdom, Luke xxi. 15. The perfections of our faculties are his work, and the imperfections of them are from him too. Is there any evil of this kind, and the Lord has not done it? No doubt he has, and always in wisdom and righteousness, and for his own glory, John ix. 3. To encourage him to this undertaking, he repeats the promise of his presence: not only in general I will be with thee, chap. iii. 21, but in particular I will be with thy mouth, so that the imperfections in thy speech shall be no prejudice to thy message. It doth not appear that God did presently remove the infirmity, whatever it was: but he did that which was equivalent, he taught him what to say, and then let the matter recommend itself. He joins Aaron in commission with him; Aaron could speak well, and yet was inferior to Moses in wisdom. God dispenseth his gifts variously to the children of men that we may see our need one of another, and each may contribute something to the good of the body, Cor. xii. 21.

18, 23. Moses' father-in-law had been kind to him when he was a stranger, and therefore he would not be so ungrateful as to leave his family, nor so unjust as to leave his service without giving him notice. The honour of being admitted into communion with God, doth not discharge us from the duties of our relations in this world. He receives of God further encouragements and directions for his work. After God had appeared to him in the bush to settle a correspondence, it should seem he often spoke to him as there was occasion, with less solemnity. He assures Moses that his old enemies were all dead that sought his life, 19. Perhaps some secret fear of falling into their hands was at the bottom of Moses' backwardness to go to Egypt, though he was not willing to own it.

EXODUS.

24 ¶ And it came to pass, by the way in the inn, that the LORD met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go; then she said a bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went, and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

CHAP. V.

I. Moses and Aaron demand leave in the name of God to worship in the wilderness, 1, and Pharaoh answers their demand, with a defiance of God, 2. II. They beg leave in the name of Israel, 3, and he answers their request with further orders to oppress Israel, 4-9: these cruel orders were executed by the taskmasters, 10-14. Are complained of to Pharaoh, 15-19. III. Complained of by the people to Moses, 20, 21, and by him to God, 22, 23.

but pleaded unworthiness, insufficiency, want of eloquence, &c. God knows all the temptations his people lie under, and how to arm them against secret fears, Psal. cxlii. 6. Words are put into his mouth wherewith to address Pharaoh. God had promised him, 12, I will teach thee what thou shalt say; and here he doth teach him. He must deliver his message in the name of Jehovah, he must let Pharaoh know Israel's relation to God, and demand a discharge for them; Let my song go: and he must threaten Pharaoh with the death of the first-born of Egypt in case of a refusal. As men deal with God's people, let them expect so to be themselves dealt with; with the froward he will wrestle.

24-31. From God's displeasure against Moses, we learn that omissions are sin, and must come into judgment, particularly the contempt and neglect of the seals of the covenant. Zipporah could not forget the fright she was in, but unreasonably called Moses a bloody husband, because he obliged her to circumcise the child. We must bear it patiently, if our zeal for God and his institutions be misinterpreted, and discouraged by some that should understand themselves and us, and their duty better; as David by Michal but if this be to be vile, if this be to be bloody, we must be yet more

AND afterwards Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days journey in the desert, and sacrifice unto the LORD our God, lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their work? get you unto your burdens.

5 And Pharaoh said, Behold, the people, of the land now *are* many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof; for they *be* idle: therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

so. When Moses and Aaron first opened their commission in Egypt, they met with better acceptance than they promised themselves. The Israelites gave credit to them, and rendered glory to God, expressing not only their humble thankfulness to God, who had sent them a deliverer, but their cheerful readiness to observe orders, and pursue the methods of their deliverance.

CHAP. V. 1, 2. The Israelites were God's people, he expected services and sacrifices from them, and therefore they must have leave to go where they could freely exercise their religion without giving offence to, or receiving offence from, the Egyptians. God delivers his people, that they may serve him. Observe how scornfully Pharaoh speaks of God, and how proudly he speaks of himself. Proud men think themselves too good to stoop even to God himself, and would not be under controul, Jer. xliii. 2.

3-9. The request of the Israelites is very humble and modest, but Pharaoh's suggestions were unreasonable, and his resolutions barbarous. Moses and Aaron themselves must get to their burdens, v. 4. They are Israelites, and however God had distinguished them from the rest, Pharaoh makes no difference; they must share in the common slavery of the nation. Persecutions have always

10 ¶ And the task-masters of the people went out, and their officers and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it; yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task-masters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, ye *are* idle; therefore ye say, Let us go and do sacrifice to the LORD.

18 Go, therefore, now *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

been directed against the ministers of the churches, to pour contempt and hardships upon them.

11, 14. Pharaoh's orders are here put in execution: straw is denied, and yet the work is not diminished. The Israelites' officers were especially abused, 14. They that were the fathers of the houses of Israel paid dear for their honour; for from them immediately the service was exacted, and they were beaten when it was not performed. What strange steps God sometimes takes in delivering his people! he often brings them to the utmost straits, when he is just ready to appear for them.

15, 23. It was a great strait that the head workmen were in when they must either abuse those that were under them, or be abused by those that were over them: yet it should seem, rather than tyrannize, they would be tyrannized over. In this evil case they justly complained to Pharaoh, who hunted them, and bound on their burdens. They then unjustly complained of Moses and Aaron, 21. They should have humbled themselves before God, and taken to themselves the shame of their sin, which turned away good things

20 ¶ And they met Moses and Aaron who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants to put a sword in their hand to slay us.

22 And Moses returned unto the LORD and said, LORD, wherefore hast thou *so* evil-entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh, to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAP. VI.

Here, I. God answers Moses' complaint, 1..7. II. He gives him fuller instructions what to say to the children of Israel, 8; but to little purpose, 9. III. He sends him again to Pharaoh, 10, 11, but Moses objects against that, 12, upon which a strict charge is given to him and his brother to execute their commission with vigour, 13. IV. An abstract of the genealogy of the tribes of Reuben and Simeon, to introduce that of Levi, that the pedigree of Moses might be cleared, 14..27; and concludes with so much of the preceding story as was necessary to make way for the following chapter.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD.

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of

from them; but instead of that, they fly in the face of their best friends, and quarrel with the instruments of their deliverance. Those that are called to public service for God and their generation, must expect to be tried, not only by the malicious threats of their enemies, but by the unjust censures of unthinking friends, who judge only by the outward appearance, and look out a little way before them. Moses in his smart returned to the Lord, 22, and expostulated with him. He asks, first, Why hast thou *so* evil-entreated this people? Even when God is coming towards his people in ways of mercy, yet sometimes he takes such methods that they think themselves ill-treated. Second, Why *is* it *that* thou hast sent me? Thus he either complains of his ill success, or enquires what was further to be done.

CHAP. VI. 1..9. When Moses was at his wife's end, wishing he had staid at Midian rather than to come to Egypt, to more ill worse; when he was quite at a loss what to do, then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh. Now Pharaoh is in the height of pride, and Israel in the depth of misery.

Canaan, the land of their pilgrimage, where-in they were strangers.

5 And I have also heard the groanings of the children of Israel, whom the Egyptians keep in bondage and I have remembered my covenant.

6 Wherefore say unto the children of Israel, *I am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched-out arm, and with great judgments;

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that *I am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: *I am* the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the LORD spake unto Moses, and

is my time to appear. Moses had been trying what he could do, and could effect nothing; well, saith God, now thou shalt see what I will do: let me alone to deal with this proud man, Job xl. 12, 13. The deliverance of God's church will be accomplished when he takes the work into his own hand. With a strong hand, i. e. being forced to it, by a strong hand he shall let them go. As some are brought to their duty by the strong hand of God's grace, who are made willing in the day of his power; so others, by the strong hand of his justice, breaking those that would not bend. Moses is directed to take comfort from God's name, Jehovah. The patriarchs knew this name, but they did not know him in this matter, by that which this name signifies. God would now be known by his name Jehovah, i. e. God performing what he had promised: a God perfecting what he had begun. When the salvation of the saint is completed, he will be known by his name Jehovah, Rev. xxi. 13, in the mean time they shall find him a God all-sufficient, Micah vii. 20. He is also to take comfort from his covenant, 4; from his compassion, 5; from his present resolution, 6, 7, 8;

unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses; The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar; and Shaul the son of a Canaanitish woman; these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi, according to their generation; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of Gershon: Libni and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed, his father's sister, to wife; and she bare him Aaron and Moses. And the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishaël, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashan, to wife;

and from his gracious intentions in all these, which were their happiness and his own glory. One would think these good words should have revived the drooping Israelites, and made them to forget their misery, but on the contrary, their miseries made them regardless of God's promises. 9. Disconsolate spirits often put from them the comforts they are entitled to.

10-13. Moses objects the unlikelihood of Pharaoh's hearing; behold the children of Israel have not hearkened to me, how then can I expect that Pharaoh should hear me? If God's professing people hear not his messengers, how can it be thought his professing enemy should? He then pleads the infirmity of his speaking, 12, which objection God had answered before, chap. iv. 11. God puts an end to the dispute by giving him a charge, and Aaron with him, both to the children of Israel and to Pharaoh, 13. God's authority is sufficient to answer all objections.

14-30. The two first tribes seem to be mentioned only for the sake of the third, which was Levi, from whom Moses and Aaron descended, and all the priests of the Jewish church. Levi, Ko-

and she bare him Nadab, and Abihu, Eleazer and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar, Aaron's son took him one of the daughters of Putiel to wife, and she bare him Phineas; these are the heads of the fathers of the Levites, according to their families.

26 These are that Aaron and Moses to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their armies.

27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 ¶ And it came to pass, on the day when the LORD spake unto Moses in the land of Egypt;

29 ¶ That the LORD spake unto Moses, saying, I am the LORD; speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

In this chapter, I. The dispute between God and Moses finishes, and Moses applies himself to the execution of his commission, 1-7. II. The dispute between Moses and Pharaoh begins: first, Moses confirms the demand he made to Pharaoh, by turning his rod into a serpent, but Pharaoh hardens his heart against this conviction, 8-13: second, he chastiseth his disobedience

hath, and Amram, all lived to a great age. Moses himself came much short of them, and fixed seventy or eighty years for the ordinary stretch of human life, Psal. xc. 1, for now as God's Israel was multiplied, and divine revelation was by the hand of Moses committed to writing, and no longer trusted to tradition, the two great reasons for the long lives of the patriarchs were ceased; and therefore fewer years might serve men. Moses has recorded the marriage of his father Amram with Jochebad, his own aunt; and it appears by Numbers xxvii. 59, that it must be taken strictly for his father's own sister, at least by the half-blood. This marriage was afterwards forbidden as incestuous, Lev. xviii. 12, which might be looked upon as a blot upon his family, though before that law; yet Moses doth not conceal it, for he sought not his own praise, but wrote with a sincere regard to truth. He concludes it with a particular mark of honour on the persons he is writing of, though he himself was one of them, 26, 27. Those are great indeed whom God converseth with, and employs for him. Something of this honour have all saints. In the close of the chapter he returns to his narrative, and repeats the charge God had given him, 29, and his objections to it, 30. Those that have spoken undividedly with their lips, ought to reflect upon it with regret as Moses seems to do here.

CHAP. VII. 1-7. Here God clothes Moses with great power and authority, v. 1. I have made thee a god to Pharaoh, i. e. my representative in this affair; as magistrates are called gods,

by turning the waters into blood: but Pharaoh hardens his heart against this correction, 11, ad fin.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

because they are God's viceregents. He was authorized to speak and act in God's name, and stand; and under the divine direction was endued with a divine power to do that which is above the ordinary course of nature; and invested with a divine authority to demand obedience of a sovereign prince, and to punish disobedience. God again nominates him an assistant, thy brother Aaron he shall be thy prophet, i. e. he shall speak from thee to Pharaoh as prophets do from God to the children of men. He tells us that Pharaoh would not hearken to him, and yet Israel should be saved, and God therein glorified. It ought to be satisfaction enough to God's messengers, that whatever of position may be given them, God will be glorified in the success of their embassy, and all his chosen Israel will be saved, and then they have no reason to say, they laboured in vain.

Moses and Aaron now apply themselves to their work without further objection, like Jonah, who though at first very averse, at length went to Nineveh. Aaron was married to Elisheba, and Moses eighty, both of them men of great age, and of great wisdom, whose age was venerable and whose wisdom was great. Joseph, who was to be only a servant to Pharaoh, was not so old at that age; but Moses, who was to be a master to Pharaoh, was not so dignified till he was eighty years old. It was not possible for long preparing for such a service.

8-13. The turning the rod into a serpent was a miracle only to affect Pharaoh with wonder, but to strike a terror upon him

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10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded : and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men, and the sorcerers : now the magicians of Egypt, they also did in like manner with their enchantments ;

12 For they cast down every man his rod, and they became serpents : but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them : as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning : lo, he goeth out unto the water ; and thou shalt stand by the river's brink against he come ; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness ; and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD ; behold, I will smite with the rod that *is* in mine hand upon

the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink : and the Egyptians shall loath to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood ; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the LORD commanded : and he lifted up the rod, and smote the waters that *were* in the river in the sight of Pharaoh, and in the sight of his servants ; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died ; and the river stank, and the Egyptians could not drink of the water of the river ; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments : and Pharaoh's heart was hardened, neither did he hearken unto them ; as the LORD had said.

23 And Pharaoh turned, and went into

Serpents are hurtful, dreadful animals, therefore the very sight of one thus miraculously produced might have softened his heart into a fear of that God by whose power it was produced. This miracle, though too plain to be denied, is enervated, and the conviction of it taken off by the magician's imitation of it, 11, 12. Moses had been originally instructed in the learning of the Egyptians, and was suspected to have improved himself in the magical arts, in his long retirement : the magicians are therefore sent for to vie with him. Their rods became serpents, real serpents ; some think by the power of God, beyond their intention or expectation, for the hardening of Pharaoh's heart : others think by the power of evil angels artfully substituting serpents in the place of the rods ; God permitting the delusion for wise and holy ends. In this contest Moses plainly gains the victory : the serpent which Aaron's rod was turned into swallowed up the other ; which was sufficient to determine on which side the right lay. But Pharaoh was not wrought upon by this, the magicians having produced serpents 'he had this to say, that the case was disputable : and the very appearance of an opposition to truth serves those for a justification of their infidelity, who are prejudiced against the light and love of it.

14, 15. The turning the water into blood was a very dreadful plague. The very sight of such vast streams of pure blood could not but strike an horror upon the people : much more afflictive were the consequences of it. The Egyptians must now drink blood, or die with thirst. Fish was much of their food, Numb. xi. 5, but the changing the water was the death of the fish. It was a pesti-

lence in that element. Egypt was a pleasant land, but the noisome stench of dead fish, and blood, which by degrees would grow putrid, now rendered it very unpleasant. This was a righteous plague, and justly inflicted upon the Egyptians. For, first, Nilus, the river of Egypt, was their idol. They and their land were so much benefited by that creature, that they served and worshipped it more than the creator. Here therefore God punished them, and turned that into blood which they had turned into a god : second, they had stained the river with the blood of the Hebrew children, and now God gave them blood to drink, for they were worthy, Rev. xvi. 6. One of the first miracles Moses wrought, was turning water into blood ; but one of the first miracles our Saviour wrought, was turning water into wine : for the law was given by Moses, and it was a dispensation of death and terror ; but grace and truth, which, like wine, make glad the heart, came by Jesus Christ. Pharaoh sends for the magicians, and they ape the miracle by their enchantment, 22, and this served him for an excuse not to set his heart upon this also, 23, and a pitiful excuse it was. Could they have turned the blood into water again, it had been something, but for them, when there was such scarcity of water, to turn more of it into blood only to shew their art, plainly intimates that the design of the devil is only to delude and amuse his devotees, in order to keep them from returning to God.

The Egyptians digged round about the river for drink, and probably found some at last, for God remembers mercy in the midst of wrath, and would not suffer them to smart too much for the obstinacy of their prince. The plagues continued seven days, 20.

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The Plague of the Frogs.

Barlow sculp.

his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAP. VIII.

Three of the plagues of Egypt are related in this chapter: I. That of frogs, 1-7, which was removed at the request of Pharaoh, 8-14; who yet refused to let Israel go, 15. II. That of lice, 16, 17, by which the magicians were baffled, 18, 19; and yet Pharaoh was hardened, 19. III. That of flies, 20-24; Pharaoh humbling himself, 25-29; it is removed, 31; and yet his heart is hardened, 32.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

and in all that time Pharaoh would not desire Moses to intercede for the removal of it. Thus the hypocrites in heart heap up wrath; they cry out when he bindeth them.

CHAP. VIII. 1-15. Pharaoh is here first threatened, and then plagued with frogs; as afterwards in this chapter with lice and flies, little despicable, inconsiderable animals; and yet, by their vast numbers, sore plagues to the Egyptians. God could have plagued them with lions, bears or wolves, or with vultures or other birds of prey; but he chose to do it by these contemptible instruments: first, that he might magnify his own power; he is the Lord of the whole creation, he has them all at his beck, and makes what use he pleases of them; second, that he might humble Pharaoh's pride. What a mortification must it needs be to a haughty monarch to be forced to submit by such despicable means! Thus he poureth contempt upon princes that offer contempt to him and his sovereignty. The magicians were permitted to bring up frogs, but could not remove those that God had sent. The unclean spirits which came out of the mouth of the dragon, are said to be like frogs, Rev. xvi. 13, which probably alludes to these frogs, for it follows upon the turning the waters into blood. Pharaoh began to relent under this plague, and it was the first time he did so, 8. He that awhile ago had spoken with the utmost disdain both of

6 And Aaron stretched out his hand over the waters of Egypt: and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory over me; when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; and the land stank.

God and of Moses, now is glad to be beholden to the mercy of God and the prayer of Moses. Moses, to shew that his performances had no dependence on the conjunctions or oppositions of the planets, or the luckiness of one hour more than another, bids Pharaoh name his time for the removal of the plague. Have then this honour over me; tell me against what I shall entreat for thee. Pharaoh sets the time for to-morrow, 10. Not immediately, because probably they hoped that this night they would get away of themselves, and then he should get clear of the plague without being obliged either to God or Moses. However, Moses joins issue with him upon it, be it according to thy word, it shall be done just when thou wouldst have it done, that thou'rt yet know, that, whatever the magicians pretend to, there is none like unto the Lord our God: none that has such a command over all creatures, nor any so ready to forgive those that offend themselves before him. The great design both of Moses' entreaty and judgment is to convince us that there is none like the Lord our God, none so wise, so mighty, so good; no enemy so harmful, nor no friend so desirable. Moses hereupon prayed earnestly to God to remove the frogs, and they all died; and to prove they were real frogs, their dead bodies were left to be raked together in heaps, so that the smell of them became offensive, 13, 14. When Pharaoh saw there was respite, he

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15 But when Pharaoh saw that there was respite he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 Then the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them: as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, Let my people go, that they may serve me;

21 Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of *flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said Go ye, sacrifice to your God in the land.

26 ¶ And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness; and sacrifice to the LORD our God as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away; entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to-morrow; but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people: there remained not one.

hardened his heart. Impenitent sinners are hardened by the respite that God gives them to lead them to repentance; see Eccl. viii. 11, Psal. lxxviii. 34.

16-19. It does not appear that any warning of the plague of lice was given before. Pharaoh's abuse of the respite granted him might have been a sufficient warning to him to expect another plague; for if the removal of an affliction harden us, we may conclude it goes away to make room for a worse. The frogs were produced out of the waters, but these lice out of the dust of the earth; for out of any part of the creation God can fetch a scourge wherewith to correct those that rebel against him. The magicians attempted to imitate this, but they could not; when they failed in that, it should seem they attempted to remove it; for it follows, so there were lice upon man and upon beast in spite of them. This forced them to confess themselves overpowered, this is the finger of God, i.e. this restraint must be from a divine power. God limits the devil, both as a deceiver and a destroyer. Pharaoh, notwith-

standing this, is more obstinate. Those that are not better for God's judgments are commonly made worse by them.

20-32. As the plague of lice was made more convincing than any before, by confounding the magicians, so was this by the distinction made between the Egyptians and the Hebrews. The servants and worshippers of the great Jehovah were preserved from sharing in the common calamity, and this was an incontestible proof that God is the Lord in the midst of the earth. Pharaoh on this entered into a treaty with Moses and Aaron, but yields with great reluctance. He is content that the children of Israel should sacrifice to their God, provided they would do it in the land of Egypt. When this proposal was not accepted, he consents they should go into the wilderness, provided they go not very far away. This Moses so far accepted as that he promised the removal of the plague upon it, 29. See here how ready God is to accept sinners' submissions; also what need we have to be admonished that we be sincere in our submission, but let not Pharaoh deal de-

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such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field : *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses :

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout all the land of Egypt.

23 And Moses stretched forth his rod toward heaven ; and the LORD sent thunder and hail, and the fire ran along upon the ground : and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast : and the hail smote every herb of the field, and brake every tree of the field.

should produce in the bodies of the Egyptians sore boils, inflammations like those of Job. This is afterwards called the botch of Egypt, Deut. xxviii. 27, as if it were some new disease never heard of before, and known ever after by that name. The magicians were struck with these boils, 11, and thus punished for helping to harden Pharaoh's heart, and for pretending to imitate the former plagues. Their power was restrained before, chap. viii. 18, but they continued to confront Moses, and confirm Pharaoh in his unbelief, till now at length they were forced to retreat, and could not stand before Moses ; to which the apostle refers, 2 Tim. iii. 9, when he saith, that their folly was manifested unto all men. Pharaoh was obstinate, for now the Lord hardened his heart, 12. Before he had hardened his own heart and resisted the grace of God ; and now God justly gave him up to a reprobate mind. If men will shut their eyes to the light, it is just with God to close them. Let us dread this as the sorest judgment a man can be under on this side hell. Moses is ordered to deliver a most dreadful message to Pharaoh, 13 ; he must tell him he is marked for ruin, that he now stands as the butt at which God would shoot all the arrows of his wrath, 14, 15. Now will I send all my plagues, I will send my plagues upon thy heart, not only temporal plagues upon thy body, but spiritual plagues upon thy soul. When God judgeth he will overcome ;

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time ; the LORD is righteous, and I and my people are wicked.

28 Entreat the LORD (*for it is enough*), that there be no *more* mighty thunderings and hail, and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city I will spread abroad my hands unto the LORD ; *and* the thunder shall cease, neither shall there be any more hail ; that thou mayest know how that the earth *is* the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the Lord God.

31 And the flax and the barley was smitten ; for the barley *was* in the ear, and the flax was bolled.

32 But the wheat and the rye were not smitten ; for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hand unto the LORD : and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail, and the thunders, were ceased he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was harden-

none ever hardened his heart against him and prospered. He must tell him, that he is to remain in history a standing monument of the justice and power of God's wrath. See how the neighbouring nations improved the ruin of Pharaoh to the glory of God, Exod. xviii. 11. Jethro said upon it, Now I know that the Lord is greater than all gods. The apostle illustrates the doctrine of God's sovereignty with this instance, Rom. ix. 17. Here is a particular prediction of the plague of hail, 18, and a gracious advice to Pharaoh and his people to send for their servants and cattle out of the field, that they might be sheltered from the hail, 19. When God threatens ruin, his mercy at the same time shews us a way to escape it, so unwilling is he that any should perish. See the different effects of this warning. Some believed him and housed their servants and cattle, for among the servants of Pharaoh there were some that trembled at God's word ; but others believed not and were so fool-hardy, as in defiance to the truth of Moses, and the power of God, to leave out their cattle. Obstinate infidelity is deaf to the fairest warnings and the wisest counsels, which leaves the blood of them that perish upon their own heads.

22-35. There is a plain reference to this plague of hail on the pouring out of the seventh vial, Rev. xvi. 21. Notice is here taken, 26, of the land of Goshen being preserved from receiving any damage by this plague. God has the directing of the pregnant

ed, neither would he let the children of Israel go: as the LORD had spoken by Moses.

CHAP. X.

I. The plague of locusts; first, God instructs Moses in the meaning of these dispensations, 1, 2: second, threatens the locusts, 3-6: third, Pharaoh, at the persuasion of his servants, is willing to treat with Moses, 7-9, but they cannot agree, 10-11: fourth, the locusts come, 12-15: fifth, Pharaoh begs pardon, 16, 17; whereupon the plague is removed, but Pharaoh hardened, 18-29.

AND the LORD said unto Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.

3 And Moses, and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts in to thy coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers nor thy father's father have seen, since the day that they were upon the earth unto this

clouds, and causeth it to rain upon one city and not upon another, either in mercy or judgment. Pharaoh at length humbled himself to Moses in the language of a penitent, 27, 28. No man could have spoken better, and yet his heart was hardened all the while. The terror of the rod often extorts penitent expressions from those that have no penitent affections. Moses becomes an intercessor for him with God. He went out of the city not only for privacy, but to shew that he durst venture into the field, notwithstanding the hail and lightning which kept Pharaoh and his servants within, knowing that every hailstone had its directions from God, who meant him no harm. He spread abroad his hands unto the Lord, an outward expression of earnest desire and humble expectation. He prevailed with God but could not prevail with Pharaoh. The prayer of Moses opened an I shut heaven, like Elias's, James 17, 18, and such is the power of God's two witnesses, Rev. x. 6, yet neither Moses nor Elias, nor those two witnesses, could subdue the hard heart of men.

CHAP. X. 1-11. God here tells Moses what he designed; not only Israel's release, but the magnifying his own name, that thou mayest tell in thy writings, which shall continue to the world's end, Vol. I.

day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God. Knowest thou not yet that Egypt is destroyed?

8 ¶ And Moses and Aaron were brought again unto Pharaoh; and he said unto them, Go, serve the LORD your God: but who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you as I will let you go, and your little ones; look to it; for evil is before you.

11 Not so: go now ye that are men, and serve the LORD: for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night: and when it was morning the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt, very grievous were they; before

what I have wrought in Egypt, 1, 2. The plagues of Egypt must be inflicted, that they may be recorded for generations to come, as undeniable proofs of God's over-ruing power in the kingdom of nature, and of his victorious power over the kingdom of Satan: First, They are standing monuments of the greatness of God, the happiness of the Church, and the sinfulness of sin: standing reminders to the children of men not to provoke the Lord to jealousy, nor to strive with their Maker. Pharaoh is reproved for not humbling himself before God. Those that will not humble themselves God will humble. The plague of locusts is threatened, and Pharaoh's privy counsellors as in duty bound, represent to him the deplorable condition of the kingdom; for Moses they found would be a snare to them till it was done, and it was as good to consent at first as last. A treaty is hereupon set on foot between Pharaoh and Moses, in which Pharaoh yields that they shall go into the wilderness to sacrifice, but will not grant that they should take their families and effects along with them. Satan doth all he can to hinder those who serve God themselves from bringing their children to serve with them. He is a sworn enemy to every saint.

11-20. The locusts having invaded the land, and made great

them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herb of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste: and he said, I have sinned against the LORD your God, and against you.

17 Now, therefore, forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days:

desolation in it, Pharaoh calls for Moses and Aaron in great haste, and makes court to them with as much respect as before he dismissed them with disdain. He now confesses his fault, begs pardon, and sets Moses to pray for him. There are those who in distress implore the help of others prayers, but have no mind to pray for themselves; shewing thereby that they have no true love to God, nor any delight in communion with him. The removal of the judgment upon the prayer of Moses, was as great an instance of the power of God as the judgment itself, as great a proof of the authority of Moses, and as strong an argument for their repentance, for by this it appeared that God is ready to forgive, and swift to shew mercy. If he turn away a particular judgment as he did often from Pharaoh, and defer it as in Ahab's case upon the profession of repentance, and the shews of humiliation; what will he do if we be sincere, and how welcome will true penitents be to him!

21-29. It was a righteous thing in God to punish the Egyptians with darkness; for they choose darkness rather than light. During these three days of darkness to the Egyptians, if God had so pleased, the Israelites, by the light which they had, might have made their escape, but God would bring them out with an high hand, and not by stealth or in haste, Isaiah iii. 12. The impression made upon Pharaoh by this plague, was much like that of the

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you

25 And Moses said, thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what *we* must serve the LORD until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die.

29 And Moses said, thou hast spoken well; I will see thy face again no more.

CHAP. XI.

We have here, I. The instructions God had given to Moses which he has now to pursue, 1, 2, together with the interest Israel and Moses had in the esteem of the Egyptians, 3. II. The last message Moses delivered to Pharaoh concerning the death of the first-born, 4-8. III. A repetition of Pharaoh's hardening his heart, 9, and the event answering it, 10.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

foregoing plagues. It awakened him so far, that he renewed the treaty with Moses and Aaron: yet it exasperated him so, that when he might not make his own terms, he broke up the conference abruptly, and took a resolution to treat no more. Moses is dismissed, forbidden the court upon pain of death; or so much as to meet Pharaoh any more as he had been used to do by the water-side. Prodigious madness! Had he not found that Moses could plague him without seeing his face; or had he forgot how often he sent for him to ease him of his plagues. Impotent malice, to threaten him with death who was armed with such a power, and at whose mercy he had himself so often laid. Moses takes him at his word, 22, for this conference did not break off till, chap. ii. 9, when Moses went out in great anger, and told Pharaoh how soon he would change his mind, and his proud spirit would come down, which was fulfilled, chap. xii. 31, when Pharaoh became an humble supplicant to Moses to depart. So that after this interview, Moses came no more till he was sent for.

CHAP. XI. 1-3. God himself espoused the cause of the Israelites, and takes care to see them paid for all their pains in serving the Egyptians. This was the last day of their servitude when they were to go away, and their masters who had abused them in their work, would now have deprived them of their wages, and have sent them away empty; and the poor Israelites were so fond

2 Speak now in the ears of the people and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt;

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth on his throne, even unto the first-born of the maid-servant, that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee, and after that I will go out. And he went out from Pharaoh in a great anger.

9 ¶ And the LORD said unto Moses, Pharaoh shall not hearken unto you: that my

wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

I. The passover instituted. II. The deliverance of the children of Israel out of Egypt.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months, it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their fathers*, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man, according to his eating, shall make your count for the lamb:

5 Your lamb shall be without blemish, a male of the first year; ye shall take *it* out from the sheep, or from the goats.

6 And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening.

of liberty, that they would have been glad to get out upon any terms, but he that executeth righteousness and judgment for the oppressed, provided that they should not lose their hire, ordered them to demand it now at their departure in jewels of silver and jewels of gold, v. 1, to prepare for which, God by the plagues made the Egyptians willing to part with them on any terms. Moses and Israel were in great favour with the Egyptians. 3. Even the people that had been hated and despised, now came to be respected; the wonders wrought on their behalf put an honour upon them and made them considerable. Moses could but be great, when they saw the power with which he was clothed, and what wonders were wrought by his hand. Those that honour God he will honour. Though Pharaoh hated Moses, there were those of Pharaoh's servants who respected him. Thus in Caesar's household, even Nero's, there were some that had an esteem for blessed Paul, Phil. i. 13.

4-10. If the death of the cattle of the Egyptians would have humbled them, their children had been spared; but if men will not improve the gradual advance of divine judgments they must thank themselves if they find in the issue that the worst was reserved for the last. Moses probably expected that the very threatening of the death of the first-born should have wrought upon Pharaoh to comply, especially he having complied so far already, and having seen how exactly all Moses' predictions hitherto were fulfilled. But it had not that effect, his proud heart would not

yield; so not to save all the first-born of his kingdom. Moses hereupon was provoked to an holy indignation, being grieved, as our Saviour afterwards for the hardness of his heart, Mark ix. 5. It is a great vexation to the spirits of good ministers to see people deaf to all the fair warnings given them, and running headlong into ruin notwithstanding all the kind methods taken to prevent it. Moses here reflects on the previous notice God had given him of Pharaoh's obstinacy, 9, and recapitulates what he had said before to this purpose, 10. Moses did all these wonders before Pharaoh, he himself was an eye witness of them, and yet he could not prevail, which was a certain sign that God himself had in a righteous way hardened his heart. Thus the Jews' rejection of the gospel was so gross an absurdity, that it might have been inferred from it, that God had given them the spirit of slumber, Rom. xi. 1.

CHAP. XII. 1-20. The Israelites had hitherto begun their year from the middle of September; but henceforward they were to begin it from the middle of March, at least in their ecclesiastical computations. It is good to begin the day, and to begin the year with God.

Without doubt there was much of the gospel in this ordinance; it is often referred to in the New Testament, and to us is the gospel preached, and not to them only, who could not so hastily look to the end of these things, Heb. iv. 2. 2 Cor. iii. 13: first, the paschal lamb was typical. Christ is our passover, 1 Cor. v. 7. It was to be a lamb; and Christ is the lamb of God, John i. 29.

7 And they shall take of the blood and strike it on the two side-posts, and on the upper door-post, of the houses wherein they shall eat it.

8 And they shall eat the flesh in that night roast with fire, and unleavened bread ; and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with fire* ; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning : and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it ; *with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the LORD's passover.*

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : *I am the LORD.*

13 And the blood shall be to you for a token upon the houses where ye *are* : and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial : and ye shall keep it a feast to the LORD throughout your generations ; ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven days shall ye eat unleavened bread ; even the first day ye shall put away

leaven out of your houses, for whatsoever eateth leavened bread ; from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be an holy convocation*, and in the seventh day there shall be an holy convocation to you, no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of unleavened bread* ; for in this self-same day have I brought your armies out of the land of Egypt ; therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses ; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened ; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop,

It was to be a male of the first year, 5, in its prime ; Christ offered up himself in the midst of his days, not in infancy with the babes of Bethlehem. It was to be without blemish, 5, the Lord Jesus was a lamb, without spot, 1 Pet. i. 19, it was set apart four days before, 3-6. As Christ was crucified at the passover, so he solemnly entered Jerusalem four days before, the very day the paschal lamb was set apart. It was to be slain and roasted with fire, shewing the exquisite sufferings of the Lord Jesus, even unto death, the death of the cross. It was to be killed by the whole congregation, between the two evenings, i. e. between three o'clock and six. Christ suffered in the latter end of the world, Heb. ix. 26, by the hand of the Jews, the whole multitude of them, Luke xxiii. 18. Not a bone of it must be broken, 4-6, which is expressly said to be fulfilled in Christ, John xix. 33, 36 : second, sprinkling of the blood was typical. The blood of the lamb was not only shed, but sprinkled ; noting the application of Christ's death to our souls ; we must receive the atonement, Rom. v. 11. It was to be sprinkled upon the door-posts ; noting the open profession we are to make of faith in Christ, and obedience to him. It was to be sprinkled upon the lintels and door-posts, but not upon the threshold, 7, which cautions us to take heed of trampling under foot the blood of the covenant, Heb. x. 29. The blood thus sprinkled was a means of preserving the Israelites from the destroying angel. If the blood of Christ be sprinkled on our consciences, it will be

our protection from the wrath of God, the curse of the law, and the damnation of hell, Rom. viii. 1 : third, the solemn eating of the lamb was typical of our gospel duty to Christ. The paschal lamb was killed not to look upon only, but to be fed upon ; so we must by faith receive spiritual nourishment from Christ, as from our food, and have delight in him, as we have in eating and drinking, when we are hungry or thirsty, see John vi. 53, 54. It was to be all eaten ; those that feed upon Christ by faith, must feed upon a whole Christ, they must take Christ and his cross, as well as Christ and his crown. It was to be eaten presently, not deferred till morning, 10. To-day Christ is offered, and is to be accepted while it is called to-day, before we sleep the sleep of death. It was to be eaten with bitter herbs ; we must feed upon Christ with sorrow in remembrance of sin. Christ will be sweet to us if sin be bitter. It was eaten in a departing posture, 11. We must let loose from the world, and forsake all for Christ, and esteem it no bad bargain, Heb. xiii. 13, 14 : fourth, the feast of unleavened bread was typical of the christian life, 1 Cor. v. 5-7, 8. Having received Christ Jesus the Lord, we must keep a feast in holy joy, continually delighting ourselves in Christ Jesus. It must be a feast of unleavened bread ; kept in charity, without the leaven of malice, and in sincerity without the leaven of hypocrisy.

21, 28. Moses is here as a faithful steward in God's house, teaching the children of Israel to observe all things which God had

EXODUS.
Chap. XXV. II.



The Paschall Lamb.



and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason, and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight, the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-

born of the captive that *was* in the dungeon, and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not an house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the LORD, gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hun-

commanded him; and no doubt he gave the instructions as largely as he received them, though they be not so largely recorded. It is here added, that this night, when the first-born were to be destroyed, no Israelites must stir out of doors until morning, 22. Not but that the destroying angel could have known an Israelite from an Egyptian; but God would intimate to them, that their safety was owing to the blood of sprinkling.

The children would ask, what was the meaning of this service. It is a good thing to see children inquisitive about the things of God. Christ himself when a child heard and asked questions, Luke ii. 46. It concerns all to understand the meaning of these holy ordinances whereby we worship God. If either we be ignorant of, or mistake the meaning of holy ordinances, we can neither please God, nor profit ourselves. The parents were to answer, It is the sacrifice of the Lord's passover: we, by the killing and sacrificing of this lamb, keep in remembrance that work of wonders God did for our fathers, when to make way for our deliverance he slew the first-born of the Egyptians, and though *there were* with us, even with us, sins against the Lord our God, yet God graciously appointed and accepted the sacrifice of a lamb, instead of the first-born, as of old, the ram instead of Isaac.

The repetition of this solemnity was designed to look backward, that they might remember what great things God had done for them and their fathers, as well as to look forward, and as an en-

rest of the great sacrifice of the lamb of God. The Israelites obeyed, 27, 28, without that murmuring we read, chap. v. 20, 21. The plagues of Egypt had done them good, and raised their expectations of a glorious deliverance.

29-36. The Egyptians had slain the Hebrews' children, and now God slew theirs, 29, 30. Thus he visiteth the iniquities of the fathers upon the children, and he is not unrighteous that he will avengeance. Pharaoh did not send the Israelites out as men hated, but as men feared, as appears from his humble request to them, 32. Bless me also, let me have your prayers, that I may not be plagued for what is past, when you are gone. Those that are enemies to God's church, are enemies to themselves, and soon of late they will be made to see it. They were hired to depart by the Egyptians. The Lord by his influence on the minds of people, inclined the Egyptians to furnish them with jewels, probably intending thereby to make atonement, that the plagues might be stayed. The Israelites might receive and keep what they had borrowed, or rather required of the Egyptians, as justly as servants receive wages of their masters, when their work is done, or as subjects receive estates granted them by their prince. God is the sovereign proprietor of the earth, and the fulness thereof, and it was by his special order they acted.

37-42. The prodigious number of the Israelites shows the efficacy of that blessing when God commands it, Be fruitful and multiply.

dred thousand on foot *that were* men, besides children.

38 And a mixed multitude went up also with them : and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened ; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be much observed unto the LORD, for bringing them out from the land of Egypt : this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover : There shall no stranger eat thereof ;

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten : thou shalt not carry forth ought of the flesh

abroad out of the house ; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it ; and he shall be as one that is born in the land : for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel ; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

In this chapter we have, I. The commands God gave to Israel.
II. The care God took of Israel.

AND the LORD spake unto Moses, saying,

2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast : it is mine.

3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage ; for by strength of hand the LORD brought you out

ply. This was typical of the multitudes that were brought into the gospel church when it was first founded. A mixed multitude went with them, 38. Probably the greatest part of them was but a rude unthinking mob that followed the crowd they knew not why. We afterwards find they proved a snare to them, Num. ii. 4, and it is likely when they understood the children of Israel were to continue forty years in the wilderness, they quitted them, and returned to Egypt. This great event took place four hundred and thirty years from the promise to Abraham, as the apostle explains it, Gal. iii. 17. During all this time the Israelites were sojourners in a land that was not theirs. God is punctual to his time, though his promises be not performed quickly, they will be accomplished in their season. It is a night to be much observed, both the providences and ordinances of it. The great things God doth for his people, should be remembered through all ages, especially the work of our redemption by Christ.

43-51. Some further precepts are here given concerning the passover, as it should be observed for time to come : first, all the congregation of Israel must keep it, 47, all that share in God's mercies should join in thankful praises for them. The New Testament passover, the Lord's supper, ought not to be neglected by any that are capable of celebrating it : second, no stranger that was un-

circumcised, might be admitted to eat of it, 43-45-48. None might sit at the table, but those that came in at the door : nor may any now approach to the improving ordinance of the Lord's supper, who have not first submitted to the initiating ordinance of baptism : third, any stranger that is circumcised might be welcome to eat of the passover, even servants, 44, only it is intimated, that those who were masters of families must not only be circumcised themselves, but all their males must be circumcised too. Here is an early indication of favour to the poor Gentiles ; that the stranger, if circumcised, stands upon the same level with the home-born Israelites. One law for both, 49 : fourth, in one house shall it be eaten, 46 ; for good fellowship sake, and that they may edify one another in the eating of it. The chapter concludes with a repetition of the whole matter, that the children of Israel did as they were bid, and God did for them as he had promised, 50, 51, for he will certainly be the author of salvation to them that obey him.

CHAP. XIII. 1-10. God, who by the right of creation is proprietor of all his creatures, here lays claim in particular to all the first-born of the Israelites, by right of protection. That which is by special distinguishing mercies spared to us, should be in a peculiar manner dedicated to God's honour. It is the church of the first-

from this place : there shall no leavened bread be eaten.

4 This day came you out, in the month Abib.

5 And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the Lord.

7 Unleavened bread shall be eaten seven days : and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the Lord did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth : for with a strong hand hath the Lord brought thee out of Egypt.

10 Thou shalt, therefore, keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the Lord all that openeth the matrix ; and every firstling that cometh of a beast, which thou hast, the males *shall be* the Lord's.

born that is sanctified to God, Heb. xii. 23 : Christ is the first-born among many brethren, Rom. viii. 29. It was not enough that they remembered their coming out of Egypt, but they must celebrate the memorial of it in that way which God had appointed. So under the gospel we must not only remember Christ, but do this in remembrance of him. The care and strictness enjoined in this matter, was designed to make the feast the more solemn, and to teach us how solicitous we should be to put away all sin, 1 Cor. v. 7. They must instruct their children in the meaning of it, and relate to them the story of their deliverance out of Egypt, 8. It is a debt we owe to the honour of God, and to the benefit of our children's souls, to tell them of the great works God hath done for his church.

11.16. Further directions are here given concerning the dedicating of their first-born to God, as well as concerning the catechising of their children; in this matter children should be encouraged to ask questions concerning the things of God, which if they do, it would be perhaps the most profitable way of catechising; and

13 And every firstling of an ass thou shalt redeem with a lamb ; and if thou wilt not redeem it, then thou shalt break his neck ; and all the first-born of man among thy children shalt thou redeem.

14 And it shall be, when thy son asketh thee in time to come, saying, What is this ? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage.

15 And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast : therefore I sacrifice to the Lord all that openeth the matrix, being males ; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes : for by strength of hand the Lord brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near ; for God said, Lest peradventure the people repent when they see war, and they return to Egypt :

18 But God led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him : for he had straitly sworn the children of Israel, saying, God will surely visit you : and ye shall carry up my bones away hence with you.

parents must furnish themselves with useful knowledge, that they may be ready always to give answer to their enquiries.

17.22. There were two ways from Egypt to Canaan. One was a short cut, from the north of Egypt to the south of Canaan, perhaps about four or five days' journey, the other was much further about through the wilderness, and that was the way which God chose to lead his people Israel in, 18. There were many reasons why God led them through the way of the wilderness, 1. The Red sea. The Egyptians were to be drowned in the Red sea; the Canaanites were to be humbled and proved in the wilderness, Deut. viii. 2. God had given it to Moses for a sign, chap. ix. 12, Ye shall serve God in this mountain. They had often told Pharaoh that they must go three days' journey into the wilderness to sacrifice, and therefore it was requisite they should march that way, else they had been justly exclaimed against as traitorous dissemblers. God did not lead them the nearest way, which would have brought them to the land of the Philistines, because they were not as yet fit for war with the Philistines. Order being given which way they

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

Here is I. The distress of Israel at the Red Sea. II. Their wonderful deliverance.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon; before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them: and I will be honoured upon Pharaoh, and upon all his host: that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pha-

raoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? 6 And he made ready his chariot, and took his people with him; 7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. 9 But the Egyptians pursued after them, (all the horses *and* chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. 10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 12 *Is not* this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better

should march, they went up in good order. They went up hardened, 18, they went up five in a rank, so some; in five squadrons, so others. They took the bones of Joseph along with them, as an acknowledgment of the performance of God's promise to them by Joseph, that he would visit them, and bring them out of the land of Egypt; and an encouragement to their faith, that he would fulfil the other part of the promise, which was to bring them to Canaan. In the first two stages it was enough that God directed Moses whither to march, he knew the country and the road; but now they were come to the edge of the wilderness, and would have occasion for a guide, the Lord went before them; the Shechinah, or appearance of the divine Majesty, which was typical of Christ, or a precious manifestation of the eternal word, which in the fulness of time was to be made flesh, and dwell among us. Christ was with the church in the wilderness, 1 Cor. x. 1. God gave them the pillar of cloud for an ocular demonstration of his presence, in compassion to the infirmity of their faith, and in compliance with the infant state of the church, but blessed are they that have not seen, and yet have believed God's gracious presence with them according to his promise. The pillar led their way in that vast howling wilderness, sheltered them from the heat by day, which at some times of the year was extreme; and gave them light in the night, when they had occasion for it. God never took this away; neither when they seemed to have less occasion for it, travelling through inhabited countries; nor when they murmured, and were provoking; it never left them till it brought them to the borders of Canaan. This favour is acknowledged with thankfulness long after, Neh. ix. 9, Psal. lxx. 14. Some make this cloud a type of Christ. Christ is our way, the light of our way, and the

guide of it. It signifies the special conduct and protection which the church of Christ is under in this world. God himself is the keeper of Israel; and he neither slumbers nor sleeps, Psal. cxxi. 1-4, Isa. xxvii. 3.

CHAP. XIV. 1-9. Israel's motions and encampments were so very surprising, that if Moses had not had express orders about them before, they would scarcely have persuaded themselves to follow the pillar of cloud and fire. That therefore there might be no scruple about it, Moses is told before whither they must go, 1, 2, and what God designed in these strange orders, 3, 4, I will be honoured upon Pharaoh. All men being made for the honour of their Maker, those whom he is not honoured by he will be honoured upon. Pharaoh reflects with regret that he had contrived at their departure. It is a very common but a very ill thing for people to repent of their good deeds; their justice and charity; and even their repentance is repented of. See an instance somewhat like this, Jer. xxxiv. 10. Now all the plagues of Egypt are as if they had never been: he has quite forgot the sorrowful funerals of his first-born: now he thinks he can be too hard for God himself; for otherwise he could not imagine how he should conquer a people so dear to him. It is said, v. 8, the children of Israel went out with an high hand, i. e. with a great deal of courage and bravery. But the Egyptians pursued after them, v. 9. Those that in good earnest set their faces toward heaven, must expect to be set upon by Satan's temptations and terrors. He will not tamely part with any out of his service.

10-14. The children of Israel were frightened when they perceived that Pharaoh pursued them. They knew well the strength and rage of the enemy, and their own weakness. Numerous in-

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for us to serve the Egyptians than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not ; stand still, and see the salvation of the LORD, which he will shew to you to-day ; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore cryest thou unto me ? speak unto the children of Israel, that they go forward ;

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold I, will harden the hearts of the Egyptians, and they shall follow them : and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them : and the pillar of the cloud went from before their face, and stood behind them ;

20 And it came between the camp of the Egyptians and the camp of Israel : and it

deed they were, but all foot, undisciplined, disquieted by long servitude, and pent up by the situation of the camp. On one hand was Pi-heliath, a range of craggy rocks ; on the other hand Migdol and Baulzephon, which some think were forts upon the frontiers of Egypt ; before them was the sea, behind them were the Egyptians ; so that there was no way open for them but upwards, and thence their deliverance came. We may be in the way of our duty following God, and hastening towards heaven, and yet be in great straits, troubled on every side, 2 Cor. iv. 8. Some of them now cried unto the Lord, 10. Their fear set them praying. Others of them cried out against Moses, 11, 12. Their fear set them a murmuring. As the Egyptians were angry at themselves for the bad deed they ever did, so the Israelites were at God for the great wickedness that was ever done them ; so gross are the absurdities of unbelief. They soon forgot the miracles of mercy, as the Egyptians did the miracles of wrath ; and then as well as the Egyptians hardened their hearts to their own ruin. As Egypt after ten plagues, so Israel after ten provocations, of which this was the first, Numb. xiv. 22, were sentenced to die in the wilderness. Instead of chiding them Moses comforts them, and stills their murmuring with the assurance of speedy and complete deliverance. He assures them that God would deliver them, and directs them to leave it to God in silent expectation of the event. In times of great difficulty and of great expectation, it is our wisdom to keep our spirits calm, for then we are in the best frame to do our own work, and to consider the work of God, see Isa. xxx. 7.

was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea ; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them in the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot-wheels, that they drave them heavily : so that the Egyptians said, Let us flee from the face of Israel ; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand

15-20. God was not displeased with Moses for praying, but he asks the question, Wherefore criest thou unto me ? To satisfy his faith and to quicken his diligence. Enough I said ; I have received thy prayer ; so the Chaldee explains it. Moses has seen that he is to do beside praying ; he is to command the hosts of Israel, and now it is necessary he should be at his post. Every thing is bounded in its season. He is told what he must order Israel to do, 15, and what he might expect God to do, 17, 18. Pharaoh is the second, 17, behold I, even I, will harden Pharaoh's heart. It is spoken in a way of triumph over this presumption, 18, I say I will take an eternal course to humble him. I said he would that he would not bend. It is an expression like that, Isa. i. 24, And I will ease me of my adversaries.

The angel of God, whose ministry was made use of in the pillar of cloud and fire, went from before the camp of Israel, where they did not now need a guide, there being no more of the pressing their way through the sea ; and it came behind them when they now needed a guard, the Egyptians being just ready to overtake the hindmost of them, and so was a well proportioned protection. There it was of use to the Israelites, not only to protect them, but to light them through the sea, and in the same track it confronted the Egyptians, so that they lost sight of their prey just as they were ready to lay their hands on it.

21-31. The dividing the Red Sea was the terror of the Canaanites, Josh. ii. 10, the power and triumph of the Israelites, Psal. cxiv. 3, cvi. 9, cxxxv. 15, 16. It was a type of baptism, 5 h.

EXODUS.

over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots; and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea: and the waters *were* a wall unto them on their right hand and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

CHAP. XV.

In this chapter, I. Israel looks upon Egypt with a song of praise for deliverance, 1-21. II. Israel marches forward in the wilderness, 22, and there, first, their discontent at the waters of Marah, 23, and their relief, 25, 26: second, their satisfaction in the waters of Elim, 27.

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and song, and he *is* become my salvation: he *is* my God, and I will prepare him an habitation; my father's God and I will exalt him.

1 Cor. x. 1. Israel's passage through it was typical of the conversion of souls, Isaiah xl. 15, and the Egyptians' perdition in it, or the final ruin of all impenitent sinners, Rev. xx. 14. Here is an instance of God's almighty power in the kingdom of nature, in dividing the sea, and opening a passage through the waters. The God of nature has not tied himself to its laws, but when he pleases dispenseth with them, and then the fire doth not burn, nor the water flow. It is also an instance of his wonderful favour to his Israel, and of his just and righteous wrath upon his and his people's enemies.... For some hours the Egyptians marched through the divided waters as safely and triumphantly as Israel did: not doubting but in a little time to gain their point. But in the morning watch the Lord looked upon the host of the Egyptians, and troubled them. Some think they saw or heard in the pillar of cloud and fire what put them into a mighty consternation. They had driven furiously, but now they drove heavily; the way grew deep, their hearts grew sad, their wheels dropt off, and the axle-trees failed. At length they were all drowned. Pharaoh and his servants that had hardened one another in sin, now fell together, and none escaped. An ancient tradition says, that Pharaoh's magicians, Jannes and Jambres, perished with the rest. Now God revenged

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.

5 The depths have covered them; they sank into the bottom as a stone.

6 Thy right hand, O LORD, *is* become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear *and* be afraid:

upon the Egyptians the blood of the first-born whom they had drowned, and now he reckoned with Pharaoh for all his proud and insolent conduct toward Moses his ambassador.

Providence so ordered it, that the next tide threw up the dead bones: first, for the greater disgrace of the Egyptians. The Egyptians were very curious in preserving the bodies of their great men, but here the utmost contempt is put upon all the grandees of Egypt, they laid heaps upon heaps, — dung upon the face of the earth: second, for the greater triumph of the Israelites, and to affect them the more with their deliverance. Now they were ashamed of their murmurings, and resolved they would never again despair of help from heaven, they would never quarrel with Moses, nor talk of returning to Egypt. O that there had been such a heart in them as there seemed to be! Sensible mercies when they are fresh make sensible impressions; but when many they wear off presently. While they see God's works, and feel the benefits of them, they trust him, but they soon forget his works, and then they slight him.

CHAP. XV. 1-21. Here is an ancient song, the most ancient we know of. It is a most admirable composition, the style lofty and magnificent, the images lively and proper, and the whole very moving. It is a holy song consecrated to the honour of God.

sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone, till thy people pass over, O LORD, till the people pass over *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, *which* thou hast made for thee to dwell in; in the sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the LORD brought again the water of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed glorious-

ly; the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red Sea: and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet; there he made for them a statute and an ordinance, and there he proved them.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight; and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees; and they encamped there by the waters.

It is a typical song. The triumphs of the gospel church in the downfall of its enemies, are expressed in the song of Moses, and the song of the Lamb put together; and it is said to be sung upon a sea of glass, as this was upon the Red Sea, Rev. xv. 2, 3. Let us observe what Moses aims at in this song: 1. He gives glory to God, and triumphs in him. This is first in his intention, 1. All that love God join in his triumphs; what is his honour should be our joy. Israel rejoiceth in God as their own God, and therefore their strength, song, and salvation: as their father's God, which they notice, being conscious of their own unworthiness and provocations; as a God of infinite power, a man of war, i. e. well able to deal with all those that strive with their Maker; and as a God of matchless and incomparable perfection, 11. Who is like unto thee, O Lord, among the gods? This is a challenge to all other gods to compare with him. Egypt was notorious for the multitude of its gods, but the God of the Hebrews was too hard for them. The princes of this world are called gods, but they are feeble and mortal, none of them comparable to Jehovah. God is to be gloried as a Being of such infinite perfection, that there is none to be compared with him. He is glorious in holiness, but holiness is his glory, it is that attribute which makes his glory. He is faithful in praises; that which is the matter of our praises, though it be joyful to the servants of God, is directed all very humble to his enemies. He is doing wonders; wonderful above all above the power of nature, especially wonderful to us in whose favour they had been wrought. They were wonders of power and wonders of grace; in both God was to be humbly adored. Second, he describes the deliverance they were now triumphing in. He notices the destruction of the enemy to show that God resists the proud, and that those that trust in Him shall have enough of it. We know what hath said, vengeance is mine, I will repay. The destruction of the

wicked serves for a foil to set off the salvation of Israel, Isa. lxxv. 13. Third, he sets himself to improve this wonderful appearance of God for them for their quickening to serve God, and for their encouragement to trust in God. So confident is the psalmist of the happy issue of the salvation that was so gloriously begun, that he looks upon it as in effect finished already, 13. Thou hast guided them to thy holy habitation. This deliverance was encouraging, as such an instance of God's power would terrify their enemies, 14, 16, and such a beginning of God's favour gave them an earnest of perfecting his kindness, 17, but the greatest ground of encouragement was, that the Lord shall reign for ever and ever, 18. It is the unspeakable comfort of God's people not only that he reigns universally, but that he reigns eternally.

Miriam presided in an assembly of women, who sung this song, 20, 21. When God brought Israel out of Egypt, it is said, Mic. iv. 4, he sent before them Moses, Aaron, and Miriam; though we read not of any thing remarkable that Miriam did at this. But these are to be reckoned blessings to a people, that go before them in praising God.

22-27. When the Israelites murmured at Marah, God directed Moses to a tree which he cast into the waters. Some think the wood had a peculiar virtue, because it is said God showed it to the tree. But say it was only a sign, and not a full remedy of the cure, any more than the brazen serpent, or Joshua's casting on a stone of salt into the waters of Jericho. Some make this a type of the cross of Christ, which sweetens the bitter waters of affliction to all the faithful, and enables them to rejoice in trialation. On this occasion God comes into terms with them, and tells them what he expects from them, that they should diligently hearken to his voice and give ear to his commandments; and what they might expect from him, that he would not put upon them the plague of Egypt

CHAP. XVI.

I. The Israelites murmur for want of bread, 1-3. II. The notice given them before-hand of the provision intended for them, 4-12. III. The sending the manna, 13-15. IV. The laws and orders concerning the manna, 16-32.

AND they took their journey from Elim ; and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in ? and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

God's judgments upon Egypt were warnings to Israel, and designed to awe them into obedience. At Elim they had good water, and palm-trees, 27. God can find places of refreshment for his people, even in the wilderness of this world ; yet whatever our delights may be in the land of our pilgrimage, we must remember that we encamp by them but for a time, for here we have no continuing city.

CHAP. XVI. 1-12. A month's provision, it seems, the host of Israel took along with them out of Egypt when they came thence on the fifteenth day of the first month, which by the fifteenth day of the second month was all spent. Their murmurings upon this occasion were not immediately against God, but against Moses and Aaron, God's vicegerents among them. They count upon being killed in the wilderness. It argues great distrust of God in every distress and appearance of danger to despair of life, and talk of being killed presently. They so far undervalue their deliverance, that they wish they had died in Egypt, nay, and died by the hand of the Lord too, i. e. by some of the plagues of Egypt ; as if it were not by the hand of the Lord, but of Moses only, that brought them into this hungry wilderness. They wish to have fallen in the destruction of God's enemies, rather than to bear the fatherly discipline of his children. God takes notice of the people's complaints, 12. As a God of pity he took notice of their necessity, which occasioned their murmurings ; as a just and holy God, he took notice of their base and unworthy reflections on his servant Moses, and was much displeased with them. When we begin to fret, and

7 And in the morning, then ye shall see the glory of the LORD : for that he heareth your murmurings against the LORD ; and what are we, that ye murmur against us ?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full ; for that the LORD heareth your murmurings which ye murmur against him : and what are we ? your murmurings are not against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD : for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel ; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I *am* the LORD your God.

13 ¶ And it came to pass that at even the quails came up, and covered the camp ; and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness

be uneasy, we ought to consider that God hears all our murmurings, though silent and only the murmurings of the heart. God promised a speedy, sufficient, and constant supply, by which he tried whether they would depend upon him for fresh supplies for to-morrow, and thus he tried whether they would serve him, and be faithful to so good a master, that provided so well for his people.

They were called to come near, as Isa. i. 18, Come and let us reason together. God condescends to give even murmurers a fair hearing ; and shall we then despise the cause of our inferiors when they contend with us ? Job xxxi. 13. Moses convinceth them that they murmured against God. When we murmur against such as are the instruments of any uneasiness to us, we should do well to consider how much we reflect upon God by it ; men are but God's hand. He assures them of the supply of their wants, and that they should be taught two things by the manna : first, That it was the LORD brought them up out of Egypt. If Moses only had brought them up, he could not thus have fed them. Second, That the LORD was their God. When God plagued the Egyptians, it was to make them know that he was their God. God manifested his glory to still the murmurings of the people, 12. The cloud was now grown so familiar to them that it made no impression upon them unless it shone with unusual brightness.

13. 21. God made them over night a feast of delicate food : scattered forth, Psal. lxxvii. 27. therefore not locusts, but quails, or pheasants, or some other wild fowl, came up and covered the camp,

there lay a small round thing as small as the hoar-frost, on the ground.

15 And when the children of Israel saw it, they said one to another, *It is manna*; for they wist not what it *was*. And Moses said unto them, *This is the bread which the Lord hath given you to eat.*

16 ¶ *This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man: according to the number of your persons, take ye every man for them which are in his tents.*

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said let no man leave of it till the morning.*

20 Notwithstanding they hearkened not unto Moses: but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which*

remaineth over lay up for you, to be kept until the morning.

24 And they laid it up till the morning as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, *Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field.*

26 Six days ye shall gather it: but on the seventh day *which is the sabbath*, in it there shall be none.

27 ¶ And it came to pass, *that* there went out some of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?*

29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place: let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna; and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, *This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.*

33 And Moses said unto Aaron, *Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.*

34 As the Lord commanded Moses, so

so tame that they might take up as many of them as they pleased. Next morning he rained manna upon them, which was to be continued to them for their daily bread. This they were to gather every morning, 16, the portion of a day in his day. We are hereby taught prudence and diligence in providing food for ourselves and our families; contentment and satisfaction with a sufficiency, and a constant dependence upon providence. "The same power, wisdom, and goodness, that now brought food daily out of the clouds doth in the common course of nature bring food yearly out of the earth, and give us all things richly to enjoy."

22-31. The intermission of the manna on the seventh day, shewed that it did not proceed from natural causes, and that it was designed for a confirmation of the divine authority of that law that was to be given by Moses. Thus God took an effectual course to make them remember the Sabbath-day. Some went out on the se-

venth day expecting to find manna, 27. but they found none. God upon this occasion said unto Moses, How long will ye refuse to keep my commandments? Moses was not disobedient, but the ruler of a disobedient people; and God charged it upon him that he might the more warmly charge it upon them, and might take care that their disobedience should not be through any neglect of his. It was for going out to seek manna on the seventh day, that they were thus reproved. Disobedience, even in a small matter, is very provoking. God is jealous for the honour of his sabbath.

32, 33. The preservation of this manna was a standing miracle, and therefore the most proper memorial of this miraculous food. The manna is called spiritual meat, 1 Cor. x. 3, because it was typical of spiritual blessings in heavenly things. Christ himself is the true Manna, the Bread of life, of which this was a figure. 1 John vi. 49, 50, 51. The word of God is the remedy by which

Aaron laid it up before the testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

CHAP. XVII.

I. The watering of the camp of Israel, 1-7. II. Amalek's defeat, 8-13. III. A record kept of it, 14-16.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim; and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water: and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith

thou smotest the river, take in thine hand; and go.

6 Behold, I will stand before thee there upon the rock in Horeb: and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill, with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy: and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

our souls are nourished, Mat. iv. 4. The comforts of the Spirit are hidden manna, Rev. ii. 17. There was manna enough for all, enough for each, and none had too much, so in Christ there is a complete sufficiency, and no superfluity. But they that did eat manna hungered again, died at last, and with many of them God was not well pleased; whereas they that feed on Christ by faith, shall never hunger, and shall die no more, and with them God will be for ever well pleased. Lord evermore give us this bread.

CHAP. XVII. 1-7. When the Israelites had no water, they quarrelled with Moses to question whether God were with them, or no, 7. They question his essential presence, whether there be a God or no; his common providence, whether that God govern the world; and his special providence, whether he would be as good as his word to them. This is called their tempting God. It is a great provocation to God for us to question his presence, providence, or promise; especially for his Israel to do it, who are so much obliged to trust him. Observe how mildly Moses reproved their murmurings, 2. It is folly to answer passion with passion, soft answers turn away wrath. He made his complaint to God, 4. When men unjustly censure and quarrel with us, it will be a great ease to lay the case by prayer before God; if men will not hear us, God will; their ill carriage toward us ruffle our spirits, God's consolations will compose them. God shewed his care of his people in giving them water when they wanted it; his own

power in fetching it out of a rock; and put an honour upon Moses, appointing the water to flow out on his smiting the rock. Let this miracle direct us to live in a dependence on God's providence even in the greatest straits, and upon Christ's grace, that rock was Christ's, 1 Cor. x. 4. A new name was upon this occasion given to this place, preserving the remembrance of their murmuring: Massah, temptation, because they tempted God; Meribah, strife, because they chid with Moses, 7.

8-16. The Amalekites were the posterity of Esau, who hated Jacob because of the birth-right and blessing, and this was an effort of the hereditary enmity; a malice that perhaps was now exasperated by the working of the promise towards an accomplishment. Consider this, first, as Israel's affliction. They had been quarrelling with Moses, 2, and now God sends Amalek to quarrel with them. Wars abroad are a just punishment for strifes at home. Second, as Amalek's sin, Deut. xxv. 17, 18, they did not boldly front them as a generous enemy, but without any provocation given by Israel fell upon their rear, and smote them that were faint and feeble. Herein they bid defiance to that power which had so lately ruined the Egyptians; but in vain did they attack a camp guarded and victualled by miracles. Joshua was nominated commander in chief in this expedition, that he might be trained up in the service he was designed for after the death of Moses, and be a man of war from his youth. Joshua fights, and Mo-

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, Write this *for* a memorial in a book ; and rehearse it in the ears of Joshua ; for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it JEHOVAH-nissi ;

16 For he said, Because the LORD hath sworn, *that* the LORD *will* have war with Amalek from generation to generation.

CHAP. XVIII.

I. Jethro brings Moses' wife and children, 1-6. II. Moses entertains Jethro, 7-12. III. Jethro advises him about the management of his business, 13-23, and Moses takes his advice, 24-26. and so they part, 27.

WHEN Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt :

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons, of which the name of the one *was* Gershom ; for he said, I have been an alien in a strange land.

4 And the name of the other *was* Eliezer, (for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh.)

5 And Jethro, Moses' father-in-law, came

with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God :

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him ; and they asked each other of *their* welfare : and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh ; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods ; for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God : and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law, before God.

ses prays, and both minister to Israel. Moses held up his rod to Israel as a banner to animate them : and to God by way of appeal to him. Is not the battle the Lord's? Moses was not only a standard bearer, but an intercessor. We do not find that Joshua's hands were heavy in fighting, but Moses' hands were heavy in praying. The more spiritual any service is, the more apt are we to fail in it. Christ is our Joshua, the captain of our salvation, that fights our battles ; and our Moses, who in the upper world maketh intercession that our faith fail not. Though Joshua fought under great disadvantages, his followers undisciplined, ill-armed, long trained to servitude, and apt to murmur ; yet by them God wrought a great salvation, and made Amalek pay dear for his insolence. The cause of God and his Israel will be victorious. Instead of erecting a triumphal arch to the honour of Joshua, Moses builds an altar to the honour of God, and we may suppose it was not an altar without sacrifice. But that which is most carefully recorded is the inscription upon the altar. Jehovah-nissi, the Lord is my banner, which properly refers to the lifting up of the rod of God as a banner in the action. Moses was commanded to write what had been done, what Amalek had done against Israel, and what God had done for Israel : second, what should be done ; that in process of time Amalek should be totally ruined, and that in the mean time God would have a continual controversy with Israel. This is the first mention of writing inscription.

CHAP. XVIII. 1-6. Though there might be a reason for the

separation that was between Moses and his wife for a time, yet they must come together again, as soon as they could with any convenience. It is the law of that relation, husbands dwell with your wives, 1 Pet. iii. 7 : Jethro we may suppose was glad of his daughter's company, and fond of her children ; yet he would not keep her from her husband, nor them from their father. Moses must have his family with him, that while he ruled the church of God, he might set a good example in family government, 1 Tim. iii. 5. Moses had now a great deal both of honour and care upon him, and it was fit his wife should be with him to share in both. Moses called one of his sons Eliezer, 4, my God a help ; as we translate it, it looks to his deliverance from Pharaoh, but if this were the son that was circumcised at the inn as he was going, I would rather translate it, so as to look forward. The Lord is mine help, and will deliver me from the sword of Pharaoh. When we are undertaking any difficult service for God and our generation, it is good to encourage ourselves in God as our help.

7-12. Moses gave his father-in-law an account of the great things God had done for Israel, 8. Asking and telling news, and discoursing of it, is not only an allowable entertainment, but is capable of being turned into very good account, by taking notice of God's providence, and the tenderness of that in all circumstances. In respect by this narrative, Jethro congratulated God's Israel, 9, gave the whole glory to Israel's God, 10, as hath been here-
to, continued, and he took this occasion to make a solemn pro-

EXODUS.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people ; and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people ? why sittest thou thyself alone, and all the people stand by thee from morning unto even ?

15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

16 When they have a matter they come unto me, and I judge between one and another ; and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou and this people that *is* with thee ; for this thing *is* too heavy for thee ; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee. Be thou for the people to God-ward that thou mayest bring the causes unto God :

20 And thou shalt teach them ordinances, and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people able men such as fear God, men of truth, hating covetousness ; and place

such over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens ;

22 And let them judge the people at all seasons ; and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge : so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons : the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart ; and he went his way into his own land.

CHAP. XIX.

This chapter introduces, I. The giving the law on the mount Sinai, II. A strict charge given to the people to observe a decorum while God spake to them.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

fession of it, 11. Observe, the matter of his faith, that the God of Israel is greater than all the pretenders : the confirmation of it, now know I ; he knew it before, but now he knew it better. The ground and reason of it, for wherein they dealt proudly, i. e. the magicians and idols of Egypt, or Pharaoh and his grandees, he was above them. They joined in a sacrifice of thanksgiving. Jethro offered it himself : for he was a priest in Midian, and a worshipper of the true God ; and the priesthood was not yet settled in Israel. Mutual friendship is sanctified by joint worship. Moses invited his relations and friends to an entertainment in his own tent ; a laudable usage among friends, which Christ not only warranted, but recommended by his acceptance of such invitations. The bread they ate we may suppose was manna ; Jethro though a Gentile was as welcome to it as any Israelite.

13-27. Moses was very zealous and industrious as a magistrate. He answered enquiries and decided controversies with great closeness of application. Jethro disliked the method that Moses took, and advised him to such a model of government as would better answer the intention ; which was, first, that he should reserve to himself all applications to God, 19. That was an honour which it was not fit that any other should share with him, Numb. xii. 6, 7, 8. Also that whatever concerned the whole congregation should pass through his hand, 20 : second, that he should ap-

point judges in the several tribes and families ; third, that an appeal might lie from these inferior courts to Moses himself ; at least if the judges were themselves at a loss, 22. Great men should not only study to be useful themselves, but to make others useful, according as their capacity is. This is Jethro's advice, by which it appears, that though Moses excelled in prophecy, he excelled Moses in politics. Yet he adds two qualifications to his counsel : first, that great care should be taken in the choice of the persons who should be admitted to this trust, 21. They must be men of the best character for judgment, for piety, for integrity, and for generous contempt of worldly wealth ; second, that he should attend God's direction in the case, 23. Advice must be given with a humble submission to the word and providence of God. Moses did not despise this advice, because it came from one not acquainted as he was with the visions of the Almighty. A wise man will not slight good advice, though given by an inferior. When Jethro returned, he no doubt communicated to his neighbours the improvements he had made in the knowledge of God. It is supposed the Canites were the posterity of Jethro, compare Judg. i. 16, and they are there taken under special protection, for the kindness their ancestors here shewed to Israel.

CHAP. XIX. 1-8. God here reminds the Israelites of what he had done for them. I bare you on eagle's wings ; a high ex-

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel encamped before the mount.

3 ¶ And Moses went up unto God, and the Lord called unto him out of the mountain, Saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

6 And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

9 And the Lord said unto Moses, I do,

pression of the wonderful tenderness God shewed for them; it is explained, Deut. xxxiii. 11, 12, it notes great speed: God not only came upon the wing for their deliverance, but he hastened them out as it were upon the wing. It notes great ease; with the strength as well as the swiftness of an eagle. Especially it notes God's particular care of them, and affection to them. Even Egypt, that iron furnace, was the nest in which these young ones were hatched, where they were first formed as the embryo of a nation, when, by the increase of their numbers, they grew to some maturity, they were carried out of that nest. They were brought not only into a state of liberty and honour, but into covenant and communion with God. This was the glory of their deliverance: as it is of ours by Christ, that he died, the just for the unjust, that he might bring us to God. Being thus saved by him, that which he insisted on was that they should be ruled by him. Only obey indeed, not in profession only, but in sincerity. God had shewed them real honours, and therefore required real obedience. God asserts his sovereignty over, and propriety in the whole visible creation, 5. He that had so vast a dominion, was great enough, and happy enough, without concerning himself with so poor a domestic as Israel was. All nations of the earth being his, he might choose which he pleased for his peculiar, and act in a way of sovereignty. He appropriates Israel to himself as a peculiar treasure. Not that he was enriched by them, but that he was pleased to value them as a man doth his treasure. They were precious in his sight, and honourable, Isa. xlii. 4. They were to be a people devoted to him and to his honour and service. 6. A kingdom of priests, an holy nation. All the Israelites, if compared with other people, were priests unto God; so near were they to him, Psal. cxlvi. 14, a employed in his immediate service, and such intimate communion they had with him. Thus all believers are, through Christ, made

come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

10 ¶ And the Lord said unto Moses, Go unto the people, and sanctify them to-day, and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall surely be put to death.

13 There shall not an hand touch it but he shall surely be stoned, or shot through: whether it be beast or man, it shall not live: when the trumpet soundeth long they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people: and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at your wives.

16 ¶ And it came to pass on the third

to our God, kings and priests, Rev. i. 6: a chosen generation, a royal priesthood, 1 Pet. ii. 9. Moses faithfully delivered God's message to the Israelites, 7, they readily agreed to the covenant proposed, and Moses, as a mediator, returned the words of the people to God. Thus Christ, the mediator between God and us, as a prophet, reveals God's will to us, and then as a priest offers up to God our spiritual sacrifices, not only of prayer and praise, but of devout affections, and pious resolutions, the work of his own spirit in us.

9-15. The thick cloud was to prohibit curious enquiries into things secret, and to command an awful adoration of God, for what was revealed. Though they should see no manner of similitude, yet they should see so much as would convince them that God was among them of a truth. That which seems to have been much designed in it was, to put an honour upon Moses, 9, that they may hear when I speak with thee, and believe thee for ever. Thus the correspondence was to be first settled by a sensible appearance of the divine glory, which was afterwards to be carried on more silently by the ministry of Moses. In like manner the Holy Ghost descended visibly upon Christ at his baptism, and all that were present heard God speak to him, Matt. iii. 17: that afterwards, without the reputation of such visible tokens, they might believe him. The setting bounds about the mountains, 12, 13, was to estimate, first, that holy reverence which ought to possess the minds of all that worship God: second, the distance which worshippers were kept at, under that dispensation: which we ought to take notice of, that we may the more value our privilege under the gospel, having boldness to enter into the holiest, by the blood of Jesus, Heb. x. 19.

10, 25. Never was such a sermon preached before or since, as this which was here preached to the church in the wilderness.

lay, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud : so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount ; and the LORD called Moses up to the top of the mount : and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai : for thou chargest us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down ; and thou shalt come up,

thou, and Aaron with thee ; but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

I. The ten commandments as God himself spake them on mount Sinai, 1..17. II. The impression made on the people thereby, 18..21. III. Some particular instructions God gave privately to Moses, and by him communicated to the people, relating to his worship, 22..26.

AND God spake all these words, saying, 2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 ¶ Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth :

5 Thou shalt not bow down thyself to them, nor serve them : for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me :

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain : for the LORD will not hold him guiltless that taketh his name in vain.

The preacher was God himself, 18. The Shechinah, or the glory of the Lord, appeared in the sight of all the people. He shined forth from mount Paran, with ten thousand of his saints, Deut. xxxiii. 2, i.e. attended as the divine majesty always is, with a multitude of the holy angels, who were both to grace the solemnity and to assist it. Hence the law is said to be given by the disposition of angels, Acts vii. 53. The pulpit, or rather throne, was, mount Sinai, hung with a thick cloud, 16 : covered with a smoke, 18, and made to quake greatly. Now it was that the earth trembled at the presence of the Lord, and the mountains skipped like rams, Psal. civ. 4..7, that Sinai itself, though rough and rocky, melted from before the Lord God of Israel, Judg. v. 5. Now it was that the mountains saw him and trembled, Hab. iii. 10, and were witness against hard-hearted people, whom nothing could influence. The congregation were called together by the sound of a trumpet, and the service introduced by thunders and lightnings, 16. Moses is called God's minister ; who is spoken to command silence, and keep the congregation in order, 19 ; Moses spake. Some think now it was he said, I exceedingly fear and quake, Heb. xii. 21. But God stilled his fear, by his distinguishing honour to him, in calling him to the top of the mount, 20. He was sent down again, to keep the people from breaking through to gaze, 21. Observe, first, what it was that God forbade them.

They might see, but not gaze. In divine things we must not covet to know more than God would have us to know : second, under what penalty it was forbidden ; lest the Lord break forth upon them, 22..24, and many of them perish. The restraints of the divine law are all intended for our good, to keep us out of that which otherwise by our own folly we should run ourselves into. It is at our peril to break the bounds that God hath set us, and intrude upon that which he has not allowed us : The Bethshemites and Uzza paid dear for their presumption. Even when we are called to approach unto God, we must remember that he is in heaven, and we are on earth, and therefore it becomes us to observe decorum.

CHAP. XX. 1..17. The law of the ten commandments is one of God's making, and of his own speaking. God has many ways of speaking to the children of men, Job xxxiii. 14, but he never spoke at any time so as he spake the ten commandments ; which therefore we ought to hear with the most earnest heed. It was not only spoken audibly, but with a great deal of dreadful pomp. This law God had given to men before : it was written in the heart by nature, but sin had so defaced that writing, that it was necessary in this manner to revive the knowledge of it. God had prefaced these commandments by asserting his own authority, and proposing himself the object of religious worship. The Israelites were bound to obedience by a three-fold cord which one would think should not

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work :

10 But the seventh day is the sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ;

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ Honour thy father and thy mother ; that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

easily be broken. First, because God is the Lord Jehovah, and has therefore an incontestable right to command us. Second, he was their God, a God in covenant with them. Third, he had brought them out of the land of Egypt, therefore they were bound in gratitude to obey him. The first four of these commandments, which concern our duty to God, are commonly called the first table. It was fit they should be put first, because man had his Maker to love, before he had a neighbour to love, and justice and charity are then only acceptable acts of obedience to God, when they flow from the principles of piety. It cannot be expected he should be true to his brother who is false to his God. Now our duty to God is, in one word, to worship him. This is spoken of as the sum of the everlasting gospel, Rev. xiv. 7.

I. The first commandment is concerning the object of our worship. Jehovah and him only, 3. The Egyptians, and other neighbouring nations had many gods, the creatures of their own fancy. This law was added because of transgressions. Jehovah being the God of Israel, they must entirely cleave to him, and not bow before any other, either of their own invention, or borrowed from their neighbours. This was the sin they were most in danger of, now the world was so universally overspread with Polytheism, which yet could not be rooted out effectually but by the gospel. The sin against this commandment, which we are most in danger of, is giving that glory to a creature which is due to God only. Pride makes a god of self; covetousness, of money; sensuality, of the belly.

II. The second commandment is concerning the ordinances of worship, or the way in which God will be worshipped. The Jews (at least after the captivity) thought themselves forbidden, by this commandment, to make any image or picture whatever. It is certain it forbids making any image of God, for to whom shall we liken him? Isa. xl. 13-25. When they paid their devotion to the true God, they must not have any images before them for the directing, exacting and assisting of their devotion. The use of images in the church of Rome, is so plainly contrary to this command, that in all their catechisms and books of devotion, which they put into the hands of the people, they leave out this commandment, joining the reason of it to the first, only to make up the number ten, they divide the tenth into two. The reasons that enforce this command are, God's jealousy in the matters of his worship, the punishment of idolaters, and the favour God would shew his faithful worshippers, them that love him and keep his commandments. This intimates that the second commandment, though in the letter of it, it is only a prohibition of false worship, yet it contains a precept of worshipping God in all those ordinances which he hath insti-

15 Thou shalt not steal

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 ¶ And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not.

tuted. They that truly love God, will keep his commandments. Gospel worship will have a good influence on all manner of gospel obedience. The mercy of God shall extend to thousands much further than his wrath threatened to those that hate him, for that reaches but to the third and fourth generation. These streams of mercy run now as free, as full, and as fresh as ever.

III. The third commandment is concerning the manner of worship, that it be done with all possible reverence and seriousness, v. 7. Supposing that having taken Jehovah for their God, they would make mention of his name, this command gives a needful caution not to mention it in vain; and it is still as needful as ever. We take God's name in vain, first, by hypocrisy, making a profession of God's name, but not living up to that profession; second, by covenant breaking. If we make promises to God, and do not perform them, Matt. v. 33, &c. third, by false swearing, which some think is chiefly intended by the letter of this commandment: fourth, by using the name of God lightly and carelessly. The penalty annexed is very severe. God will himself be the avenger of those that take his name in vain, and they shall find it a fearful thing to fall into the hands of the living God.

IV. The fourth commandment concerns the time of worship. God is to be served and honoured daily, but one day in seven is to be particularly dedicated to his honour, and spent in his service. A particular memorandum is put upon this duty, Remember it. It is intimated the sabbath was instituted and observed before, but in their bondage in Egypt they had either lost their computation, or were restrained by their task-masters, or, through a great indifference to religion, let fall the observance of it. Some think it notes the preparation we are to make for the sabbath; we must think of it before it comes, that when it doth come we may keep it holy, and do the duty of it. God hath blessed, honoured, and sanctified it, let us not profane it, dishonour it, and level it with common time.

The six last commandments are called the laws of the second table, and concern our duty to ourselves and one another. They are a comment on the second great commandment, Thou shalt love thy neighbour as thyself. As true religion towards God is an essential branch of universal righteousness, so righteousness towards men is an essential branch of true religion. Godliness and honesty must go together.

V. The fifth commandment is concerning those duties we owe to our relations. That of children to their parents is only expressed, Honour thy father and thy mother, which implies a decent respect to their persons, obedience to their lawful commands; and endeavouring in every thing to be the comfort of our

21 And the people stood afar off; and Moses drew near unto the thick darkness where God was.

22 ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of

stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAP. XXI.

I. Laws for men-servants, 1-6, for women-servants, 7-11, for murders and man-slaughter, 12-16, for cursers of parents, 17, 18, for smiting, &c.

NOW these are the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

parents, maintaining them if they have need of support, which our Saviour makes to be particularly intended in this commandment, Matt. xv. 4, 5, 6. The reason annexed to this commandment is a promise of a long life, and the good land of Canaan. They that do their duty to their parents, are most likely to have the comfort of that which their parents leave to them. They that support their parents God will support. This promise is expounded, Eph. vi. 3, That it may be well with thee, and thou mayest live long on the earth. Those that in conscience towards God keep this and other of God's commandments, may be sure it shall be well with them, and they shall live as long on earth as Infinite Wisdom sees good for them; and what they may seem to be cut short of in earth, shall be abundantly made up in the heavenly Canaan which God shall give them.

VI. The sixth commandment concerns our own and our neighbour's life, 13. This is one of the laws of nature, and was strongly enforced by the precepts given to Noah and his sons, Gen. ix. 5, 6. It doth not forbid killing in lawful war, or in our own necessary defence, or the magistrates putting offenders to death; for these are really in order to the preserving of life, but it forbids all malice and hatred to the person of any, for he that hateth his brother is a murderer, and all personal revenge arising therefrom, see Matt. v. 28.

VII. The seventh commandment concerns our own and our neighbour's chastity, 14. It forbids all those fleshly lusts that war against the soul, and those practices which cherish them as looking to lust, Matt. v. 28.

VIII. The eighth commandment concerns our own and our neighbour's goods, 15. It forbids us to rob ourselves of what we have, by sinful spending; or of the comfort of it by sinful sparing; and to rob others by removing the ancient landmarks; invading our neighbour's rights; taking his goods from his person, or house, or field; forcibly or clandestinely over-reaching in bargains; not restoring what is borrowed or found; withholding just debts, rents, or wages; and, which is worst of all, to rob the public in the coin or revenue, or that which is dedicated to the service of religion.

IX. The ninth commandment concerns our own and our neighbour's good name, 16. It forbids speaking falsely in any matter, and speaking unjustly against our neighbour, to the prejudice of his person.

X. The tenth commandment strikes at the root, 17. The foregoing command implicitly forbids all desire of doing that which will be an injury to our neighbour; this forbids all inordinate desire of having that which will be a gratification to ourselves. St. Paul, when the grace of God opened his eyes, perceived that this law forbids the first risings of that sin that dwelleth in us; that is the lust which he saith he had not known the evil of, if this commandment, when it came to his conscience in the power of it, had

not shewed it him, Rom. in. 7. God give us all to see our face in the glass of this law, and to lay our hearts under the government of it!

18-21. The law was given in this dreadful manner to give a sensible discovery of the glorious majesty of God, to be a specimen of the terrors of the general judgment, and an indication of the terrors of those convictions which the law gives to conscience. The apostle largely describes this instance of the terror of that dispensation, as a foil to set off our privileges as Christians in the light, liberty, and joy of the New Testament dispensation, Heb. xii. 18. When the Israelites begged that God would speak to them by Moses, they themselves nominated him as a fit person to deal between them and God, and promised to hearken to him as God's messenger: they have also obliged us to acquiesce in the method that infinite wisdom takes of speaking to us by men like ourselves, whose terror shall not make us afraid. Once God tried the experiment of speaking to men immediately; but it was found they could not bear it, it rather drove them from God, than brought them to him, and it proved in the issue, though it terrified them it did not deter them from idolatry, for soon after this they worshipped the golden calf. Let us therefore rest satisfied with the instruction given us by the scriptures and the ministry, for if we believe not them, neither should we be persuaded, though God should speak to us in thunder and lightning, as he did from mount Sinai. Moses bids the children of Israel not fear, 20, and yet tells them that God thus spake to them that his fear might be before their faces. We must not fear with amazement, that fear genders to bondage, and alienates us from God, but we must have in our minds a reverence of God's majesty, a dread of his displeasure, and an obedient regard to his sovereign authority over us. Stand in awe, and sin not, Psal. iv. 4. Moses himself durst not have ventured into the thick darkness, 20, if God had not called him. Thus it is said of the great mediator, I will cause him to draw near, Jer. xxx. 21, and by him it is that we also are introduced, Eph. ii. 12.

22-26. That the Israelites might not be tempted to think of a graven image, they must not so much as hew the stones into shape, that they made their altars on, but pile them up as they were in the rough. This rule being prescribed before the ceremonial law was given, which appointed altars much more costly, intimates, that after the period of that law, plainness should be accepted as the best ornament of the external services of religion. That the higher the altar was, the more acceptable the sacrifice was, was a foolish sin of the heathen, who therefore chose high places; in opposition to which, and to shew that it is the elevation of the heart, not of the sacrifice, that God looks at, they were here ordered to make their altars low. Afterwards God chose one particular place wherein to record his name; but that being taken away now under the gospel, when men are willing to pray every where, this promise, 24, revives, that wherever God's people meet in his name,

4 If his master have given him a wife, and she have born him sons and daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children: I will not go out free:

6 Then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl: and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he hath betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take unto him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God

deliver him into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile, thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall surely be put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that curseth his father, or his mother shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed;

19 If he rise again, and walk abroad with his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall surely be punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished according as the woman's hus-

band hath thought; but if mischief follow, then shall he be punished as he thought husbands to give honour to their wives though their extraction be ever so mean.

12-21. When a man in doing a lawful act, without intent of hurt to any, happens to kill another, it is said here, that God delivers him into his hand. Nothing comes to pass by chance; but what seems to us purely casual, is ordered by the Divine Providence for wise and holy ends. In this case God provided cities of refuge for the protection of those whose infelicity it was, but not their fault, to occasion the death of another, 13. With us who know of no avengers of blood but the magistrates, the law itself is a sufficient sanctuary for those whose minds are innocent though their hands be guilty, and there needs no other. Rebellious children were to be punished with death, 15, 17. These are not to all virtue, that have broken through the bands of filial duty to such a degree as in word or action to abuse their parents. The law against man-stealing, 16, is ratified by the apostle, 1 Tim. ii. 10, where man-stealers are reckoned among those wicked ones, against whom laws must be made by christian princes. Direction is given, 20, 21, what should be done if a servant died by his master's correction. This servant must be a gentle slave, and he is supposed to smite with a rod, and not with any thing likely to give a mortal wound, yet if he died under his hand, he should be punished for his cruelty at the discretion of the judges; but if he continued a day or two, the master was supposed to suffer enough by losing his servant. Let all masters take heed of tyrannizing over their servants. The gospel teaches them even to forbear moderate threatenings, Eph. vi. 9, concerning with holy Job

to worship him, he will be in the midst of them; he will honour them with his presence, and reward them with the gifts of his grace, there he will come unto them and will bless them: and more than this we need not desire for the beautifying of our solemn assemblies.

band will lay upon him : and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life.

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth ; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man, or a woman, that they die ; then the ox shall be surely stoned, and his flesh shall not be eaten ; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman ; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give, for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to his judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant : he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein ;

34 The owner of the pit shall make *it* good, and give money unto the owner of them ; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt anothers that he die, then they shall sell the live ox, and divide the money of it ; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in ; he shall surely pay ox for ox, and the dead shall be his own.

CHAP. XXII.

The laws of this chapter relate, I. To the eighth commandment. II. To the seventh commandment. III. To the first tables. IV. To the poor. V. To the peculiarity of the Jewish nation.

IF a man shall steal an ox, or a sheep, and kill it, or sell it ; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood be shed for him.

3 If the sun be risen upon him *there shall* be blood shed for him : for he should make full restitution ; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep ; he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field, of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith* ; he

what shall I do when God riseth up? Job xxxi. 13..15.

22..36. Here is that law of retaliation, which our Saviour refers to, Matt. v. 38. Magistrates ought to have an eye to this rule in punishing offenders, and doing right to those that are injured. He that doth wrong, must expect one way or other to receive according to the wrong he has done, Col. iii. 25. The law concerning the hurt done by oxen, 28..36, was doubtless designed to extend to all parallel cases. It is not enough for us not to do mischief ourselves, but we must take care that no mischief be done by those whom it is in our power to restrain, whether man or beast.

The determination in these cases carry with them evidences of their own equity, and give such rules of justice, as are still of use in deciding other controversies between man and man. The cases might be instanced, rather than others, because in the wilderness, where they lay closely encamped, and had their flocks and herds among them, such mischiefs as these last mentioned were likely enough to occur.

CHAP. XXII. 1..6. If any man stole cattle, in which the wealth of these times chiefly consisted, and they were found in his custody, he was to restore double. But it was afterward provided, that if the thief voluntarily confessed it, before it was discovered, he should only make restitution of what he had stolen, and add to it a fifth part, Lev. vi. 4, 5. If he had killed or sold the sheep or ox he had stolen, and thereby persisted in his crime, he must restore five oxen for an ox, and four sheep for a sheep, 1, more for an ox than a sheep, because the owner, beside all the other profit, lost the daily labour of his ox. If a thief brake into a house in the night, and was killed in the doing of it, his blood was upon his own head, 2. As he that doth an unlawful act, bears the blame of the mischief that follows to others, so likewise of that which follows to himself. Yet, if in the day-time the thief was killed, he that killed him must be accountable for it, 3, unless it were in the necessary defence of his own life. We must be tender of the lives even of bad men. He that designed only the burning of thorns, might become accessory to the burning of corn, and should not be

that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money, or stuff to keep, and it be stolen out of the man's house; if the thief be found let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing it;

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it: he shall surely make it good.

15 *But* if the owner thereof *be* with it, he

bea guiltless. It will make us careful, if we consider that we are accountable not only for the hurt we do, but for the hurt we may occasion through inadvertency.

7..15. The laws concerning trust teach us that we ought to be very careful of every thing we are entrusted with. That an oath for confirmation is an end of strife, Heb. vi. 16. The religion of an oath is very ancient, a plain indication of the universal belief of the being of a God, a providence, and a judgment to come. As there is no reason a man should suffer for that which he could not help, masters should consider this in dealing with their servants, and not rebuke that as a fault which was a mischance.

16, 17. He that debauched a young woman was obliged to marry her, yet even here, where the divine law appointed the marriage, there was an express reservation for the father's power; if he denied his consent, it must be no marriage.

18, 19. Witchcraft not only gives that honour to the devil which is due to God alone, but bids defiance to the divine providence, wars with God's government, puts his work into the devil's hand, expecting him to do good and evil, and so making him the god of

shall not make it good; if it *be* an hired thing, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry:

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ If thou lend money to *any* of my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 ¶ If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down;

27 ¶ For that is his covering only: it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he

this world; justly therefore was it punished with death, especially among a people that were blessed with a divine revelation, and cared for by divine providence, above any people under the sun.

20..24. Here is a caution against oppression, because those that were empowered to punish other crimes, were themselves most in danger of this. God takes the punishment of it into his own hands. Observe the equity of this sentence here passed upon those that oppress the widow and fatherless: their wives shall become widows, and their children fatherless, and the Lord is known by these judgments, which sometimes he executeth.

25..27. The law against usury, in the strictness of it, seems to have been peculiar to the Jewish state, but in the equity of it, it obligeth us to shew mercy to those who have an advantage taken, and to be content to settle with them without any loss as well as profit, if providence cross them.

28. Magistrates ought not to fear the reproach of men, while they keep a good conscience. We find these under a high character, and heavy doom, that despise dominion, and speak evil of dignities, Jude v. 8.

crieth unto me, that I will hear : for I am gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors : the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep : seven days it shall be with his dam ; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me : neither shall ye eat any flesh that is torn of beasts, in the field ; ye shall cast it to the dogs.

CHAP. XXIII.

I. Some laws relating to the ninth commandment. II. Laws peculiar to the Jews. III. Promises that God made to them.

THOU shalt not raise a false report : put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil ; neither shalt thou speak in a cause to decline after many to wrest judgment :

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him ; thou shalt surely help with him.

6 ¶ Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter : and the innocent and the righteous slay thou not : for I will not justify the wicked.

29, 30. Let not young people delay to offer to God the first-fruits of their time and strength, lest their delays come at last to be censures, through the deceitfulness of sin.

31. The Jews must not eat any flesh that was torn of beasts, not only because it was unwholesome, but because it was paltry, base, and covetous, and a thing below those that were holy men unto God to eat the leavings of the beasts of prey.

CHAP. XXIII. 1-9. That which we translate, Thou shalt not raise, 1, the margin reads, Thou shalt not receive a false report ; for sometimes the receiver in this case is as bad as the thief ; and a backbiting tongue would not do so much mischief as it doth, if it were not countenanced. Sometimes we cannot avoid hearing a false report, but we must not hear it with pleasure, as those that rejoice in iniquity, nor give credit to it as long as there remains any cause to question the truth of it. This is charity to our neighbour's good name, and doing as we would be done by. Judges must

8 ¶ And thou shalt take no gift : for the gift blindeth the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger : for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And six years thou shalt sow thy land, and shalt gather in the fruits thereof :

11 But the seventh year thou shalt let it rest and lie still : that the poor of thy people may eat : and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

12 ¶ Six days thou shalt do thy work, and on the seventh day thou shalt rest ; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all things that I have said unto you be circumspect : and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread ; (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib : for in it thou camest out from Egypt : and none shall appear before me empty :)

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field : and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord God.

18 ¶ Thou shalt not offer the blood of my

not be overruled, either by might or multitude, to go against their consciences, in giving judgment, 2 ; they must not pervert judgment even in favour of a poor man, 3 ; Justice must never be biased, under pretence of charity and compassion. Neither must they suffer a poor man to be wronged, 6 ; remember he is thy poor, bone of thy bone, thy poor neighbour, thy poor brother, let him not therefore be the worse for being poor. They must dread the thoughts of assisting in an ill thing ; keep far from thee a false matter ; do not only keep thee from it, but dread it as a dangerous snare. God will not justify the wicked, i. e. he will condemn him that unjustly condemns others. They must not take a gift, 9, to give an unjust judgment. We must be ready to all good offices, 4, 5. The command of loving our enemies, and of doing good to them that hate us, is not only a new but an old commandment, Prov. xxv. 21, 22.

10-19. The sabbatical year was designed, first, to shew what plentiful land that was, to which God was bringing them into that

sacrificed with leavened bread ; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.

20 ¶ Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him; and obey his voice, provoke him not : for he will not pardon your transgressions ; for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites ; and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works ; but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread and thy water ; and I will take sickness away from the midst of thee.

so numerous a people could have rich maintenance out of the products of so small a country, without foreign trade, and yet spare the increase of every seventh year : second, to mind them of their dependance upon God, and their obligation to use the fruit of their land as he should direct. The law of the fourth commandment is repeated, 12. Even in the years of rest they must not think the sabbath is made common with the other days. Since idolatry was a sin they were so much addicted to, they must endeavour to blot out the remembrance of the gods of the heathen, and never mention them but with detestation. In christian schools and academies it were to be wished that the names and stories of the heathen deities were not so commonly used. Thrice a-year all their males must come together in a holy convocation, that they might better know and love one another, and pay their homage to their great Lord, from whom they derived all their enjoyments. The passover, pentecost, and feast of tabernacles, were the three times appointed for their attendance ; not in the winter, because travelling was then uncomfortable : not in harvest, because then they were otherwise employed : so that they had no reason to say, that he made them to serve with an offering, or wearied them with incense. Some particular directions are here given about the three feasts, though not so fully as afterwards. At the feast of ingathering as it is called, 16, they must not think to receive benefit by that superstitious usage of the Gentiles, who, it is said, at the end of their harvest, seethed a kid in its dam's milk, and sprinkled that milk pottage in a magical way, upon their gardens and fields, to make them more fruitful next year.

20-23. This was, say some, a created angel, others suppose it to be the son of God, the angel of the covenant : for the Israelites

26 There shall nothing cast their young nor be barren, in thy land ; the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come ; and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year ; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river : for I will deliver the inhabitants of the land into your hands : and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me : for if thou serve their gods, it will surely be a snare unto thee.

are said to tempt Christ, and we may as well suppose him God's messenger, and the church's redeemer, before his incarnation, as the Lamb slain from the foundation of the world. It is here promised ; first, this blessed angel should keep them in the way, though it lay through a wilderness first, and, afterwards, through their enemies' country ; thus Christ has prepared a place for his followers, or will preserve them to it, for he is faithful to him that appointed him. The precept joined to this promise is, that they be obedient to this angel whom God would send before them, 21. We should take heed of provoking our protector and benefactor, because if our defence depart from us, and the streams of his goodness be cut off, we are undone ; second, it is promised that they should have comfortable settlements in Canaan, 24, 26. Observe how reasonable the conditions of his promise were, only that they should serve their own God, who was indeed the only true God, and not the gods of the nations who were no gods at all. How rich the particulars of this promise, the comfort of their food, the continuance of their health, the increase of their wealth, and the prolonging their life to old age ; third, that God would drive out the Canaanites, 27, 28, not so much by the sword and bow of Israel, as by the terrors he would strike the Canaanites with. Hosts of hornets made way for the hosts of Israel ; for when God pleases, hornets can drive out Canaanites, as well as lions could, Josh. xxiv. 12. He would do it gradually, 22-30. It is real kindness to the church, that its enemies are subdued by little and little, for thus we are kept on our guard, and in a continual dependance upon God. Corruptions are thus driven out of the hearts of God's people ; not all at once, lest they should grow secure. The old man is crucified, and a new creature

CHAP. XXIV.

1. Moses comes down to the people, acquaints them with the laws he had received, takes their consent, and ratifies the covenant between them and God, 1..8. II. He returns to God again to receive further directions, 9. 18.

AND he said unto Moses, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD; but they shall not come nigh, neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments; and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 ¶ And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen, unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprin-

slowly. They are commanded not to make any friendship with idolaters, 32, 33: those that would be kept from ill courses, must keep from ill company.

CHAP. XXIV. 1..8. The two first verses are the appointment of a second session on mount Sinai, when an end was put to the first. Moses is commanded to come near alone as a type of Christ, who as the high-priest entered alone into the most holy place. In the following verses we have the solemn covenant made between God and Israel, and the exchanging of the ratifications; and a very solemn transaction it was, typifying the covenant of grace between God and believers through Christ... Observe, first, how it was engrossed in the book of the covenant, v. 4, that there might be no mistake. As soon as ever God had separated to himself a peculiar people in the world, he governed them by a written word, as he has done ever since, and will do while the world stands and the church in it: second, how it was sealed by the blood of the covenant, that Israel might receive strong consolations from the ratifying of God's promises to them, and might lie under strong obligations for the ratifying of their promises to God. The blood of the sacrifice was sprinkled on the altar, to signify the people's dedicating themselves to God, it was sprinkled either upon the people themselves, 8, or upon the pillars that represented them, to signify God's gracious conferring his favour upon them, and giving them all the gifts they might expect from a God in covenant with them. Thus our Lord Jesus, having offered up him-

kled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning, all these words.

9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel;

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up and his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur are with you; if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud.

self a sacrifice on the cross, sprinkled his blood upon the altar by his intercession, Heb. ix. 12. and sprinkles it upon his church by his word and ordinances, and the influences of the spirit of promise by whom we are sealed.

9..11. Nothing is here described of God but what was under his feet; for our conceptions of God are all below him, and fall infinitely short of being adequate. They saw not so much as God's feet, but at the bottom of the brightness they saw a most splendid pavement as it had been of sapphires, azure or sky-coloured. The heavens themselves are the pavement of God's palace, and his throne is above the firmament. Upon the elders of Israel he laid not his hand, 11, i. e. though they were men, the dazzling splendour of his glory did not overwhelm them, but it was so moderated, Job xxvi. 9, and they so strengthened, Dan. xi. 19, as that they were able to bear it: nay, though they were sinful men, he did not lay his punishing hand upon them as they feared he would. We have reason to say in all our approaches to God, It is of the Lord's mercies we are not consumed. They feasted upon the sacrifice before God in token of their cheerful consent to the covenant, their grateful acceptance of the benefits of it, and their communion with God in pursuance of that covenant.

12..18. Moses having received orders to come up to the mount, appointed Aaron and Hur to keep good order in the congregation, and took Joshua with him in the mount. Joshua was to be his successor, and therefore it was proper he should be thus honoured

17 And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

CHAP. XXV.

1. Orders given for a collection to be made among the people for the erecting and furnishing of a tabernacle to the honour of God, 1-9. II. Particular instruction; first, concerning the ark of the covenant, 10-22: second, the table of the shew-bread, 23-30: third, the golden candlestick, 31, ad fin.

AND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this is the offering which ye shall take of them: gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goat's hair,

5 And rams' skins dyed red, and badgers' skins, and shittim-wood,

6 Oil for the light, spices for anointing oil and for sweet incense.

7 Onyx-stones, and stones to be set in the ephod, and in the breast-plate.

8 And let them make me a sanctuary, that I may dwell among them.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pat-

tern of all the instruments thereof, even so shall ye make it. 10 ¶ And they shall make an ark of shittim-wood; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11 And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. 12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. 13 And thou shalt make staves of shittim-wood, and overlay them with gold. 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. 15 The staves shall be in the rings of the ark: they shall not be taken from it. 16 And thou shalt put into the ark the testimony, which I shall give thee. 17 ¶ And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 18 And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

above the rest of the elders. A cloud covered the mount six days, so that if Moses had been tired before the seventh day, as Saul, 1 Sam. xiii. 8, he had lost the honour of entering into the cloud. Communion with God is worth waiting for, and it is fit we should address ourselves to solemn ordinances with a solemn pause, taking time to compose ourselves, Psal. cxviii. 1. Moses was furnished with an extraordinary presence of mind or he durst not have ventured into the cloud, especially when it broke forth into devouring fire; but he was sure he that called him would protect him. His continuance in the cloud was no less wonderful. It should seem the six days, v. 16, were not part of the forty, for during these six days Joshua was with Moses; who did eat of the manna, and drink of the brook mentioned, Deut. ix. 2, and while they were together it is probable Moses did eat and drink with him; but when Moses was called into the midst of the cloud he left Joshua without, who continued to eat and drink daily while he waited for Moses's return; but from thenceforward Moses fasted. Doubtless God could have said what he said to Moses in one day, but for the greater solemnity of the thing, he kept him with him in the mount forty days and forty nights. We are hereby taught to spend much time in communion with God, and to think that time best spent which is so spent.

CHAP. XXV. 1-9. The sanctuary is to be considered, first, as ceremonials consonant to the latter institutions of that dispensation, which consisted in carnal ordinances, Heb. ix. 10. Hence it is called a worldly sanctuary, Heb. ix. 1. God in it kept his court, as Israel's king: second, as typical: the holy places made with hands were the figures of the true, Heb. ix. 24. The gospel church is the true tabernacle which the Lord pitched, and not man,

tern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim-wood; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony, which I shall give thee.

17 ¶ And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

Heb. viii. 2. The body of Christ was the greater and more perfect tabernacle, Heb. ix. 11. The word was made flesh, and dwelt among us, as in a tabernacle. The people must furnish him with the materials by a voluntary contribution. It was not prescribed to them what or how much they must give, but it was left to their generosity that they might shew their good-will to the house of God. Whatever they give they must give without reluctance, for God loveth a cheerful giver, 2 Cor. ix. 7.

God shewed Moses an exact plan of the tabernacle, to which he must conform in all points; for whatever is done in God's service, must be done by his direction, and not otherwise. He also gave him particular directions how to frame the tabernacle according to that model, in all the points of it, which he goes over in this and the following chapters. When Moses in the beginning of Genesis was to describe the creation of the world, he gave a very short and general account of it, but when he comes to describe the tabernacle, he doth it with the greatest accuracy imaginable; for God's church and instituted religion is more precious to him than all the rest of the world. The scriptures were written not to describe to us the works of nature, but to acquaint us with the methods of grace, and those things which are purely matters of divine revelation.

10-22. The ark was a chest or coffer, which had round it a crown or cornish of gold, rings and staves to carry it with, and in it he put the testimony, 10.10. The tables of the law are called the testimony, because God did in them testify his will. This law was a testimony to them to direct them in their duty, and would be a testimony against them if they did transgress. The ark is called the ark of the testimony, Exod. xxx. 8, and the taber-

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19 And make one cherub on the one end, and the other cherub on the other end ; *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall* look one to another : toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark ; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim-wood ; two cubits *shall* be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal ; of pure gold shalt thou make them.

30 And thou shalt set upon the table shew-bread before me alway.

31 ¶ And thou shalt make a candlestick of pure gold : of beaten work shall the candlestick be made ; his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it : three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side :

33 Three bowls made like unto almonds, with a knop and a flower in one branch ; and three bowls made like almonds in the other branch, with a knop and a flower : so in the six branches that come out of the candlestick.

34 And in the candlestick *shall* be four bowls made like unto almonds, with their knops and their flowers.

35 And *there shall* be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same ; all of it *shall* be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof ; and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuff-dishes thereof *shall* be of pure gold.

acle, the tabernacle of the testimony, Numb. x. 11. The gospel also of Christ is called a testimony, Matt. xxiv. 4. The tables of the law were carefully preserved in an ark for the purpose, to teach us to make much of the word of God, and hide it in our innermost thoughts, as the ark was placed in the holy of holies. The mercy-seat was the covering of the ark, made of solid gold, exactly to fit the dimensions of the ark, 17-21. This propitiatory covering, as it might be well translated, was a type of Christ the great propitiation, whose satisfaction covers all our transgressions. It is supposed the cherubim were designed to represent the holy angels, who always attended the Shechinah or Divine Glory, not by any effigies of an angel, but some emblem of the angelical nature ; probably some of the four faces spoken of, Ezek. i. 10. The apostle calls them cherubim of glory shadowing the mercy-seat, Heb. ix. 5. It notes their special attendance upon the Redeemer, to whom they were ministering spirits : the special presence in the assemblies of

the saints. Psalm lxxviii. 17, and their desire to look into the mysteries of the gospel, 1 Pet. i. 12. God is said to dwell between the cherubim, on the mercy-seat, Psalm lxxx. 1, and from thence he here promiseth for the future to meet with Moses, and to commune with him, 22.

25-30. A table was to be made of wood overlaid with gold, and always furnished with the shew-bread or bread of faces ; twelve loaves, one for each tribe, set in two rows, six in a row ; see the law concerning them, Lev. xxiv. 5. This bread was designed to be a thankful acknowledgment of God's goodness to them in giving them their daily bread, a token of their communion with God, and a type of the spiritual provision which is made in the church by the gospel of Christ. Christ hath a table in his kingdom at which all his saints shall for ever eat and drink, Luke xxii. 29, 30.

31-40. The candlestick was very significant. The tabernacle had no windows to let in the light of day, which notes the darkness

39 *Of a talent of pure gold shall he make it with all these vessels.*

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

CHAP. XXVI.

I. Moses here receives instruction concerning the innermost curtain, 1-6. II. The outer curtain, 7-13. III. The cover, 14. IV. The boards which were to support the curtains, 15-30. V. The partition between the holy place and the most holy, 31-35. The veil for the door, 36, 37.

MOREOVER, thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet, *with* cherubims *of* cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits; and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goat's hair, to be a covering upon the tabernacle, eleven curtains shalt thou make.

8 The length of one curtain *shall be* thir-

ty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be* all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outermost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the back curtain that remaineth shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14 ¶ And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward:

19 And thou shalt make forty sockets of

ty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be* all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outermost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the back curtain that remaineth shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14 ¶ And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward:

19 And thou shalt make forty sockets of

round about the church, Psal. xxxix. 7. There were to be two hangings, five breadths in each, sewed together, and the two hangings coupled together with golden clasps, so that it might be all one tabernacle, 6. Thus the churches of Christ, and his saints, though they are many, yet they are one, being all united together in holy love, and by the unity of the spirit, so growing into one temple of the Lord, Eph. iii. 21, 22, and iv. 10.

7-14. Observe here the outside of the tabernacle was coarse and rough, the beauty of it was in the inner curtains. Hym. comes put the best side outward, we waited so patiently, but the king's daughter is all glorious within, Psal. xlv. 13.

15-30. The boards were to be coupled together with golden clasps top and bottom, 24, and kept firm with bars that ran through golden staples, in every board, 26, and the bars and tenons were all richly gilded, 29. Thus every thing in the tabernacle

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silver under the twenty boards : two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards.

21 And their forty sockets of silver : two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring : thus shall it be for them both ; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets : two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim-wood ; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars ; and thou shalt overlay the bar with gold.

30 And thou shalt rear up the tabernacle

according to the fashion thereof, which was shewed thee in the mount.

31 ¶ And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen, of cunning work : with cherubim shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood overlaid with gold ; their hooks shall be of gold upon their four sockets of silver.

33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony : and the veil shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35 And thou shalt set the table without the veil, and the candlestick over against the table, on the side of the tabernacle toward the south : and thou shalt put the table on the north side.

36 ¶ And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold : and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

Directions are here given concerning, I. The brazen altar, 1..8. II. The court of the tabernacle, 9..19. III. Oil for the lamps, 24, 31.

AND thou shalt make an altar of shittim-wood five cubits long, and five cubits

was very splendid, agreeable to the infant state of the church, and proper to possess the minds of the worshippers with a reverence of the divine glory, and affect them with the greatness of that prince who said, Here will I dwell. In allusion to this, the new Jerusalem is said to be of pure gold, Rev. xxi. 18. But the builders of the gospel church said, silver and gold have we none, and yet the glory of their building far exceeded that of the tabernacle, 2 Cor. iii. 10, 11. How much better is wisdom than gold.

31..35. Two veils are here ordered to be made. One was for a partition between the holy place and the most holy. The apostle tells us, Heb. ix. 8, what was the meaning of this veil. It intimated, that the ceremonial law could not make the comers thereunto perfect, nor would the observance of it bring men to heaven ; the way into the holiest of all was not made manifest, while the tabernacle was standing, life and immortality lay concealed till they were brought to light by the gospel, which was therefore signified by the

rending of this veil at the death of Christ, Matt. xxvii. 51. We have now boldness to enter into the holiest, in all acts of devotion by the blood of Jesus ; yet such as obliges us to a holy reverence, and a humble sense of our distance. Another veil was the outer door of the tabernacle.

36, 37. This veil was all the defence the tabernacle had against thieves and robbers, though the abundance of wealth in the tabernacle one would think might be a temptation. By leaving it thus exposed the priests and Levites would be so much the more obliged to keep a strict watch upon it ; and God would shew his care of his church on earth, though it was weak and defenceless, and continually exposed.

CHAP. XXVII. 1..8. This brazen altar was a type of Christ dying to make atonement for our sins. Christ sanctified himself for his church, as their altar, John xvii. 19, and by his mediation sacrifices the daily services of his people, who also have a right

broad: the altar shall be four-square; and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof; his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of net-work of brass, and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it; as it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court of fine twined linen, of an hundred cubits long, for one side.

10 And the twenty pillars thereof, and their twenty sockets, *shall be of* brass: the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred cubits long, and his twenty pillars, and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on

the west side *shall be* hangings of fifty cubits; their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side of the gate *shall be* fifteen cubits; their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work; and their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets of brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle, in all the service thereof, and all the pins thereof, and all the pins of their court *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD, it shall be a statute for ever unto their generations on the behalf of the children of Israel.

CHAP. XXVIII.

In this chapter, I. God pitches upon the persons who should be his servants. II. He appoints their livery, that it should be answerable to the grandeur of the house which was now to be erected.

AND take thou unto thee Aaron thy brother, and his sons with him, from

eat of this altar, Heb. xii. 10, for they serve at it as spiritual priests. To the horns of this altar poor sinners fly for refuge when justice pursues them, and there they are safe in the virtue of the sacrifice there offered.

9-19. This court was a type of the church, enclosed and distinguished from the rest of the world. This enclosure, supported by pillars, noting the stability of the church, hung with clean linen which is said to be the righteousness of saints, Rev. xix. 8. These were the courts that David longed for, and coveted to reside in, Psal. lxxxiv. 1-10, and into which the people of God entered with praise and thanksgiving, Psal. c. 4. This court would contain but few worshippers: thanks be to God under the gospel the in-

closure is taken down, and there is room for all that in every place call on the name of Jesus Christ.

20, 21. The pure oil signifies the gifts and graces of the Spirit, which are communicated to all believers from Christ, the good olive, of whose fulness we receive, Zech. iv. 11, 12, and without which our light cannot shine before men. The priests were to light the lamps, and to tend them; it was part of their daily service to cause the lamps to burn always, night and day. Thus it is the work of ministers to preach and expound the scriptures, which are as a lamp to enlighten the church.

CHAP. XXVIII. 1-5. Hitherto every master of a family was priest to his own family, and offered as they saw cause, upon altars

EXODUS.

among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all *that are* wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make: a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof *even* of gold, of blue and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel;

of earth: but now the families of Israel began to be incorporated into a nation, and a tabernacle of the congregation was to be erected as a visible centre of their unity, it was requisite there should be a public priesthood instituted. Moses who had hitherto officiated, and is therefore reckoned among the priests of the Lord, Psal. lxxix. 6; had enough to do, as their prophet, to consult the oracle for them, and as their prince to judge among them; nor was he desirous to engross all the honours to himself, or to entail that of the priesthood, which alone was hereditary, upon his own family; but was very well pleased to see his brother Aaron invested in this office, and his sons after him, while his sons would be common Levites. It is an instance of the humility of this great man, and an evidence of his sincere regard to the glory of God, that he had so little regard to the preferment of his own family. God had said of Israel in general, that they should be a kingdom of priests, chap. xix. 6; but because it was requisite that those who ministered to the altar, should give themselves wholly to the service, God here chose from among them one, to be a family of priests, the father and his four sons; and from Aaron's loins descended all the priests of the Jewish church. It is a blessed thing when real holiness goes as this ceremonial holiness did, by succession in a family. The priest's garments were four, which both the high-priest and the inferior priests wore, viz. the linen bree-

10 Six of their names on one stone, and the other six names of the rest on the other stone according to their birth.

11 With the work of an engraver in stone, like the engravings of the signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel: And Aaron shall bear their names before the Lord upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold.

14 And two chains of pure gold at the ends: of wreathen-work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breast-plate of judgment with cunning work: after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, thou shalt make it.

16 Four square it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, over four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald; a sapphire, and a diamond.

19 And the third row a figure, an agate, and an amethyst.

ches, the linen coat, the linen girdle which fastened it to them, and the bonnet, or turban; that which the high-priest wore, was called a mitre: and four, which were peculiar to the high-priest, viz. the ephod, the breast-plate of judgment, the long robe, and the golden plate on his forehead. These glorious garments were appointed, that the priests themselves might be minded of the dignity of their office, and might behave with proper decorum; that the people might be possessed with a holy reverence of that God, whose ministers appeared in such grandeur. That the priests might be types of Christ, who would offer himself without spot to God, and all Christians who have the beauty of holiness put upon them.

6-14. This ephod which the high-priest wore is called the golden ephod, because there was a great deal of gold woven into it. It was a short coat without sleeves, buttoned close to him, with a curious girdle of the same stuff. In allusion to this, Christ our high-priest appeared to John girt about the paps with a golden girdle, Rev. i. 13, such was the curious girdle of the ephod. The government is said to be upon his shoulders, Isa. ix. 6, as Aaron had the names of all the tribes of Israel upon his shoulder in precious stones.

15-30. Though the people were forbidden to come near, yet by the high-priest who had their names on his breast-plate, they

20 And the fourth row a beryl, and an onyx, and a jasper : they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet ; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breast-plate chains at the ends of wreathen work, of pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are on* the ends of the breast-plate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof *which is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

entered into the holiest : so believers, even while here on earth, not only enter into the holiest, but are made to sit with Christ in heavenly places, Eph. ii. 6. The name of each tribe was engraven on a precious stone, to shew how precious in God's sight believers are, and how honourable, Isa. lxiii. 4. They shall be *his* on the day when he makes up his jewels, Matt. iii. 7. Urim and Thummim signifies light and integrity. Many conjectures there are among the learned what they were. We have no reason to think they were any thing that Moses was to make more than what was before ordered, so that God either made them himself, and gave them to Moses, for him to put upon the breast-plate, when other things were prepared, Lev. viii. 8, or no more is meant than a declaration of the further use of what was already ordered to be made. I think the words may be read thus : And thou shalt give, or add, or deliver to the breast-plate of judgment, the illuminations and perfections, and they shall be upon the heart of Aaron, i. e. he shall be endued with the power of knowing and making known the mind of God in all difficult and doubtful cases, relating either to

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breast-plate of judgment the Urim and the Thummim ; and they shall be upon Aaron's heart when he goeth in before the LORD ; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof ; it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath*, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof : and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister ; and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD :

37 And thou shalt put it on a blue lace, that it may be upon the mitre ; upon the fore-front of the mitre it shall be.

the civil or ecclesiastical state of that nation. This oracle was of great use to Israel, Joshua consulted it, Numbers xxvii. 21, and it is likely the Judges after him. It was lost in the captivity, and never retrieved after, though it should seem it was expected, Lam. ii. 6, 8. It was a shadow of good things to come, and the substance is Christ. He is the light, the true light, the faithful witness, the truth itself ; and from him we receive the spirit of truth, who leads into all truth. The joining of the breast-plate to the ephod notes that this prophetic office was founded in his priesthood, and it was by the merit of his death that he purchased this honour for himself, and this favour for us. It was the Lamb that had been slain that was worthy to take the book, and to open the seals, Rev. v. 9.

31-33. The robe of the ephod was next under the ephod, and reached down to the knees, without sleeves, and was put on, over the head, having holes on the sides to put the arms through ; or, Maimonides observes, it was not sewed together at the sides at all. Some make the bells of this holy robe typify the sound of the gospel of Christ in the world giving notice of his entrance within the

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister into the holy place; that they bear not iniquity, and die. It shall be a statute for ever unto him, and his seed after him.

CHAP. XXIX.

Orders are here given concerning, I. The consecration of the priests, and the sanctification of the altar, 1..37. II. The daily sacrifice, 38..41, to which promises are annexed, 42..46.

AND this is the thing that thou shalt do unto them, to hallow them, to minister unto me in the priest's office: Take one young bullock and two rams without blemish,

veil for us. Blessed are they that hear the joyful sound; Psal. lxxxix. 15. The joining of the pomegranates, which are a fragrant fruit, notes the sweet savour of the gospel, for it is a savour of life unto life.

The golden plate fixed upon Aaron's forehead, must have engraven on it, Holiness to the Lord, 36. 37: or, the holiness of Jehovah, Aaron must hereby be minded that God is holy, and that his priests must be holy; holiness becomes his house and hous hold. All that attend in God's house must have holiness to the Lord written in their foreheads; i.e. they must be holy, devoted to the Lord, and designing his glory in all they do. This must appear in their foreheads, in an open profession of their religion. Aaron must have this on his forehead that he may bear the iniquity of the holy things, 33, and that they may be accepted before the Lord. Herein he was a type of Christ, the great mediator between God and man; through him, what is missin our services, is pardoned, and what is good is accepted. Having such an high-priest, we come boldly to

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles; (Aaron and his sons,) and put the bonnets on them; and the priests' office shall be theirs for a perpetual statute; and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour out all the blood beside the bottom of the altar.

the throne of grace, Heb. vi. 13. The rest of the garments are but named, 39, because there was nothing extraordinary in them. The mitre or diadem was of linen, such as kings antiently wore in the east, typifying the kingly office of Christ.

40..43. The priest's garments were typical of the righteousness of Christ, if we appear without that we shall bear the iniquity, and die. What have we to do at the wedding feast without a wedding garment? or at God's altar without the array of his priests? Matt. xxii. 12, 13.

CHAP. XXIX. 1..37. The priests were consecrated with many ceremonies. They were washed, v. 4, signifying that they must be clean who bear the vessels of the Lord, Isa. lvi. 11. They were clothed with the holy garments, 5, 6, 8, 9, to signify that they must put on the graces of the spirit, be clothed with righteousness, Psal. cxxxii. 9, 10; the high-priest was to be anointed with holy anointing oil, v. 7, in token of the pouring out of the spirit upon him to qualify him for his work. (There must be a sin-

13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering.

15 Thou shalt also take one ram: and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar; it *is* a burnt-offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

offering to make atonement for them, 13-15; a burnt-offering to the honour of God, 15-18, and a peace-offering, which is called the ram of consecration, because there was more in this peculiar to the occasion, than in the other two. The blood of this sacrifice was divided between God and them: part was sprinkled upon the altar, and part put upon the extreme parts of the body, to signify that it was all as it were enclosed, and taken in for God, the tip of the ear, and the great toe not excepted.

The flesh of the sacrifice with the meat-offering annexed to it, was likewise divided between God and them, that to speak with reverence, God and they might feast together, 23, in token of friendship. Seven days were to be spent in this consecration, 30, which put a solemnity on their admission, and obliged them to enter upon this work with a pause, giving them time to consider the weight and seriousness of it. Now this consecration of the priests was a shadow of good things to come. Our Lord Jesus is

22 Also thou shalt take of the ram the fat of the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder: for it *is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt wave them *for* a wave-offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved and which is heaved up, of the ram of the consecration, *even* of *that* which is for Aaron, and of *that* which is for his sons.

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel of their sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶ And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

the great high-priest of our profession, called at God to be so consecrated for evermore; anointed with the spirit above his fellows, whence he is called Messiah, the Christ; clothed with the holy garments, even with glory and beauty; sanctified by his own blood, not that of bulls and rams, Heb. ix. 12, made perfect or consecrated through sufferings, Heb. ix. 10. Thus in him this was a perpetual statute, 9. All believers are spiritual priests, to offer spiritual sacrifices, 1 Pet. ii. 5; washed in the blood of Christ, and so made to God priests, Rev. i. 5, 6. They are also clothed with the beauty of holiness, and have received the anointing, John iii. 27. It is through the blood of Christ, the great sacrifice, that they are dedicated to his service. His blood sprinkled upon the conscience, purged it from dead works, that they may as priests serve the living God.

The altar also was sanctified, not only set apart to a sacred use, but made so holy as to sanctify the gifts that were offered upon

30 *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 *And* thou shalt take the ram of the consecration, and seeth his flesh in the holy place.

32 *And* Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, *by* the door of the tabernacle of the congregation.

33 *And* they shall eat those things where-with the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

34 *And* if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: It shall not be eaten, because it is holy.

35 *And* thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee; seven days shalt thou consecrate them.

36 *And* thou shalt every day a bullock *for* a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar: two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even:

40 *And* with the one lamb a tenth-deal of flour mingled with the fourth part of an hin

of beaten oil: and the fourth part of an hin of wine *for* a drink-offering.

41 *And* the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD; where I will meet you, to speak there unto thee.

43 ¶ *And* there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

44 *And* I will sanctify the tabernacle of the congregation, and the altar, I will sanctify also both Aaron and his sons, to minister to me in the priest's office:

45 *And* I will dwell among the children of Israel, and will be their God.

46 *And* they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAP. XXX.

Moses in this chapter is further instructed concerning, I. The altar of incense, 1..10. II. The ransom money, 11..16. III. The laver of brass, 17..21. IV. The anointing oil, 22..33. V. The incense and perfume, 34..38.

AND thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof, (four square shall it be,) and two cubits *shall be* the height thereof; the horns thereof *shall be* of the same.

3 *And* thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and

†t. Matt. xxiii. 19, Christ is our altar, for our sakes he sanctified himself, that we and our performances might be sanctified, and recommended to God, John xvii. 10.

31..42. The daily service typified the continual intercession which Christ ever lives to make, in virtue of his satisfaction, for the continual sanctification of his church. It teaches us to offer up to God the spiritual sacrifices of prayer and praise every day, morning and evening, in humble acknowledgment of our dependance upon him, and our obligations to him.

43..46. God here promiseth that he would keep up communion with them, that he would own his own institutions, the

tabernacle, the altar, and the priesthood, that he would reside among them as a God, in the covenant with them, and give them sure tokens of his favour and presence. Those are truly happy that have a covenant interest in God, as theirs, and the comfortable evidence of that interest.

CHAP. XXX. 1..10. The incense altar typified the mediation of Christ. The brazen altar in the court was a type of Christ's dying on earth: the golden altar in the sanctuary was a type of Christ interceding in heaven by virtue of his satisfaction. The altar was before the mercy-seat; for Christ always appears in the presence of God for us. It had a crown fixed to it, for Christ intercedes

thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof; upon the two sides of it shalt thou make it: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

1 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD when thou numberest them: that there be no plague among them when thou numberest them.

13 This they shall give, every one that passeth among them that are numbered, half

a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs;) an half shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation: that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein:

19 For Aaron and his sons shall wash their hands and their feet thereat,

20 When they go into the tabernacle of the congregation they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed, throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels,

as a king: rather, I will, John xvi. 23. The prayers of the saints are compared to sweet odours, Rev. v. 8. But it is the incense which Christ adds to them that makes them acceptable, Rev. viii. 3, and his blood that atones for the guilt which cleaves to our best services. If the heart and life be not holy, even incense is an abomination, Isa. i. 13, and he that offers it as if he blessed an idol, Isa. lxvi. 3.

11-16. Moses is here ordered to levy money upon the people for the service of the tabernacle. This was that tribute money which Christ paid, for fear of offending his adversaries, Matt. xxvii. 24, when yet he shewed good reason why he should have been excused. Herby they acknowledged that they received their lives from God, that they had forfeited them selves to him, and that they depended upon his power and patience for the continu-

ance of them, thus they did homage to the God of their lives; and deprecated those plagues which their sins deserved.

17-21. The making and using of the laver, was designed to teach Aaron and his sons purity in all their ministrations, and to possess them with a reverence of Gods holiness, and a dread of the pollutions of sin. It was also to teach us, who are daily to attend upon God, daily to renew our repentance for sin, and our believing application of the blood of Christ to our souls for remission; for in many things we daily offend and contract pollution, John xvi. 10. This is the preparation we must make for solemn ordinances; cleanse your hearts as if you were before God, and then draw nigh to God, James iv. 8. For as the law David uttered, Psal. cxvi. 6, I will wash mine hands in innocency, so will I compass thine altar, O Lord.

had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down

to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have

Moses, and contempt of Aaron and Hur, who were left Lord's justices in his absence; but to say, Moses is lost, make us a god! was the greatest absurdity imaginable. Was Moses their god? Had he ever pretended to be so? Whatever was become of Moses, was it not evident beyond contradiction, that God was still with them? And had they any room to question his leading of their camp, who victualled it so well every day? Could they have any other God that would provide so well for them as he had done, nay, as he now did? And yet, Make us gods, which shall go before us! gods! How many would they have? Is not one sufficient? Make us gods! and what good would gods of their own making do them? They must have such gods to go before them, as could not go themselves farther than they were carried. So wretchedly besotted and intoxicated are idolaters! They are mad upon their idols, Jer. i. 38.

We do not find that Aaron said one word to discountenance their proposal, did not reprove their insolence, did not reason with them to convince them of the sin and folly of it, but seemed to approve the motion, and shewed himself not unwilling to humour them in it. Some charitably suppose, that when Aaron bid them brake off their ear-rings, and bring him those, he did it with design to crush the proposal, believing that though their covetousness would have let them lavish gold out of the bag to make an idol of, Isa. xlv. 6, yet their pride would not have suffered them to part with their golden ear-rings. But it is not safe to try how far men's sinful lusts will carry them in a sinful way, and what expence they will be at; it proved here a dangerous experiment. The people brought in their ear-rings to Aaron, whose demand of them, instead of discouraging the motion, perhaps did rather gratify their superstition, and beget in them a fancy that the gold taken from their ears would be the most acceptable, and would make a god the most valuable. Let their readiness to part with their rings to make an idol of, shame us out of our niggardliness in the service of the true God. Did they not stick at the charge of their idolatry, and shall we grudge the expences of our religion, or starve so good a cause? Aaron melted down their rings, and having a mould prepared for the purpose, poured the melted gold into it, and then produced it in the shape of an ox or calf, giving it some finishing strokes with a graving tool. Some think Aaron chose this figure for a sign or token of the divine presence, because he thought the head and horns of an ox a proper emblem of the divine power, and yet being so plain and common a thing, he hoped the people would not be so sottish as to worship it. But it is likely they had learnt of the Egyptians thus to represent the deity, for it is said, Ezek. xx. 8, They did not forsake the idols of Egypt; and chap. xxiii. 8, Neither left she her whoredoms brought from Egypt. Thus they changed their glory into the similitude of an ox, Psal. cvi. 20.

Aaron seeing the people fond of their calf, was willing yet farther to humour them, and he built an altar before it, and proclaimed a feast to the honour of it, 5, a feast of dedication. Yet he calls it a feast to Jehovah; for as brutish as they were, they did not imagine that this image was itself a god, nor did they design to terminate their adoration in the image, but they made it for a representation of the true God, whom they intended to worship in and through this image; and yet this did not excuse them from gross idolatry, no more than it will excuse the papists, whose plea it is, that they did not worship the image, but God by the image. When this idolatry of theirs is spoken of in the New Testament, the account of their feast upon the sacrifices is quoted and referred to, 1 Cor. x. 7. They sat down to eat and drink of the remainder of what was sacrificed, and then rose up to play; to play the fool, to play the wanton. Like god, like worship. They would not have

made a calf their god, if they had not first made their belly their god; but when the god was a jest, no marvel the service was sport; being vain in their imaginations, they became vain in their worship, so great was this vanity. It was strange that any of the people, especially so great a number of them, should do such a thing. Had they not but the other day, in this very place, heard the voice of the Lord God speaking to them out of the midst of the fire, Thou shalt not make to thyself any graven image? Had they not heard the thunder, seen the lightnings, and felt the earthquake, with the dreadful pomp of which this law was given? Had they not been particularly cautioned to make no gods of gold, Exod. xx. 23. Nay, had they not themselves solemnly entered into covenant with God, and promised that all which he had said unto them they would do, and would be obedient? chap. xxiv. 7. And yet before they stirred from the place where this covenant had been solemnly ratified, and before the cloud was removed from the top of mount Sinai, thus to break an express command, in defiance of an express threatening, that this iniquity shall be visited upon them and their children, what shall we think of it? It is a plain indication that the law was no more able to sanctify than it was to justify; by it is the knowledge of sin, but not the cure of it. This is intimated in the emphasis laid upon the place where this sin was committed: Psal. cvi. They made a calf in Horeb, the very place where the law was given: It was otherwise with those that received the gospel, they immediately turned from idols, 1 Thess. i. 9.

It was especially strange that Aaron should be so deeply concerned in this sin, that he should make the calf, and proclaim the feast! Is this Aaron, the saint of the Lord? the brother of Moses his prophet, that could speak so well? Exod. iv. 14. And yet speaks not one word against this idolatry. Is this he that had not only seen, but had been employed in summoning the plagues of Egypt, and the judgments executed upon the gods of the Egyptians? what, and yet himself copying out the abominable idolatries of Egypt? Is this Aaron, who had been with Moses in the mount, Exod. xix. 24, xxiv. 9, and knew there was no manner of similitude seen there by which they make an image? Is this Aaron, who was entrusted with the care of the people in the absence of Moses? Is he aiding and abetting in this rebellion against the Lord? How was it possible he should ever do so ill a thing? Either he was strangely surprised into it, or he was frightened into it by the outrages of the rabble. God left him to himself, first, To teach us what the best of men are when they are so left, that we may cease from man, and that he that thinks he stands may take heed lest he fall: second, Aaron was at this time destined by the divine appointment to the great office of the priesthood; though he knew it not, Moses in the mount did; now lest he should be lifted up above measure, with the honours that were to be put upon him, a messenger of Satan was suffered to prevail over him, that the remembrance thereof might keep him humble all his days. He that had once shamed himself so far as to build an altar to a golden calf, must own himself altogether unworthy of the honour of attending at the altar of God, and purely indebted to free grace for it. Thus pride and boasting were for ever silenced, and a good effect brought out of a bad cause. By this likewise it was shewed that the law made them priests which had infirmity, and needed first to offer for their own sins.

7-14. They had corrupted themselves; sin is the corruption or depravation of the sinner, and it is a self-corruption; every man is tempted when he is drawn aside of his own lust. They had turned aside out of the way. Sin is a deviation from the way of our duty into a by-path; when they promised to do all that God should command them, they set out as fair as could be; but now

worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiff-necked people:

10 Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.

11 ¶ And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak

and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were*

they missed their way, and turned aside. That they had turned aside quickly; quickly after the law was given them, and they had promised to obey it; quickly after God had done such great things for them, and declared his kind intentions to do greater. He seems to disown them, in saying to Moses they are thy people which thou broughtst up out of the land of Egypt, q. d. I will not own any relation to them, or concern for them; let it never be said, they are my people, or that I brought them out of Egypt. He sends him down to them with all speed; Go get thee down. He must break off even his communion with God, to go and do his duty as a magistrate among the people; so must Joshua, chap. vi. 10. Every thing is beautiful in its season.

He expresseth his displeasure against Israel for this sin, and the resolves of his justice, to cut them off, 9, 10. He gives the people their true character. It is a stiff-necked people, unfit to come under the yoke of the divine law, and governed as it were by a spirit of contradiction. He declares what was their just desert, that his wrath should wax hot against them, so as to consume them at once, and blot out their name from under heaven, Deut. ix. 24, not only cast them out of covenant, but chase them out of the world. Sin exposeth us to the wrath of God, and that wrath, if it be not allayed by divine mercy, will burn up as stubble. He speaks Moses fair not to intercede for them; therefore let me alone. What did Moses, or what could he do, to hinder God from consuming them? When God resolves to abandon a people, and the decree of ruin is gone forth, no intercession can prevent it, Ezek. xiv. 14, Jer. xvi. 1. But God would thus express the greatness of his just displeasure against them, after the manner of men, who would have none to intercede for those they resolve to be severe with. Thus also he would put an honour upon prayer, intimating, that nothing but the intercession of Moses would save them from ruin, that he might be a type of Christ, by whose mediation alone God would reconcile the world unto himself. That the intercession of Moses might appear the more illustrious, God fairly offers him, that if he would not interpose in this matter, he would make of him a great nation; that either in process of time he would raise up a people out of his loins, or that he would presently by some means or other bring another great nation under his government and conduct, so that he should be no loser by their ruin. Had Moses been of a narrow selfish spirit, he would have closed with this offer; but he prefers the salvation of Israel before the advancement of his own family: here was a man fit to be a governor.

Now Moses is standing in the gap to turn away the wrath of God, Psal. cvi. 23. He wisely took the hint which God gave him when he said, Let me alone: which though it seemed to forbid his interceding, did really encourage it, by shewing what power the prayer of faith had with God. In such a case God wonders if there be no intercessor, Isa. lix. 16.

Observe, first, his prayer, 12, Turn from thy fierce wrath, *not* as if he thought God were not justly angry; but he begs that he would not be so greatly angry as to consume them. Let not my rejoicing against judgment; repent of this evil, change the sentence of destruction into that of correction. Second, his *pleas*. He fills his mouth with arguments, not to move God, but to express his own faith, and to excite his own fervency in prayer. He urgeth, first, God's interest in them, and the great things he had already done for them, and the vast expence of favours and miracles he had been at upon them, 13: second, he pleads the concern of God's glory, 12, Wherefore should the Egyptians say, for mischief did he bring them out? Israel is dear to Moses, as his kindred, as his charge; but it is the glory of God that he is most concerned for, that lies nearer his heart than any thing else. If Israel could perish without any reproach to God's name, Moses could persuade himself to sit down contented; but he cannot bear to hear God reflected on, and therefore this he insists upon, Lord, what will the Egyptians say? Their eyes, and all the eyes of the neighbouring nations, were now upon Israel; from the wondrous beginnings of that people they raised their expectations of something great in their latter end; but if a people so strangely saved, should be suddenly ruined, what would the world say of it, especially the Egyptians, that have such an implacable hatred both to Israel, and to the God of Israel? They will say, God was either weak, and could not, or fickle, and would not, complete the salvation he began; that he brought them forth to that mountain, not to sacrifice, as was pretended, but to be sacrificed. They will not consider the provocation given by Israel, to justify the proceeding, but will think it cause enough for triumph, that God and his people could not agree, but that their God had done that which they would have done. Third, He pleads God's promise to the patriarchs, that he would multiply their seed, and give them the land of Canaan for an inheritance, and this promise confirmed by an oath, an oath by himself, since he could swear by no greater, 13. I *owe*, if Israel be cut off, what will become of the promise? Shall their unbelief make that of no effect? God forbid. Thus we must take our encouragement in prayer from God only.

God graciously abates of the rigour of the sentence, and repented of the evil he thought to do, 14, though he desired to punish them, yet he would not ruin them. See here, first, the power of prayer; second, the compassion of God towards poor sinners, and how ready he is to forgive. Thus he hath given other proofs besides his own oath, that he had no pleasure in the death of them that die: for he not only pardons upon the repentance of sinners, but spares and reprieves upon the intercession of others for them.

15-20. Moses was the meekest man on the earth, and yet when he saw the calf, and the dancing, his anger waxed hot. It is no breach of the law of meekness to shew out displeasure at the work

written on both their sides ; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them* that shout for mastery, neither *is it* the voice of *them* that cry for being overcome : *but* the noise of *them* that sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ¶ And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink of *it*.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them ?

22 And Aaron said, Let not the anger of my lord wax hot : thou knowest the people that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us : *for us* for this Mo-

ses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me : then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked, (for Aaron had made them naked unto *their* shame among their enemies,)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side ? *let him* come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses : and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother ; that he may bestow upon you a blessing this day.

edness of the wicked. These are angry and sin not, that are angry at sin only, not as against themselves, but as against God.

To convince them that they had forfeited and lost the favour of God, he broke the tables, 19. The greatest sign of God's displeasure against any person or people is taking of his law from them. Some think Moses sinned in breaking the tables, and observe, that when men are angry they are in danger of breaking all God's commandments ; but it rather seems to be an act of justice than of passion, and we do not find that he himself speaks of it afterwards, Deut. ix. 17, with any regret.

To convince them that they had betaken themselves to a god that could not help them, he burnt the calf, 20, melted it down, and then filed it to dust, and that the powder to which it was reduced might be taken notice of throughout the camp, he strewed it upon the water which they all drank of. His mixing this powder with their drink, signified to them, that the curse they had thereby brought upon themselves, would mingle itself with all their enjoyments, and embitter them ; it would enter into their bowels like water, and like oil into their bones. The backslider in heart shall be filled with his own ways ; he shall drink as he brews. These were indeed waters of Marah.

21-29. Moses having shewed his just indignation against the sin of Israel by breaking the tables, and burning the calf, he now proceeds to reckon with the sinners, and to call them to an account ; herein acting as God's representative, who is not only a holy God, and hates sin, but a just God, and is engaged in honour to punish it, Isa. lix. 18.

He begins with Aaron, as God began with Adam, because he was the principal person, though not first in the transgression, but

drawn into it. Observe here the just reproof Moses gives him, and the frivolous excuse Aaron makes for himself. We will hope he testified his repentance for the sin afterwards better than he did now, for what he saith here hath little in it of the language of a penitent. If a just man fall he shall rise again, but perhaps not quickly. He deprecates the anger of Moses only, whereas he should have deprecated God's anger in the first place ; he lays all the fault upon the people, they are set on mischief, and they said, Make us gods : he extenuates and conceals his own share in the sin.

The people were naked, 25, not so much because they had some of them lost their ear-rings, that was inconsiderable, but because they had lost their integrity, and lay under the reproach of ingratitude to their best benefactor, and a treacherous revolt from their rightful Lord : it was a shame to them, and a perpetual blot, that they changed their glory into the similitude of an ox. Those that do dishonour to God, really bring the greatest dishonour upon themselves : so Israel here did, and Moses was concerned to see it, though they themselves were not ; he saw that they were naked. Moses rolled away this reproach, not by concealing the sin, or putting any false colour upon it, but by punishing it, and so bearing a public testimony against it.

Vengeance was taken by the children of Levi, 26-28, not by the immediate hand of God himself, as on Nadab and Abihu, but by the sword of man, to teach them that idolatry was an iniquity to be punished by the judge, being a denial of the God that is above, Job xxxi. 28, Deut. xiii. 9. It was to be done by the sword of their own brethren, that the execution of justice might redound more to the honour of the nation. The innocent must be

CHAP. XXXIII.

I. Moses brings a very humbling message from God to them, 1-3, which has a good effect upon them, and helps to prepare them for mercy, 4-6. II. He settles a correspondence between God and them, 7-12. III. He is earnest with God in prayer, and prevails: first, for a promise of his presence with the people, 12-17: second, for a sight of his glory for himself, 18-23.

AND the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiff-necked people; lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments

infirmary, theirs a presumptuous sin, between which there is a great difference. Moses prevailed for a reprieve, and a mitigation of the punishment, but could not wholly turn away the wrath of God; which (some think) speaks the impossibility of the law of Moses to reconcile men to God, and to perfect our peace with him. That was reserved for Christ to do, in whom alone it is that God so pardons sins as to remember it no more.

CHAP. XXXIII. 1-6. Though God promiseth to make good his covenant with Abraham in giving them Canaan, yet he denies them the extraordinary tokens of his presence, such as they had hitherto been blessed with, and leaves them under the common conduct of Moses their prince, and the common convoy of a guardian angel. I will send an angel before thee, for thy protector, otherwise the evil angels would soon destroy thee; but I will not go up in the midst of thee, lest I consume thee, 2, 3; not as if an angel would be more patient and compassionate than God, but their affronts given to an angel would not be so provoking as those given to the Shechinah, or divine Majesty itself. The greater privileges we enjoy, the greater is our danger if we do not improve them and live up to them. He speaks as one that was at a loss what course to take with them. Justice said, Cut them off, and consume them; mercy said, How shall I give thee up, Ephraim? Hos. xi. 8. Well, saith God, put off thine ornaments, that I may know what to do unto thee, i. e. put thyself into the posture of a penitent, that the dispute may be determined in thy favour, and mercy may rejoice against judgment, 5. Calls to repentance are plain indications of mercy designed.

It was evil tidings to the people to hear that they should not have God's special presence with them. Of all the bitter fruits and consequences of sin, that which true penitents most lament, and dread, is God's departure from them. God bid them lay aside their ornaments, 5, and they did so; both to shew in general

from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it The Tabernacle of the Congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but

their deep mourning, and in particular to take a holy revenge upon themselves, for giving their ear-rings to make the golden calf of. They that would part with their ornaments for the maintenance of their sin, could do no less than lay aside their ornaments, in token of their sorrow and shame for it.

7-11. Moses took the tabernacle, not his own tent for his family, but the tent wherein he gave audience, heard causes, enquired of God, and pitched it without, afar off from the camp, 7, to signify to them that they had rendered themselves unworthy of it, and that unless peace was made, it would return to them no more. God would thus let them know that he was fallen out with them; The Lord is far from the wicked. Thus the glory of the Lord departed from the temple, when it was polluted with sin, Ezek. x. 4, xi. 23.

Though the tabernacle was removed, yet every one that was disposed to seek the Lord, was welcome to follow it, v. 7. Private persons, as well as Moses, were invited and encouraged to apply themselves to God as intercessors upon this occasion. God designs mercy, he stirs up prayer. He will be sought unto, Ezek. xxxvi. 37, and, thanks be to his name, he may be sought unto, and will not reject the poorest intercession!

When Moses went out to go to the tabernacle, the people looked after him, 8, in token of their respects to him, whom before they had slighted, and their entire dependence upon his mediation. By this it appeared that they were very solicitous about this matter, desirous to be at peace with God, and full of concern what would be the issue. Thus the disciples looked after our Lord Jesus, when he ascended on high to enter into the holy place not made with hands, till a cloud received him out of their sight, as Moses here: and we must with an eye of faith follow him likewise thither, where he is appearing in the presence of God for us, then shall we have the benefit of his mediation. When they saw the

his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me : yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now, therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight ; and consider that this nation is thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight ? *Is it* not in that thou goest with us ? so shall we be separated, I and thy peo-

ple, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken : for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee ; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy,

20 And he said, 'Thou canst not see my face : for there shall no man see me and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock ;

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by :

cloudy pillar, that symbol of God's presence, give Moses the meeting, they all worshipped every man at his tent-door, 10. Thereby they signified their humble adoration of the divine Majesty, their joyful thankfulness to God, that he was pleased to shew them this token for good, and give them hopes of a reconciliation ; their hearty concurrence with Moses, as their advocate, in every thing he should promise for them, and their expectation of a comfortable and happy issue of this treaty. Thus must we worship God in our tents, with an eye to Christ as the Mediator.

God spake to Moses not as a prince to a subject, but as a man to his friend, whom he loves, and with whom he takes sweet counsel. This was great encouragement to Israel, to see their advocate so great a favorite ; and that they might be encouraged by it, Moses turned again into the camp, to tell the people what hopes he had of bringing this business to a good issue, and that they might not despair if he should be long absent. But because he intended speedily to return to the tabernacle of the congregation, he left Joshua there, for it was not fit the place should be empty, so long as the cloud of glory stood at the door, 9, but if God had any thing to say out of that cloud while Moses was absent, Joshua was there ready to hear it.

12-23. Moses is now returned to the door of the tabernacle, and there is a humble and important supplication for every great favour, and as a prince he has power with God, and prevails for him ; herein he was a type of Christ, the great intercessor, whom the Father heareth always.

He is here very earnest with God for a grant of his presence with Israel in the rest of their march to Canaan, notwithstanding their provocations. The people had by their sin deserved the wrath of God, and for the turning away of that Moses had already prevailed, chap. xxxii. 14. But they had likewise forfeited God's favourable presence, and all the benefit and comfort of that, and thus Moses is here begging for the return of it. Thus by the intercession of Christ, we obtain not only the removal of the cause, but an assurance of the blessing ; we are not only saved from ruin, but become entitled to everlasting happiness.

Observe how admirably Moses enters his cause before God, and fills his mouth with arguments : first, he rests upon the commission God had given him to bring up the people ; second, he improves the interest he himself had with God, and pleads God's gracious expressions of kindness to him ; third, he intimates that the people also, though most unworthy, yet were a chosen nation to God ; fourth, he expresseth the great name he had for the pre-

sence of God : fifth, he concludes with an argument taken from God's glory, 10. Wherein shall it be known, to the nations that have their eyes upon us, that I and thy people, with whom I have twisted interests, have found grace in thy sight, distinguishing favour, so as to be separated from all people upon earth ? How will it appear that we are indeed thus honoured ; Is it not in that thou goest with us ? God's special presence with us here in this wilderness, by his Spirit and grace, to direct, defend, and comfort us, is the surest pledge of his special love to us, and will redound to his glory as well as our benefit.

He obtained an assurance of God's favour : first, to himself, 14, I will give thee rest, I will take care to make thee easy in this matter, however it be thou shalt have satisfaction. Moses never entered Canaan, and yet God made good his word, that he would give him rest, Dan. xii. 10 : second, to the people ; Moses was not content with that answer, which only spoke favour to himself, he must gain a promise, an express promise for the people too, or he is not at rest ; gracious, generous souls, think it not enough to get to heaven themselves, but would have all their friends thither too. And in this also Moses prevailed, 17, I will do this thing also that thou hast spoken. See the power of prayer, and to quickened hereby to ask and seek, and knock, and to continue instant in prayer ; to pray always, and not to faint. See the riches of God's goodness ; when he hath done much yet he is willing to do more. I will do this also, above what ye are able to ask or think. See in type the prevalency of Christ's intercession, which he ever lives to make for all those that come to God by him, and the ground of that prevalency ; it is purely his own merit, not any thing in them for whom he intercedes, it is because thou hast found grace in my sight. And now the matter is settled, God has promised to shew to them, his presence in the pillar of cloud to direct them, and will continue with them, all is well again, and from henceforth no more of the golden calf. Lord, who is a God as thou art, pardoning iniquity ?

Having gained this point, he next begs a sight of God's glory, and was heard in that matter also.

Moses had lately been in the mount with God, and received a great vision, and had as intimate acquaintance with him as ever any man had on this side heaven, and yet he is still asking a further acquaintance ; all that are called to God, and have the knowledge of God, and are acquainted with him, should have nothing more than God, yet they are still desiring more of him, and all they come to see as they are seen.

23 And I will take away mine hand, and thou shalt see my back-parts : but my face shall not be seen.

CHAP. XXXIV.

We have in this chapter, I. The orders God gives to Moses, 1-4. II. His meeting him there, and the proclamation of his name, 6-9. III. The instructions he gave him, 10-28. IV. The honour he put upon him when he sent him down with his face shining, 29-35.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first : and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount ; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone,

God denied that which was not fit to be granted, and which Moses could not bear, 20. Thou canst not see my face. A full discovery of the glory of God would quite overpower the faculties of any mortal man in this present state, and overwhelm him, even Moses himself. He granted that which would be abundantly satisfying. He should hear what would please him, 19, I will make all my goodness pass before thee. God's goodness is his glory ; and he will have us to know him by the glory of his mercy more than by the glory of his Majesty, for we must fear even the Lord and his goodness, Hos. iii. 5.

He should see what he could bear, and would suffice him. The matter is concerted so as that Moses might be safe, and yet satisfied. Now Moses was allowed to see only the back-parts, but long after, when he was a witness of Christ's transfiguration, he saw his face shine as the sun. If we faithfully improve the discoveries God gives us of himself, while we are here, a brighter and more glorious scene will shortly be opened to us : for to him that hath shall be given.

CHAP. XXXIV. 1-4. The treaty that was on foot between God and Israel, being broke off abruptly by their worshipping the golden calf, when peace was made, all must be begun anew, not where they left off, but from the beginning. Thus backsliders must repent and do their first works, Rev. ii. 5.

Moses must prepare for the renewing of the tables, v. 1. Before God himself provided the tables, and wrote on them, now Moses must hew him out the tables, and God would only write upon them. Thus in the first writing of the law upon the heart of man in innocence, both the tables and the writing were the work of God ; but when those were broke and defaced by sin, and the divine law was to be preserved in the scriptures, God therein made use of the ministry of man, and Moses first. But the prophets and apostles did only hew the tables, as it were, the writing was God's still ; for all scripture is given by inspiration of God.

Moses must attend again on the top of mount Sinai, and present himself to God there, 2. Though the absence of Moses, and his continuance so long on the mount, had lately occasioned their making the golden calf, yet God did not therefore alter his measures : but he shall come up and tarry as long as he had done, to try whether they had learned to wait. To strike an awe upon the people, they are bid to keep their distance, none must come up with him, 5. They had said, chap. xxxii. 1, we know not what is become of him, and God will not let them know.

like unto the first ; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity, and transgressions, and sin, and that will by no means clear *the guilty* : visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.

8 ¶ And Moses made haste and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us, (for it is a stiff-necked

5-9. No sooner was Moses got to the top of the mount, but God gave him the meeting, 5, the Lord descended, by some sensible token of his presence, and a manifestation of his glory. His descending speaks his condescending, he humbleth himself to take cognizance of those that humble themselves to walk with him, Psal. cxli. 6. Lord, what is man that he should be thus visited ? He descended in the cloud, probably that pillar of cloud which had hitherto gone before Israel, and had the day before met Moses at the door of the tabernacle. This cloud was to strike an awe upon Moses, that the familiarity he was admitted to might not breed contempt. The disciples feared when he entered into the cloud. His making a cloud his pavilion, intimated, that though he made known much of himself, yet there was much more concealed.

The proclaiming of God's name, notes the universal extent of God's mercy ; he is not only good to Israel, but good to all ; let all take notice of it. He that hath an ear let him hear, and know and believe.

First, That the God with whom we have to do is a great God. He is Jehovah, the Lord, that hath his being of himself, and is the fountain of all being, Jehovah-el, the Lord, the strong God, a God of almighty power himself, and the original of all power.

Second, That he is a good God. Many words are here heaped up to acquaint us with, and convince us of, God's goodness, and to shew how much his goodness is both his glory and his delight, yet without any tautology. He is merciful. This speaks his pity, and tender compassion, like that of a father to his children. He is gracious. This speaks both freeness and kindness ; it speaks him not only to have a compassion to his creatures, but a complacency in them, and in doing good to them. His long suffering. This is a branch of God's goodness, which sinners' badness gives occasion for ; Israel's had done so ; they had tried his patience, and experienced it. He is abundant in goodness and truth. This speaks plentiful goodness, it abounds above our deserts, above our conception and expression. He keepeth mercy for thousands. This speaks mercy extended to thousands of persons, and mercy entailed upon thousands of generations, even to those upon whom the ends of the world are come. He forgiveth iniquity, transgression, and sin. He forgives offences of all sorts, iniquity, transgression, and sin, multiplies his pardons, and with him is plenteous redemption.

Third, That he is a just and holy God. For, He will by no means clear the guilty. He will not clear the guilty without some satis-

people,) and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant : before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation : and all the people, among which thou *art*, shall see the work of the LORD ; for *it is* a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day : Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

13 But ye shall destroy their altars, break their images, and cut down their groves.

14 For thou shalt worship no other god : for the LORD, whose name is Jealous, is a jealous God :

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice :

faction to his justice; and necessary vindications of the honour of his government. He visits the iniquity of the fathers upon the children; he may justly do it, for all souls are his, and there is a malignity in sin that taints the blood. Well, this is God's name for ever, and this is his memorial unto all generations.

It should seem as if Moses accepted this declaration as a sufficient answer to his request, that God would shew him his glory; for we read not that he went into the east of the river, from whence to gain a sight of God's back parts; perhaps the satisfaction was not to be desired no more; as we read not that Thomas thrust his hand into Christ's side, though Christ would him to do it. We are here told what impression it made upon him, 8. Moses never lost it, and never shared it. The improvement he made of it was, he immediately obtained a prayer for mercy, 9, and a most earnest affection to practice it; for the presence of God with his people is a great blessing; for pardon of sin; and for the privileges of a peculiar people. These things God had already promised, and given Moses assurance of, and yet he prays for them, not as doubting the sincerity of God's grants, but as one solicited for the ratification of them. God's promises are intended not to supersede, but to direct and encourage prayer.

10-17. It is a covenant, but not made, a covenant of friendship is here settled between God and Israel. The traitors are not pardoned, but pardoned and once favourites again. Well may the assurances of his love be renewed with a Bell-*de*, a note commanding him to come and fornication, *Behold, I make a covenant*. When the covenant was broken, it was I that broke it; now it comes to be renewed, it is God that makes it. If there be quarrels, we must bear all the blame; if there be peace, God must have all the glory.

Here is, first, God's part of this covenant what he would do, 10, 11. In general, Before all thy people, I will do marvels.

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix is mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and none shall appear before me empty.

21 ¶ Six days thou shalt work; but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end.

23 ¶ Thrice in the year shall all your men-children appear before the Lord God, the God of Israel.

24 For I will cast out the nations before

Covenant blessings are many *good* things, Psal. xcvi. 1, *miracles* in the kingdom of grace; those here were marvels in the kingdom of nature, the drying up of Jordan, the standing still of the sun, &c. In particular, I drive out before thee the Amorite. God, as king of nations, takes up some to plant others as plants that are; as king of saints, he made room for the vine he brought out of Egypt, Psal. lxxx. 8, 9. Kingdoms are sacrificed to Israel's interests, Isa. xlii. 4.

Second, Then part of the covenant: Observe that which I command thee; we cannot expect the benefit of the promises unless we make conscience of the precepts. The two great precepts are, first, Thou shalt worship no other gods, 14, *neither shall thou bow down to any image, or any name whatsoever, the creature of hands*. A good reason is annexed: It is at thy peril that thou do it, for the Lord thy God is one God, and he is God, as ruler in the matter of us worship, as the husband is of the members of the church, &c. Thou shalt make thee no molten gods, 17, that thou not worship the true God by images. This was the sin they had long fallen into, which therefore they are particularly cautioned against.

There are here directed about these two precepts two duties. First, That they must not be tempted to idolatry, they must not fall in love with the idols of the heathen, &c. Second, That they must not worship the true God by images, they must not do it, that they shall not fall into idolatry, the altars and groves, &c. Now if they were not cautioned, they should be brought in worshipping the true God by the pattern by them, or by the idols of the heathen, &c. of idolatry.

18, 17. Here is a repetition of a commandment, to keep the feast, especially relating to that which is here said, *that thou shalt make the day*, they passed a day in the wilderness of the Sinai.

thee, and enlarge thy borders : neither shall any man desire thy land when thou shalt go up to appear before the LORD thy God thrice in the year.

25 ¶ Thou shalt not offer the blood of my sacrifice with leaven : neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

27 ¶ And the LORD said unto Moses, Write thou these words : for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights ; he did neither eat bread nor drink water : and He wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses wist not that the skin of his face shone while He talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone ; and they were afraid to come nigh him.

that they might never do so again, they are here charged with the observance of the feasts which God had instituted. In the close ; first, Moses is ordered to write these words, 27, that the people might be the better acquainted with them by a frequent perusal, and that they might be transmitted to the generations to come ; we can never be enough thankful to God for the written word : second, He is told that according to the tenor of these words, God would make a covenant with Moses and Israel, not with Israel immediately, but with them in Moses as a mediator ; thus the covenant of grace is made with believers through Christ, who is given for a covenant to the people, Isa. xlix. 8.

28..35. Here is, first, The continuance of Moses in the mount, where he was miraculously sustained 28. He was there in very intimate communion with God, without interruption, forty days and forty nights, and did not think it long : when we are weary of an hour or two spent in attendance upon God, and adoration of him, we should think how many days Moses spent with him, and of the eternal day we hope to spend in praising him. He came down earthen with the best treasure, for he brought in his hands the two tables of the law written with the finger of God, 28, 29.

He came down adorned with the best beauty ; for the skin of his face shone, 29. The last time he came down from the mount with the glory of a magistrate, to crown upon and chastise Israel's idolatry ; now with the glory of an angel, with tidings of peace and reconciliation. Then he came with a rod, now with the spirit of meekness. This may be looked upon as a great honour done to Moses ; as a great favour to the people ; and as the effect of his sight of God. Concerning the shining of Moses' face, observe here

31 And Moses called unto them and Aaron and all the rulers of the congregation returned unto him : and Moses talked with them.

32 And afterward all the children of Israel came nigh : and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And till Moses had done speaking with them he put a veil on his face.

34 But when Moses went in before the LORD, to speak with him, he took the veil off until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone : and Moses put the veil upon his face again, until he went in to speak with Him.

CHAP. XXXV.

I. Moses gives Israel those instructions he had received, 1. Concerning the sabbath, 1..3. 2. The contribution for erecting the tabernacle, 4..9. 8. The framing of the tabernacle, and the utensils of it, 10..19. II. The people bring in their contributions, 20..29. III. The head workmen are nominated, 30..35.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

2 Six days shall work be done, but on

first, that Moses was not aware of it himself, 29. Whatever beauty God puts upon us, we should still be filled with such an humble sense of our own unworthiness and manifold infirmities, as will make us even overlook and forget that which makes our faces shine.

Aaron and the children of Israel saw it and were afraid, 30. Holiness will command reverence ; but the sense of sin makes men afraid of their friends, and even of that which really is a favour to them.

That Moses put a veil upon his face, when he perceived that it shone, 33..35. This teaches us all a lesson of modesty and humility : We must be content to have our excellencies obscured, and a veil drawn over them, not coveting to make a fair shew in the flesh. It teaches ministers to accommodate themselves to the capacities of their people, and to preach to them as they are able to bear it. This veil signified also the darkness of that dispensation ; the ceremonial institutions had in them much of Christ, and the grace of the gospel, but a veil was drawn over it, so that the children of Israel could not distinctly and stedfastly see those good things to come which the law had the shadow of. Thus the apostle expounds this passage, 2 Cor. iii. 13, 14, 15.

That when he went in before the Lord, to speak with him in the tabernacle of meeting, he put off the veil, 34. Then there was no occasion for it, and before God every man doth and must appear unveiled : for all things are naked and open before the eyes of him with whom we have to do, and it is folly for us to think of concealing or disguising any thing.

CHAP. XXXV. 1..19. Moses begins with the law of the sabbath

the seventh day there shall be to you an holy day, a sabbath of rest to the LORD : whosoever doth work therein, shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD : Whosoever is of a willing heart, let him bring it, an offering of the LORD : gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goat's hair,

7 And rams' skins dyed red, and badger's skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set, for the ephod, and for the breast-plate.

10 And every wise-hearted among you shall come, and make all that the LORD hath commanded ;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets.

12 The ark and the staves thereof, with the mercy-seat, and the veil of the covering.

13 The table and his staves, and all his vessels, and the shew-bread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incense-altar, and his staves, and the anointing-oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle.

16 The altar of burnt-offering with his

bath, because that was much insisted on in the instructions he had received, 2, 3. Six days shall work be done, work for the tabernacle, the work of the day that was now to be done in its day, and they had little else to do, in the wilderness, where they had neither husbandry nor manufactures, neither food to get, nor clothes to make, but on the seventh day you must not strike a stroke, no not at the tabernacle work; the honour of the sabbath was above that of the same work, more important and more lasting: that must be to you a holy day, devoted to God, and not to be spent in common business, it is a sabbath of rest. It is a sabbath of Sabbath, so some read it, more honourable and excellent than any of the other feasts, and should survive them all. He that is prepared to do the work for the setting up of the tabernacle.

brazen grate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The clothes of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons to minister in the priests' office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, and jewels of gold : and every man that offered, offered an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badger's skins, brought them.

24 Every one that did offer an offering of silver and brass, brought the LORD's offering : and every man with whom was found shittim-wood for any work of the service, brought it.

25 And all the women that were wise-hearted, did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose hearts stir-

These that were rich in offering materials to work on, those that were rich in spirit to work in, the tabernacle was to be made, as they were of one another, so the tabernacle was to be made of one another, 1 Cor. xii. 7-21. The work was easily to be done, when some brought with them purses, some with their hands, and some with a willing heart. Moses, as he said, of those that must be gone, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

27-29 Moses having made the will of God, they went home, and immediately put in practice what they had

red them up in wisdom, spun goat's hair.

27 And the rulers brought onyx-stones, and stones to be set for the ephod, and for the breast-plate :

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD; every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah :

31 And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship :

32 And to devise curious works, to work in gold, in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he

may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them, that do any work, and of those that devise cunning work.

CHAP. XXXVI.

I. The work of the tabernacle is begun, 1-4. II. A stop put to the people's contributions, 5-7. III. A particular account is given of the making of the tabernacle itself, 8-38.

THEN wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it.

3 And they received of Moses all the offerings, which the children of Israel had brought for the work of the service of the

heard, 20. O that every congregation would thus depart from the hearing of the word of God, with a full resolution to be doers of the same! Observe here, it is said that their spirits made them willing, 21, and their hearts, 29. What they did they did cheerfully and from a good principle. They were willing, and it was not any external inducement that made them so, but their spirits. When it is said that as many as were willing-hearted brought their offerings, 22, it should seem as if there were some that were not, who loved their gold better than their God, and would not part with it, no not for the service of the tabernacle; such there are who will be called Israelites, and yet will not be moved to part with any thing for the interest of God's kingdom; they are not the true religion provided it be cheap, and will cost them nothing. The offerings were of divers kinds, according as they had; those that had gold and precious stones brought them, not thinking any thing too good and too rich to part with for the honour of God. Those that had not precious stones to bring, brought goats' hair, and rams' skins: if we cannot do as much as others for God, we must not therefore sit still and do nothing: if the meaner offerings which are according to our ability gain us not such a reputation among men, yet they shall not fail of acceptance with God, who requires according to what a man hath, and not according to what he hath not, 2 Cor. viii. 12. Many of the things they offered were their ornaments, bracelets and rings, and tablets or lockets, 22, and even the women parted with these: Let this teach us in general to part with that for God when he calls for it, which is very dear to us, which we value, and value ourselves by; and particularly to lay aside our ornaments, and deny ourselves in them, when either they occasion offence to others, or feed our own pride. If we think those gospel rules concerning our clothing too strict, 1 Tim. ii. 9, 10, 1 Pet. iii. 3, 4, I fear we could scarce have done as the Israelites here did. These rich things that they offered, we may suppose were mostly the spoils of the Egyptians. Who would have thought that ever the wealth of Egypt should

have been so well employed; but thus God hath often made the earth to help the woman, Rev. xii. 16. Apply it to human learning, arts and sciences, which are borrowed as it were from the Egyptians; those that are enriched with these must devote them to the service of God and his tabernacle: they may be used as helps to understand the scriptures, as ornaments or handmaids to divinity. We may suppose that the remembrance of the offerings to the making of the golden calf, made them the more forward in these offerings. Those that had then parted with their ear-rings, would now testify their repentance by giving the rest of their jewels to the service of God: godly sorrow worketh such a revenge, 2 Cor. vii. 11. And those that had kept themselves pure from that idolatry, yet argued with themselves, were they so forward in contributing to an idol, and shall we be backward in our offerings to the Lord? Thus some good was brought even out of that evil.

The women did spin with their hands; some spun fine work, of blue and purple, others coarse work of goats' hair, and yet theirs also is said to be done in wisdom, 26. This employment was here turned to a pious use, as it may be still, though we have no hangings to make for the tabernacle, by the imitation of the charity of Dorcas, who made coats and garments for poor widows, Acts ix. 39. Even those that are not in a capacity to give in charity, may yet work in charity, and thus the poor may relieve the poor, and those that have nothing but their limbs and senses may be very charitable in the labour of love.

30-35. The master workmen were not only to devise and work themselves, but they were to teach others, 34. Those to whom God hath given knowledge, should be willing to communicate it for the benefit of others, not coveting to monopolize it.

CHAP. XXXVI. 1-7. Here observe the honesty of the workmen. Had they sought their own things, they had now a fair opportunity of enriching themselves by the people's gifts, for they might have made up their work, and converted the overplus to

sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made ;

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing :

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet : *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits : the curtains *were* all of one size.

10 And he coupled the five curtains one unto another : and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling : likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second : the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with

the taches. So it became one tabernacle.

14 ¶ And he made curtains of goat's hair for the tent over the tabernacle : eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain : the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent, of ram's skins dyed red, and a covering of badger's skins above *that*.

20 ¶ And he made boards for the tabernacle of shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another : thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle ; twenty boards for the south side, southward.

24 And forty sockets of silver he made under the twenty boards ; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards ;

26 And their forty sockets of silver : two sockets under one board, and two sockets under another board.

their own use, as perquisites of their place. But they were men of integrity, that scorned to do so mean a thing, as to sponge upon the people, and enrich themselves with that which was offered to the Lord.

The liberality of the people : that though they saw what a great deal was contributed, yet they continued to offer till they were forbidden by proclamation, 6, 7. A rare instance ! most need a spur to quicken their charity, few need a bridle to check it, yet these here did. These were the fruits of a first love ; in these last days charity is grown too cold for us to expect such things from it.

8, 34. The shelter and special protection that the church is under, is signified by the curtains of fair cloth which were spread over the tabernacle, and the covering of ram's skins and badger's skins over them, 14, 19. God has provided for us precious covering from the heat, and a covert from storm and rain, Isa. x. 4. The strength and stability of the church, though it be but a tabernacle, is signified by the boards and bars, with which the curtains were borne up, 20, 34. The boards were coupled together, and joined by the bars which shot through them, for the unity of the church, and the hearty agreement of those that are in days

27 And for the sides of the tabernacle westward, he made six boards.

28 And two boards made he for the corners for the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets were sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars of shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks were of gold, and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needle-work.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five sockets were of brass.

CHAP. XXXVII.

Bezaleel and his workmen are still busy, making, I. The ark with the mercy-seat and the cherubims, 1..9. II. The table with its vessels, 10..16. III. The candlestick with its appurtenances, 17..24. IV. The golden altar for incense, 25..28. V. The holy oil and incense, 29. The particular appointment concerning each of which we had before in the xxvth and xxxth chapters.

AND Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood and overlaid them with gold.

5 And he put the staves into the rings, by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub on the end on this side, and another cherub on the other end on that

and supporters among themselves, contribute abundantly to its strength and establishment.

35..38. There was a veil made for the door of the tabernacle, 37. 38. At this door the people assembled, though forbidden to enter; for while we are in this present state, we must get as near to God as we can. See notes under chap. xxv. and xxvi.

CHAP. XXXVII. 1..9. It may be thought strange that Moses, when he had recorded so fully the instructions given him upon the mount, for the making of all these things, should here record as particularly the making of them: when it might have sufficed only to have said in a few words, that each of these things was made exactly according to the directions before recited. But we must consider, first, that Moses wrote primarily for the people of Israel, to whom it would be of great use to read and hear often of these divine and sacred treasures with which they were intrusted: second, Moses would thus show the great care which he and his workmen took, to make every thing exactly according to the pattern shewed him in the mount: third, It is intimated hereby, that God takes delight in the sincere obedience of his people, and keeps an exact account of it, which shall be produced to their honour

in the resurrection of the just: fourth, the spiritual riches and beauties of the gospel-tabernacle, are hereby recommended to our frequent and serious consideration.

In these verses we have an account of the making of the ark, with its glorious and most significant appurtenances, the mercy-seat and the cherubim. Consider these three together, and they represent the glory of a holy God, the sincerity of a holy heart, and the communion that is between them, in and by a mediator. First, It is the glory of a holy God, that he dwelleth between the cherubim, i. e. is continually attended and adored by the blessed angels, whose swiftness was signified by the wings of the cherubim, and their unanimity and joint concurrence in their services, was signified by their faces being one towards another: second, it is the character of an upright heart, that, like the ark of the testimony, it hath the law of God hid and kept in it: third, by Jesus Christ the great propitiation, there is reconciliation made, and a communion settled between us and God: he interposeth between us and God's displeasure; and not only so, but through him we become intitled to God's favour. If he write his law in our hearts, he will be to us a God, and we shall be to him a people; from

side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, and covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table of shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about: and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick, his shaft, and his branch, his bowls, his knops, and his flowers were of the same.

18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds, in the branch, a knop and a flower: and three bowls made like almonds, in

another branch, a knop and a flower: so throughout the six branches, going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same; all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar of shittim-wood; the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it; also he made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, by the two corners of it, upon the two sides thereof to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAP. XXXVIII.

Here is an account, I. Of the making of the brazen altar, 1-7, and the laver, 8. II. The preparing of the hangings for the closing of the court in which the tabernacle was to stand, 9-20. III. A summary account of the gold, silver and brass, that was contributed to, and used in the preparing of the tabernacle, 21-31.

AND he made the altar of burnt-offerings of shittim-wood; five cubits *was*

the gospel gives the enjoyment of, and a hearty welcome to.

25-29. The rings and staves, and all the appurtenances of this altar, were overlaid with gold, as all the vessels of the table and candlesticks were of gold, for these were used in the holy place. God is the best, and we must serve him with the best we have; but the best we can serve him in his courts on earth, is but as brass, compared with the gold, the sinless and spotless perfection with which his courts shall serve him in his holy place above.

CHAP. XXXVIII. 1-8. The laver signified the provision that is made in the gospel of Christ for the cleansing of our souls.

the mercy-seat he will teach us, there he will accept us, and shew himself merciful to our unrighteousness; and under the shadow of his wings we shall be safe and easy.

10-24. But observe how much the dispensation of the gospel exceeds that of the law. Though there was a table furnished, it was only with shew-bread, bread to be looked upon, not to be fed upon, while it was on this table, and afterwards only by the priests, but to the table Christ has spread in the new covenant, all good Christians are invited guests; and to them it is said, Eat, O bread, come eat of my bread: what the law gave but a sight of at a distance, here we have the substance.

EXODUS.

the length thereof, and five cubits the breadth thereof, (*it was four square*) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same, and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans; all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be places for the staves.*

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south-side, south-ward, the hangings of the court were of fine twined linen, an hundred cubits.

10 Their pillars were twenty and their brazen sockets twenty: the hooks of the pillars and their fillets were of silver.

11 And for the north side, the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty: the hooks of their pillars and the fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets of silver.

13 And for the east side, eastward, fifty cubits.

14 The hangings of the one side of the

gate were fifteen cubits, their pillars three and their sockets three.

15 And for the other side of the court gate, on this hand, and that hand were hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets of the pillars were of brass: the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filled with silver.

18 And the hangings for the gate of the court was needle-work, of blue, and purple, and scarlet, and finetwined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four, their hooks of silver, and the overlaying of their chapiters, and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

from the moral pollution of sin by the merit and grace of Christ, that we may be fit to serve the holy God in holy duties. This is here said to be made of the looking-glasses (or mirrors) of the women that assembled at the door of the tabernacle. It should seem these women were eminent and exemplary for devotion, attending more frequently and seriously at the place of public worship than others did and notice is here taken of it to their honour.

Anna was such an one long after, who departed not from the temple, but served God with fastings and prayers night and day, Luke ii. 37. 9.-20. This court represented the state of the Old Testament church, it was a garden inclosed, the worshippers were then confined to a little compass. But the inclosure being of curtains only, intimated that that confinement of the church to one particular nation was not to be perpetual. The church here on earth is but

25 And the silver of them that were numbered of the congregation, *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

26 A bekah for every man, *that is* half a shekel, after the shekel of the sanctuary, for every one that went to be numbered from twenty years old and upward, for six hundred thousand, and three thousand, and five hundred and fifty men.

27 And of the hundred talents of silver, were cast the sockets of the sanctuary, and the sockets of the veil; and an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offerings was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

This chapter gives an account of the finishing of the work of the tabernacle. 1. The last thing prepared was the holy garments, 1-31. 11. A summary account of the whole work, as it was presented to Moses, when it was all finished, 32-33.

AND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

2 ¶ And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

the court of God's house, and happy they that tread these courts and flourish in them, but through those courts we are passing to the holy place above: Blessed are they that dwell in that house of God, they will be still praising him.

21-31. Here we have a breviate of the account, which by Moses' appointment, the Levites took and kept, of the gold, silver, and brass, that was brought in for the tabernacle's use, and how it

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it in* the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it together*: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it *was* of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And they wrought onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel: as the LORD commanded Moses.

8 ¶ And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-plate double; a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set it in four rows of stones; *the first row was* a sardius, a topaz, and a carbuncle; *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate

was employed. Itamar the son of Aaron was appointed to draw up this account, who was thus by lesser services trained up and fitted for greater. 21.

CHAP. XXXIX. 1-31. The priests garments are called here clothes of service, v. 1. Those that wear robes of honour must look upon them as clothes of service: for these upon whom honour is put, from them service is expected. All the six pairs

EXODUS.

chains at the ends of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold-rings, and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole: that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and

a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

27 ¶ And they made coats of fine linen, of woven work, for Aaron, and for his sons:

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen;

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins, dyed red, and the covering of badgers' skins, and the veil of the covering;

35 The ark of the testimony and the staves thereof, and the mercy-seat;

36 The table and all the vessels thereof, and the shew-bread:

37 The pure candlestick with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle-door;

aphs here, which gave a distinct account of the making of these holy garments, conclude with these words. As the Lord commanded Moses, 5, 7, 21, 26, 29, 31. The like is not in any of the foregoing accounts, as it in these, more than any other of the appurtenances of the tabernacle, they had particular regard to the divine appointment, both for warrant and direction. It is an intimation to all the Lord's ministers, to make the word of God their rule in all their ministrations, and to act in observance of, and obedience to the command of God. Christ our great high-priest put upon him the clothes of service when he undertook the work of our redemption. arrayed himself with the gifts and graces of the Spirit, which he

received not by measure: girded himself with the curious girdle of resolution to go through with his undertaking; charged himself with all God's spiritual Israel, bare them on his shoulders, carried them in his bosom, laid them near his heart, engraved them on the palms of his hands, and presented them in the breast-plate of judgment unto his father. And lastly, he crowned himself with holiness to the Lord, consecrating his whole undertaking to the honour of his Father's holiness: now consider how great this man is.

32..43. The builders of the tabernacle made very good dispatch. It was not much more than five months from the beginning to the finishing of it. For many hands were employed, all unanimous:

CHAP. XL.

39 The brazen altar, and his grate of brass, his staves, and all his vessels : the laver and his foot ;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation ;

41 The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it ; as the LORD had commanded, even so had they done it : and Moses blessed them.

CHAP. XL.

In this chapter, I. Orders are given for the setting up of the tabernacle, and the fixing of all the appurtenances of it in their proper places, 1-8 ; and the consecration of it, 9-11, and of the priests, 12-15. II. Care taken to do all this, 16-33. III. God's taking possession of it, 34-38.

AND the LORD spake unto Moses, saying, 2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation :

3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it ; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for

and not envying each other. This expedited the business, and made it easy. The workmen were taught of God, and so were kept from making blunders which would have retarded them. The people were zealous in the work, and impatient till it was finished. God had prepared their hearts, and then the thing was done suddenly, 3 Chron. xix. 36. Resolution and industry, and a cheerful application of mind, will, by the grace of God, bring a great deal of good work to pass in a little time, in less than one would expect. That they brought all their work to Moses for his inspection and censure, 33. He knew what he had ordered them to make, and now the particulars were called over, and all produced, that Moses might see both that they had made all, and omitted nothing, and that they had made all according to the instructions given them ; and that, if they made a mistake in any thing, it might be forthwith rectified. Thus they shewed respect to Moses, who was set over them in the Lord ; not objecting, that Moses did not understand such work, and therefore why should they submit it to his judgment? No, that God who gave them so much knowledge as to do Vol. I.

the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 ¶ And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof ; and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar : and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him ; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats :

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office : for their anointing shall surely be an everlasting priesthood throughout their generations.

the work, gave them also so much humility, as to be willing to have it examined, and compared with the model. Moses not only praised them, but prayed for them. He blessed them as one having authority, for the less is blessed of the greater. We read not of any wages Moses paid them for their work, but this blessing he gave them. For though ordinarily the labourer be worthy of his hire, yet in this case, first, they wrought for themselves. The honour and comfort of God's tabernacle among them, would be recompence enough : second, they had their meat from heaven, or free cost, for themselves and their families, and their raiment was not sold upon them : so that they neither need wages, nor had reason to expect any. Freely ye have received, freely give. But, third, this blessing in the name of the Lord, was a great enough for all their work. Those whom God employs he will bless, and those whom he blesseth, they are blessed indeed. The blessing he commands, is life for evermore.

CHAP. XL. 1-15. The tabernacle happening to be set up on the first day of the first month, intimates that it is good to begin Uu

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16 ¶ Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass, in the first month, in the second year, on the first day of the month, *that* the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it: as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

23 And he set the bread in order upon it before the LORD: as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

the year with some good work. Let him that is first have the first, and let the things of his kingdom be first sought. In Hezekiah's time we find they began to sanctify the temple on the first day of the first month, 2 Chron. xxix. 17. The new moon, (which by their computation was the first day of every month) was observed by them with some solemnity; and therefore the first new moon of the year was thus made remarkable. When a new year begins, we should think of serving God more and better than we did the year before.

16-33. Moses not only did all that God directed him to do, but in the order that God appointed: for God will be sought in the due order. To each particular there is added an express reference to the divine appointment, which Moses governed himself by as carefully and conscientiously as the workmen did; and therefore as before, so here it is often repeated, As the Lord commanded Moses, seven times in less than fourteen verses. Moses himself, as great a man as he was, would not pretend to vary from the institution, neither to add to it, nor diminish from it, in the least punctilio. They that command others, must remember that their master also is in heaven, and they must do as they are commanded.

26 ¶ And he put the golden altar in the tent of the congregation before the veil.

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up,

34-38. The cloud covered the tent: the same cloud, which, as the chariot or pavilion of the Shechinah, had come up before them out of Egypt, and had led them hither, now settled upon the tabernacle, and hovered over it, even in the hottest and clearest day; for it was none of those clouds which the sun scatters. This cloud was intended to be a token of God's presence continually visible day and night, 38. A guide to the camp of Israel in their march through the wilderness, 36, 37. While the cloud continued on the tabernacle, they rested: when it removed, they removed and followed it, as being purely under a divine conduct. This is spoken of more fully, Numb. xi. 15, &c. and mentioned with thankfulness to the glory of God long after, Neh. ix. 16, Psalm lxxviii. 14, cv. 32. The glory of the Lord filled the tabernacle, 34, 35. It was in light and fire, and for aught we know, no otherwise than the Shechinah made itself visible; for God is light; our God is a consuming fire: with these the tabernacle was now filled, yet, as before the bush, so now the curtains were not consumed, or so much as singed by this fire; for to those that have received the anointing, the terrible majesty of God is not destroying. Yet now so dazzling was the light, and so dreadful was the fire, that Moses was not able

then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

to enter into the tent of the congregation, at the door of which he attended, till the splendor was a little abated, and the glory of the LORD retired within the veil, 35. This shews how terrible the glory and majesty of God is, and how unable the greatest and best of men are to stand before him. The divine light and fire, let forth in their full strength, will overpower the strongest heads and the purest hearts. But what Moses could not do, in that he was weak through the flesh, our Lord Jesus has done, whom God caused to draw near and approach; and as the true tabernacle, he is for us entered, and has invited us to come bodily even to the heavenly seat. He was able to enter into the holy place not made with hands, Heb. xi. 24, nay, he is himself the true tabernacle, filled with the glory of God, John i. 14, even with that divine grace and truth which was figured by this fire and light. In him, the Shekinah took up its rest for ever, for in him dwells all the fullness of the Godhead bodily. Blessed be God for Jesus Christ.

THE THIRD BOOK OF MOSES, CALLED *LEVITICUS.*

There is nothing historical in all this book of Leviticus, except the account it gives us, chap. viii. and ix. of the consecration of the priesthood, chap. x. of the punishment of Nadab and Abihu, by the hand of God, for offering strange fire: and that of Shishak's son by the hand of the magistrate, for blasphemy, chap. xxiv. All the rest of the book is taken up with the laws, chiefly the ecclesiastical laws, which God gave to Israel by Moses, concerning their sacrifices and offerings, their meats and drinks, and divers washings, and other the peculiarities by which God set that people apart for himself, and distinguished them from other nations: all which were shadows of good things to come, which are realized and superseded by the gospel of Christ. We call the book of Leviticus from the Septuagint, because it contains the laws and ordinances of Levitical priesthood, (as it is called, Heb. vii. 11.) and the ministrations of it. The Levites were principally charged with these institutions, both to do them parts, and to teach the people theirs. We read in the close of the foregoing book, of the setting up of the tabernacle, which was to be the place of worship; and as that was framed according to the pattern, so must the ordinances of worship be, which were there to be administered. In these the divine appointment was as particular as in the former, and must be as punctually observed. The repeating record of these abrogated laws is of use to us, for the strengthening of our faith in Jesus Christ, as the Lamb slain from the foundation of the world; and for the increase of our thankfulness to God, that by him we are freed from the yoke of the ceremonial law, and live in times of reformation.

CHAP. I.

Orders are here given how burnt-offerings must be managed. I. If it were a bullock, 3-9. II. If it were a sheep or goat, a lamb or kid, 10-13. III. If it were a turtle-dove, or a young pigeon, 14.

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your

offering of the cattle, even of the herd and of the flock.

3 If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.

CHAP. I. 1, 2. It is here taken for granted, that the people would be inclined to bring offerings to the Lord. The very light of nature directs man, some way or other, to do honour to his Maker, and pay him homage as his Lord: Revolved religion supposeth natural religion, and ancient and early institution. Since the fall had directed men to glorify God by sacrifice; which was an implicit acknowledgment of their having received all from God

as creatures, and their having forfeited all to him as sinners. A conscience thoroughly convicted of depredation and guilt, would be willing to come before God with thousands of rams, Mic. vi. 6. Provision is made that men should not become vain in their imaginations and inventions about their sacrifices, lest while they pretended to honour God, they should really dishonour him, and do that which was unworthy of him. Every thing therefore is set

LEVITICUS.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall slay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offerings be of the flocks, namely of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces,

and to be done by a certain rule; and so that the sacrifices might be most significant, both of the great sacrifice of atonement which Christ was to offer in the fulness of time, and of the spiritual sacrifices of acknowledgment which believers should offer daily. As soon as ever the Shechinah had taken possession of its new habitation, in token of the acceptance of what was done, God talked with Moses from the mercy-seat, while he attended without the veil, or rather at the door, hearing a voice only; and it is probable he wrote what he heard at that time, to prevent any mistake, or slip of memory, in the rehearsal of it. The moral law was given with terror from a burning mountain in thunder and lightning; but the remedial law of sacrifice was given more gently from a mercy-seat, because that was typical of the grace of the gospel, which is the ministration of life and peace.

3-9. The beast to be offered must be a male, and without blemish; being designed purely for the honour of him that is infinitely perfect, it ought to be the most perfect in its kind. This signified the complete strength and purity that was in Christ the dying sacrifice; and the sincerity of heart, and unblameableness of life, that should be in Christians, who are presented to God as living sacrifices. The owner must offer it in his own voluntary will: What is done in religion, so as to please God, must not be done by any other constraint but that of love. He must offer it at the door, as one unworthy to enter, and acknowledging that there is no admission for a sinner into covenant and communion with God but by sacrifice; but at the tabernacle of the congregation, in token of his communion with the whole church of Israel, even in this personal service. The offerer must put his hand upon the head of his offering, 4, signifying thereby the transferring of all his right to the beast to God, an acknowledgment that he deserved to die; and dependance upon the sacrifice, as an instituted type of the great sacrifice, on which the iniquity of us all was to be laid. The

with his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar.

13 But he shall wash the inwards and the legs with water; and the priest shall bring it all, and burn it upon the altar; it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood that is upon the fire; it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAP. II.

We have here, I. The law concerning the meat-offerings, 1, 4, 7. II. The management of it, 3, 8, 10. III. Some particular

mystical signification of the sacrifices, and especially this rite, some think the apostle means by the doctrine of laying on of hands, Heb. vi. 2, which typified evangelical faith. The sacrifice was to be killed before the Lord, i. e. in a devout, religious manner, and with an eye to God and his honour. This signified that our Lord Jesus was to make his soul or life an offering for sin: Messiah the prince must be cut off as a sacrifice, but not for himself, Dan. ix. 26. It signified also that in Christians, who are living sacrifices, the brutal part must be mortified or killed, the flesh crucified with its corrupt affections and lusts, and all the appetites of the mere animal life. The priests were to sprinkle the blood upon the altar, v. 5; for the blood being the life, that was it that made atonement for the soul. This signified the regard which our Lord Jesus had to the satisfaction of his father's justice, in the shedding of his blood; he offered himself without spot to God. It also signified the pacifying and purifying of our consciences by the sprinkling of the blood of Jesus Christ upon them by faith, 1 Pet. i. 2, Heb. x. 22. The burning of the sacrifice signified the sharp sufferings of Christ, and the devout affections with which, as a holy fire, Christians must offer up themselves, their whole spirit, soul and body, unto God. This is said to be an offering of a sweet savour, or savour of rest unto the Lord. As an act of obedience to a divine command, and as a type of Christ, this was well pleasing to God; he was reconciled to the offerer, and did himself take a complacency in that reconciliation.

10-17. Here we have the laws concerning the burnt-offerings which were of the flock, or of the fowls. Those of the middle rank, that could not well afford to offer a bullock, would bring a sheep or a goat; and those that were not able to do that, should be accepted of God if they brought a turtle dove, or a pigeon: For God in his law, and in his gospel, as well as in his providence, considers the poor. It is observable, that those creatures were chosen to

CHAP. II.

rules concerning it, 11-13. IV. The law concerning the offering of first-fruits in the ear, 14-16.

AND when any will offer a meat-offering unto the LORD his offering shall be of fine flour: and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests; and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof: and the priest shall burn the memorial of it upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

3 And the remnant of the meat-offering shall be Aaron's and his sons: *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation be a meat-offering *baken* in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is* a meat-offering.

7 ¶ And if thy oblation be a meat-offering, *baken* in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering

sacrifice, which were most harmless and inoffensive: to typify the innocence and meekness that was in Christ, and to teach the innocence and meekness that should be in Christians.

CHAP. II. 1-10. This sort of offerings was appointed, in condescension to the poor, that they who themselves had only upon bread and cakes, might offer an acceptable offering to God, out of that which was their own homely fare: and by bringing to God's altar, as the widow of Sarepta for her pottage, a little, yet first, might procure such a blessing upon the handful of meal in the barrel, and the oil in the cruse, as that it may not fail. It was also a proper acknowledgment of the mercy of God to them in their food, by which they testified their dependence on God, and their thankfulness to him as their bountiful benefactor. They that now with a grateful and charitable heart provide for the necessities of those that are destitute of daily food, offering God an acceptable memorial. The prophet hints it as one of the chief effects of famine, that hereby the meat-offering of manna was cut out from the loins of the Lord, Job ii. 9, and he showed it the greatest sign of plenty, that it would be the necessity of them, Job ii. 14. The remnant of the meat-offering was to be given to the priests, 3-19. It is a thing most holy, not to be eaten by the offerers, as the peace-offerings, which their families were not most holy, but by the priests only, and their families. Thus God provided that they who served at the altar, should live upon the altar, and live comfortably.

11-16. The leaven was forbidden, in remembrance of the unleavened bread they ate when they came out of Egypt. The New Testament comparing pride and hypocrisy, in the and wickedness to leaven; we are to understand and improve this as a caution, to

that is made of these things unto the LORD, and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat-offering shall be Aaron's and his sons: *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears.

take heed of those sins which will certainly spoil the sanctification of our spiritual sacrifices. Pure hands must be brought up without wrath, and all our good things kept without the least stain of hypocrisy and malice. Honey was forbidden, because it was both choicest and bitterest in the stomach, therefore it was forbidden. So likewise the church has a very sweet, yet bitter, and unwholesome honey, which if it then, were to be offered to God's altar, would be an offering in their sacrifice; and God's name would not be glorified by the way of the heavenly, but his holiness would be blasphemed by their unwholesome sacrifices: see Deut. xii. 10, 14.

Salt is required in all their offerings, 13. It is called the salt of the covenant, because it was a covenant that the priests and each other should keep, in offering to God, as pure as the salt was used, so God by covenant should keep his people, as pure as they upon his sacrifices, supping with them, and they with him. Rev. iii. 20, did command his servants to walk with him. Among the ancients salt was a symbol of friendship, and the offering of such sacrifices to God meant communion. In the first-fruits, the offering was to be salted with salt, Matt. xxiii. 23, and your offerings be always with grace. Gal. v. 22, all these things shall be wrought in you, and with trust. Col. iii. 23, do all as unto the Lord.

The first-fruits of the land, and of the flock, and of the herd, were to be given to the priests, as a portion of their food, 12. And ye shall offer them, as burnt-offerings, unto the LORD, of the first-fruits, though they were not burnt, as the peace-offerings, for they were proper offerings to be eaten by the priests, though not to be burnt unto the LORD. The law said, Ye shall not eat it, but it was clearly intended to be taken with leaven, Lev. xxi. 17. And

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15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priests shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof, *it is an offering made by fire unto the LORD.*

CHAP. III.

In this chapter we have the law concerning the peace-offerings, whether they were, I. Of the herd, a bullock or a heifer, 1-5. Or, II. Of the flock, either a lamb, 6-14, or a goat, 12-17.

AND if his oblation *be* a sacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation; and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn *it* on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

we read of the first-fruits of honey brought to the house of God, 2 Chron. xxxi. 5.

The meat-offering of their first-fruits was a free-will offering, 14, 15, 16. If a man in a thankful sense of God's goodness to him, in giving him hopes of a plentiful crop, were disposed to bring an offering in kind, let him be sure to bring the first ripe and full ears, not such as were small and half withered. Whatever was brought for an offering to God must be the best in its kind, though it were but green ears of corn.

The fire and the frankincense seem to have had a special significance. The fire notes the fervency of spirit which ought to be in all our religious services. The frankincense notes the mediation and intercession of Christ, by which all our services are perfumed, and recommended to God's gracious acceptance. Blessed be God that we have the substance which all these observances were but shadows of; the fruit that was hid under these leaves.

CHAP. III. 1-5. The burnt-offerings had regard to God, as in himself the best of beings, most perfect and excellent, were purely expressive of adoration, and therefore were wholly burned,

6 ¶ And if his offering, for a sacrifice of peace-offering unto the LORD, be of the flock, male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation; and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the fat thereof, *and* the whole rump, it shall he take off hard by the backbone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

10 And the two kidneys, and the fat that *is* upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle of the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys, and the fat that

but the peace-offerings had regard to God as a benefactor to his creatures, and the giving of good things to us, therefore these were divided between the altar, the priest, and the owner. Peace signifies, first, reconciliation, concord, and communion. And so these were called peace-offerings, because in them God and his people did as it were feast together in token of friendship: second, It signifies also prosperity and all happiness: Peace be to you, was as much as all good be to you: and so the peace-offerings were offered either by way of supplication for some good that was desired, or, by way of thanksgiving for some particular mercy received. Now the burning of this fat is supposed to signify, first, The offering up of our good affections to God in all our prayers and praises. The fat notes the best and choicest, which must always be devoted to God, who has made for us a feast of fat things: second, The mortifying of our corrupt affections and lusts, and the burning up of them by the fire of divine grace, Col. iii. 5. Then we are truly thankful for former mercies, and prepared to receive further mercy, when we part with our sins, and have our minds cleared from all sensuality, by the spirit of judgment, and the spirit of burning.

6-17. Directions are here given concerning the peace-offering,

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him on the wood with fire ; where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, concerning things which should not be done, and are guilty ;

14 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD : and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil.

18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offer-

sin-offering, 3, as valuable an offering as that for the whole congregation, 14, whereas for any other ruler, or a common person, a kid of the goats should serve, 23-28. This intimated the greatness of the guilt of the sin of a high-priest. The eminency of his station, and his relation both to God and to the people, greatly aggravated his offences ; see Rom. ii. 21. The bullock must be killed, and a great deal of solemnity there must be in disposing of the blood, for it was the blood that made atonement, and without shedding the blood there was no remission, 5, 6, 7. Some of the blood of the high-priest's sin-offering was to be sprinkled seven times before the veil, with an eye towards the mercy-seat, though it was veiled ; some of it was to be put upon the horns of the golden altar, because at that altar the priest himself ministered : and thus was signified the putting away of that pollution, which from his sins did cleave to his services. It likewise serves to illustrate the influence which Christ's satisfaction hath upon the prevalency of his intercession : the blood of his sacrifice is put upon the altar of his incense, and sprinkled before the Lord. When this was done, the remainder of the blood was poured at the foot of the brazen altar. By this rite, the sinner acknowledged that he deserved to have his blood thus poured out like water. It likewise signified the pouring out of the soul before God in true repentance : and typified our Saviour's pouring out his soul unto death. The head and body of the beast, skin and all, was to be carried without the camp, to a certain place appointed for that purpose, and there burned to ashes, v. 11, 12. This was very significant : first, of the duty of repentance, which is the putting away of sin as a detestable thing, which our soul hates : secondly, of the privilege of remission. When God pardons sin, he quite abolisheth it, casts it behind his back : The iniquity of Judah shall be sought for, and not found. The apostle takes particular notice

ing, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him and burn it upon the altar.

20 And he shall do with the bullock, as he did with the bullock for a sin-offering, so shall he do with this ; and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth one bullock without the camp, and burn him as he burned the first bullock : it is a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat through ignorance against* any of the commandments of the LORD his God, concerning things which should not be done, and is guilty ;

23 Or if his sin wherein he hath sinned come to his knowledge ; he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD : it is a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering

of this ceremony, and applies it to Christ, Heb. xiii. 11, 12, 13, who suffered without the gate, in the place of a skull, where the ashes of dead men, as those of the altar, were poured out.

13-21. When a sacrifice was to be offered for the whole congregation, the elders were to lay their hands upon the head of it, three of them at least, as representatives of the people, and agents for them. The sin we suppose to have been some common custom taken up, and used by the generality of the people, upon presumption of its being lawful, which afterwards, upon search, appeared to be otherwise : In this case the commonness of the usage, received perhaps by tradition from their fathers, and the vulgar opinion of its being lawful, would not so far excuse them from sin, but that they must bring a sacrifice to make atonement for it. There are many ill customs and forms of speech, which are thought to have no harm in them, and yet may bring guilt and wrath upon a land, which therefore it concerns the elders both to reform and to intercede with God for the pardon of, Joel ii. 16. The blood of this sin-offering, as of the former, was to be sprinkled seven times before the Lord, 17. It was not to be poured out there, but sprinkled only ; for the cleansing virtue of the blood of Christ was then, and is still, sufficiently signified and represented by sprinkling, Isa. lii. 15. It was to be sprinkled seven times : seven is a number of perfection, because when God had made the world in six days, he rested the seventh : so this signified the perfect satisfaction Christ made, and complete cleansing of the souls of the faithful by it : see Heb. x. 14.

22-26. God takes notice of, and is displeased with, the sins of rulers. They who have power to call others to account, are themselves accountable to the Ruler of rulers : for as high as they are, there is a higher than they.

27-35. Here is the law of the sin-offering for a common person,

and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if any one of the common people sin through ignorance, while he doth *some-what* against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty;

28 Or if his sin which he hath sinned come to his knowledge, then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering.

which differs from that of a ruler only in this, that a private person might bring either a kid or a lamb, a ruler only a goat: and that for a ruler must be a male, the other a female: In all the circumstances of the manner of the offering they agreed. From all these laws concerning the sacrifices, we may learn, first, to hate sin, and to war against it. That is certainly a very all thing, to make atonement for which so many innocent and useful creatures must be slain and mangled thus. To value Christ, the great and true sin-offering, whose blood cleanseth from all sin, which it was not possible the blood of bulls and of goats should take away. Now many men sin, Christ is the propitiation, i. Iohn. Perhaps there was some allusion to this law concerning sacrifices for sin of ignorance, in that prayer of Christ's, just when he was offering up himself a sacrifice. Father, forgive them, for they know not what they do.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offering; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V.

This chapter and part of the next concern, I. The trespass. II. The trespass-offering.

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known *of it*: if he do not utter it, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him: when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty

CHAP. V. 1-6. The offences here supposed, are, first, A man's concealing the truth, when he was sworn as a witness to speak the truth, the whole truth, and nothing but the truth. Judges among the Jews had power to abuse not only the witnesses, as with us, but the person suspected (contrary to a rule of our law, that no man is bound to accuse himself) as appears by the high-priest's adjuring our Saviour, who thereupon answered, though before he stood alone, Matt. xxvi. 63. I beseech thee that art called at any time to bear testimony, think of this law, and be free and open in your evidence, and take heed of perjury. 2. An oath of the Lord is a sacred thing, and not to be trifled with. second, A man's touching any thing that was ceremonially unclean, 2. 3. Though his touching the unclean thing contracted only a ceremonial defilement, yet he was not to wash himself according to the law, was such an instance either of carelessness or contempt, as

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in one of these *things*, that he shall confess that he hath sinned in that *thing*.

6 And he shall bring his trespass-offering unto the LORD, for his sin which he hath sinned, a female from the flock, a lamb of a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

7 ¶ And if he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the LORD: one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which is for the sin-offering first, and wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar: and the rest of the blood shall be wrung out at the bottom of the altar: *it is a sin-offering*.

10 And he shall offer the second for a burnt-offering, according to the manner; and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for *it is a sin-offering*.

contracted a moral guilt: Third, Rash swearing, that a man will do or not do such a thing, if the performances of his oath afterwards prove either unlawful or impracticable, by which he is discharged from the obligation; yet he must bring an offering to atone for his folly in swearing so rashly, as David, that he would kill Nabal. Wisdom and watchfulness beforehand would prevent these straits.

Now in these cases the offering was not accepted unless it was accompanied with a penitential confession, and a humble prayer for pardon. The confession must be particular, that he hath sinned in that thing, such was David's confession, Psal. li. 4, I have done this evil; and Achan's, Josh. vii. 20, Thus and thus have I done. Many will own in general they have sinned, for that all must own, so that it is not any particular reproach to them; but that they have sinned in this thing, they stand too much upon their honour to acknowledge. The priest must make an atonement for him. As the atonement was not accepted without his repentance, so his repentance would not justify him without the atonement.

7-13. Provision is here made for the poor of God's people, and the pacifying of their consciences under the sense of guilt. Those that were not able to bring a lamb, might bring for a sin-offering a pair of turtle-doves, or two young pigeons: nay, if any

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: *it is a sin-offering*.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet he is guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest; and the priest shall make an atonement for him

were so extremely poor; that they were not able to procure these, so oft as they would have occasion, they might bring a pottle of fine flour, and that should be accepted. Thus the expence of the sin-offering was brought lower than that of any other offering, to teach us that no man's poverty shall ever be a bar in the way of his pardon.

If he brought fine flour, a handful of it was to be offered, without either oil or frankincense. The unsavouriness of the offering was to intimate that the sinner must never relish his sin again as he had done. God, by these sacrifices, did speak comfort to those that had offended, and caution likewise not to offend any more, remembering what an expensive, troublesome thing it was to make atonement.

14-19. Now if a man did alienate, or convert to his own use, any thing that was dedicated to God, unwittingly, he was to bring this sacrifice: as, suppose he had ignorantly made use of the tithes, or first-fruits, or first-born of his cattle, or (which it should seem by Lev. xxii. 14, 15, 16, is principally meant here) had eaten any of those parts of the sacrifices which were appropriated to the priests, this was a trespass. It is supposed to be done through mistake, or forgetfulness, for want either of care or zeal: for if it

concerning his ignorance wherein he erred, and wist it not, and it shall be forgiven him.

19 It is a trespass-offering; he hath certainly trespassed against the LORD.

CHAP. VI.

Here is, I. A continuation of the law of trespass-offerings, 1-7. II. The burnt-offering, 8-13. III. The meat-offering, 14-18, particularly that at the consecration of the priest, 19-23. IV. The sin-offering, 24-30.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering

were done presumptuously, and in contempt of the law, the offender died, without mercy, Heb. x. 28. But in case of negligence and ignorance, this sacrifice was appointed; and Moses is told, what must be done in case the trespass appeared to be certain, and what must be done in case if it were doubtful whether he had trespassed or no; this was designed to shew the very great evil there is in sacrilege. We are also taught here to be jealous over ourselves with a godly jealousy, to ask pardon for the sin, and make satisfaction for the wrong, we do but suspect ourselves guilty of. In doubtful cases we should take and keep the safer side.

CHAP. VI. 1-7. This is the latter part of the law of the trespass-offering: the former part, which concerned trespasses about holy things, we had in the close of the foregoing chapter; this concerns trespasses in common things. Though all the instances relate to our neighbour, yet it is called a trespass against the Lord; because though the injury be done immediately to our neighbour, yet an affront is thereby given to his Maker, and our Master. He that speaks evil of his brother, is said to speak evil of the law, and consequently of the law-maker, James iv. 11. In the day of his trespass-offering he must make satisfaction to his brother. Where wrong has been done, restitution must be made; and till it is made to the utmost of our power, or an equivalent accepted by the person wronged, we cannot have the comfort of the forgiveness of the sin: for the keeping of what is unjustly got, avows the taking; and both together make but one continued act of unrighteousness. He must then come and offer his gifts, must bring

unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make an atonement for him before the LORD; and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: (It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it:)

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it, it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar: it shall never go out.

his trespass-offering to the Lord, whom he had offended, and the priest must make an atonement for him. The trespasses here mentioned, are trespasses still against the law of Christ, which insists as much upon justice and truth, as ever the law of nature or the law of Moses did: and though now we may have them pardoned without a trespass-offering, yet not without true repentance, restitution, and an humble faith in the righteousness of Christ: and if any make the more bold with these sins, because they are not now put to the expence of a trespass-offering for them, they turn the grace of God into wantonness, and so bring upon themselves a swift destruction. The Lord is the avenger of all such, 1 Thess. iv. 6.

8-13. Some think the care that was taken of the ashes of the sacrifice, typified the burial of our Saviour: his dead body (the ashes of his sacrifice) was carefully laid up in a golden, new sepulchre which was in a clean place. The priest himself must not only kindle the fire, but clean the earth, and carry out the ashes. God's servants must think nothing below them but to do so.

The first fire upon the altar came from heaven, Lev. ix. 24, so that by keeping that up continually with constant supply of fuel, all their sacrifices throughout all their generations might be made to be consumed with that fire from heaven in token of God's acceptance. If through carelessness they should ever let it go out, they could not expect to have it so kindled again. As the Jews tell us, that the fire never did go out upon the altar till the captivity in Babylon. This is referred to, Isa. xlv. where

14 ¶ And this is the law of the meat-offering; The sons of Aaron shall offer it before the LORD before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frank-incense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place: in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven; I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This is the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil: and when it is baken thou shalt bring it in: and the baken pieces of the meat-offering shall thou offer for a sweet savour unto the LORD.

22 And the priests of his sons, that is anointed in his stead, shall offer it: it is a statute for ever unto the LORD: it shall be wholly burnt:

God is said to have fire in Zion, and his furnace in Jerusalem. By this law we are taught to keep up in our minds a constant opposition to all acts of piety and devotion, and habitual affection to divine things, so as to be always ready to every good word and work. We must not only not quench the Spirit, but we must stir up the gift that is in us. Though we be not always sacrificing, yet we must keep the fire of holy love always burning, and thus we must pray always.

14-23. The meat-offering was either that which was offered by the people, or that by the priests at their consecration. As to the common meat-offering, only a handful of it was to be burned upon the altar, all the rest was allowed to the priests for their food.

The consecration meat-offering, which was offered for the priests,

23 For every meat-offering for the priests shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron, and to his sons, saying, This is the law of the sin-offering; In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire.

CHAP. VII.

Here is, I. The law of the trespass-offerings, 1-7, with some farther directions concerning the burnt-offering and the meat-offering, 8, 9, 10. II. The law of the peace-offering, 28-34. III. The conclusion of these institutions, 35-38.

LIKEWISE this is the law of the trespass-offering: it is most holy.

2 In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

themselves, was to be wholly burnt, and none of it eaten, 23. For as the sins of the people were typically transferred to the priests, which was signified by their eating of their offering, Hos. v. 8, so the sins of the priests were typically transferred to the altar, which therefore must eat up all their offerings. We are all undone, both ministers and people, if we must bear our own iniquity, nor could we have had any comfort or hope, if God had not laid on his own Son the iniquity of us all, and he is both the priest and the altar.

24-30. It had been before ordained, and was now ratified, that if the blood of the offering was brought into the holy place, as it was in those extraordinary cases, the flesh was not to be eaten, but burnt without the camp, 30. Hence the apostle infers the advantage we have under the gospel, above what they had under

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards.

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys it shall he take away.

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass-offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place; it is most holy.

7 As the sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 ¶ And this is the law of the sacrifice of peace-offerings, which he shall offer unto the LORD:

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened cakes mingled with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offering.

14 And of it he shall offer one out of the whole oblation for an heave-offerings unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

the law; for though the blood of Christ was brought into the tabernacle, to reconcile within the holy place, yet we have a right by faith to eat of the altar, Heb. xiii. 10, 11, 12, and so to take the comfort of the propitiation.

CHAP. VII. 1-34. The nature and intention of the peace-offerings is here most distinctly opened. They were offered either in thankfulness for some special mercy received, in performance of some vow, or in supplication for some special mercy. This

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offering which pertain unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it.

accompanied a man's prayers, as the former did his praises. We do not find that men were bound by the law, unless they had bound themselves by vow, to offer these peace-offerings, upon such occasions, as they were to bring their sacrifices of atonement, in case of sin committed: not but prayer and praise are as much our duty as repentance is; but here in the expressions of their sense of mercy God left them more to their liberty than in the expressions of their sense of sin, to try the generosity of their des-

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 Moreover, ye shall eat no manner of blood, *whether it be* of fowl, or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that the breast may be waved *for* a wave-offering before the LORD.

31 And the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

votion: and that their sacrifices being free-will offerings, they might be more laudable and acceptable; and by obliging them to bring their sacrifices of atonement, God would shew the necessity of the great propitiation.

Some observe a significancy in the parts assigned to the priests; the breast and the shoulder intimate the affections and the actions, which must be devoted to the honour of God by all his people, and to the service also of the church by all his priests. Christ, our great peace-offering, feeds all his spiritual priests with the breast and shoulder, with the dearest love, and the sweetest and strongest supports; for he is the wisdom of God, and the power of God. When Saul was designed for a king, Samuel ordered the shoulder of the peace-offering to be set before him, 1 Sam. ix. 24, which gave him a hint of something great and sacred intended him. Jesus Christ is our great peace-offering; for he made himself a sacrifice, not only to atone for sin and so to save us from the curse,

35 ¶ *This is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 *This is the law* of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecration, and of the sacrifice of the peace-offerings.

38 Which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

An account of the solemn consecration of Aaron and his sons to the priest's office. I. It was done publicly, 1.4. II. Exactly according to God's appointment, 5.30. III. The continuance of this solemnity for seven days, 31.36.

AND the LORD spake unto Moses, saying, 2 Take Aaron, and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, *This is the thing* which the LORD commanded to be done.

but to purchase a blessing for us, and all good. By our joyful partaking of the benefits of redemption, we feast upon the sacrifice; to signify which the Lord's Supper was instituted.

35.38. These laws concerning sacrifice were a statute for ever to the people, that they should bring these offerings according to the rules prescribed, and cheerfully give the priests their share out of them; God commanded the children of Israel to offer their oblations, 38. The solemn acts of religious worship are commanded. They are not the things which we may do or not do at our pleasure; but we are under indispensable obligations to perform them in their season; and it is at our peril if we omit them. The observance of the laws of Christ cannot be less necessary than the observance of the law of Moses was.

CHAP. VIII. 1.13. God had given Moses orders to consecrate Aaron and his sons to the priest's office, when he was with him the first time upon mount Sinai, Exod. xxviii. and xxix. where

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he put in the breast-plate the Urim and the Thummim.

9 And he put the mitre upon his head : also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown : as the Lord commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

14 ¶ And he brought the bullock for the sin-offering; and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

we have also the particular instructions he had how to do it. Now here we have the orders 1. p. 4 d. 2, 3: the congregation call together at the door, i. e. in the court of the tabernacle, 4: the commission read, 5, and the ceremony performed according to the divine ritual. All that minister about holy things must have an eye to God's command, as their rule and warrant; for its only in the observance of that that they can expect to be owned and accepted of God.

The tabernacle, and all its utensils, had some of the anointing oil put upon them with Moses' finger 10 so had the altar, 11.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp ; as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt-offering; and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it* ; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces ; and Moses burnt the head and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the
ram of consecration: and Aaron and his
sons laid their hands upon the head of the
ram.

23 And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons ; and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet ; and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder.

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands,

13. s. were to sanctify the gold and the garb, Matt. xxv. 17, 19, and therefore must themselves be thus sanctified, but he presented out more plentifully upon the head of Aaron, 12, so that it run down to the skirts of his garments; because his offering was to be 13 the anointing of Christ with the Spirit, which was to be freely assured to him. Yea all believers also have the anointing of the Spirit, which puts an indelible character upon them, 1 John 2, 27, 14-26. The covenant of grace blood must be sealed with, as well as other covenants, 1 Sam. 13, 8. The blood of Christ is sealed by the sacrifice of himself, once for all. Stephen's blood was

and upon his son's hands, and waved them *for* a wave-offering before the LORD. which the LORD commanded by the hand of Moses.

CHAP. IX.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering : they were consecrations for a sweet savour : it is an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD ; *for* of the ram of consecration it was Moses' part ; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his son's garments with him ; and sanctified Aaron, *and* his garments, and his sons, and his son's garments with him.

31 ¶ And Moses said unto Aaron, and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end : for seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not : for so I am commanded.

36 So Aaron and his sons did all things

- I. Moses appoints a meeting between God and his priests, 1..7.
II. The meeting held : first, Aaron attends on God by sacrifice for himself, 8..14, and then the offerings for the people, 15..22 ; second, God signifies his acceptance, 1. Of their persons, 23 ; 2. Of their sacrifices, 24.

AND it came to pass, on the eighth day, *A* that Moses called Aaron and his sons, and the elders of Israel ;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering ; and a calf and a lamb, *both* of the first year, without blemish for a burnt-offering.

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD ; and a meat-offering mingled with oil : for to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation ; and all the congregation drew near, and stood before the LORD.

6 And Moses said, *This is* the thing which the LORD commanded that ye should do : and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people : and offer the offering of the people, and make an atonement for them ; as the LORD commanded.

8 ¶ Aaron, therefore, went unto the altar, and slew the calf of the sin-offering which *was* for himself.

must be offered for the priests, that they might with the more tenderness and concern offer the gifts and sacrifices of the people, with compassion on the ignorant, and on them that were out of the way, not insulting over those for whom sacrifices were offered, remembering that they themselves had had sacrifices offered for them, being compassed with infirmity.

31..36. After all the ceremonies that were used in the consecration, there was one point of ratification which was reserved to be the honour and establishment of Christ's priesthood, which was this, that they were made priests without an oath, but Christ with an oath, Heb. vii. 21, for neither such priests nor their priesthood could continue, but Christ's is a perpetual and unchangeable priesthood.

CHAP. IX. 1..7, Aaron must offer his own sacrifice first, and then the people's, 7. Those that have the care of the souls of others, are also hereby taught to look to their own in the first place. It is the charge to Timothy to take care to save himself first, and then those that heard him, 1 Tim. iv. 16. The high-priest made atonement for himself, as one that was joined with sinners ; but we have a high-priest that was separated from sinners, and needed it not : when Messiah the prince was cut off as a sacrifice, it was not for himself ; for he knew no sin.

8..22. Aaron with his own hands slew the offering, 8, and did the work of the inferior priests ; for as great as his was, he must not think any service below him, which he could do for the honour of God : and as Moses had shewed him how to do this work, de-

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul *above* the liver, of the sin-offering, he burnt upon the altar, as the Lord commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering: and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar,

15 ¶ And he brought the people's offering, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt it upon

the altar, besides the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram for a sacrifice of peace-offerings which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a wave-offering before the Lord: as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

24 And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

cently and dextrously, so he shewed his sons, that they might do likewise, for that is the best way of teaching; and thus parents should instruct their children by example. When Aaron had done all that on his part was to be done about the sacrifices, he lifted up his hand toward the people, and blessed them. 22. This was one part of the priest's work, in which he was a type of Christ, who came into the world to bless us; and when he was parted from his disciples, at his own ascension, lifted up his hands and blessed them; and in them his whole Church, of which they were the elders and representatives, as the great high-priest of our profession.

23, 24. The glory of God appeared, not while the sacrifices were in offering, but when the priests prayed, as 2 Chron. v. 13. when they praised God; which intimates, that the prayers and praises of God's spiritual priests, are more pleasing to God than all burnt-offerings and sacrifices. What the appearance of it was we are not told: no doubt it was such as carried its own evidence along with it. Note, those that diligently attend upon God in the way he has appointed, shall have such a sight of his glory as shall be abundantly to their satisfaction. They that dwell in God's house with an eye of faith, may behold the beauty of the Lord.

There came a fire out from before the Lord, and consumed the sacrifice. 24. Whether this fire came from heaven, or out of the most holy place, or from the visible appearance of the glory of God, which all the people saw, it was a manifest token of God's acceptance of their service, as afterwards of Solomon's sacrifice, 2 Chron. vii. 1, and Elijah's, 1 Kings xviii. 36. This fire did consume, (or as the word is, eat up) the present sacrifice. And two ways this was a testimony of acceptance: first, it signified the turning away of God's wrath from them. God's wrath is a consuming fire; this fire might justly have fastened upon the people and con-

sumed them, for their sins; but its fastening upon the sacrifice, and consuming that, signified God's acceptance of that, as an atonement for the sinner: second, it signified God's entering into covenant and communion with them; they ate their part of the sacrifice, and the fire of the Lord ate up his part; and thus he did as it were sup with them and they with him, Rev. iii. 20. This fire did as it were take possession of the altar: the fire was thus kindled in God's house, which was to continue as long as the house stood, as we read before, chap. iv. 13. This also was a figure of good things to come: the spirit descended upon the apostles in fire, Acts ii. 3, so ratifying their commission, as this here did the priests. And the descent of this holy fire into our souls to kindle in them devout affections towards God, and such a holy zeal as burns up the flesh, and the lusts of it, as a certain token of God's gracious acceptance of our persons and performances. That reminds to God's glory which is the work of his own grace in us. Hereby we know that we dwell in God, and God in us, because he hath thus given of his Spirit, 1 John iv. 13. Now from henceforward, first, all their sacrifices and incense must be offered with this fire. Nothing comes to God but what comes from him. We must have grace, that holy fire, from the God of grace, else we cannot serve him acceptably, Heb. xii. 28: second, the priests must keep it burning with constant supply of fuel, and the fuel must be wood, the cleanest of fuel: thus those to whom God has given grace must take heed of quenching the Spirit.

Lastly, We are here told how the people were affected with this discovery of God's glory and grace. they received it, first, with the highest joy, they shouted; so stirring up themselves, and one another, to a holy triumph in the assurance now given them, that they had God nigh unto them: second, with the lowest reverence,

LEVITICUS.

CHAP. X.

Here is, first, The sin and death of Nadab and Abihu, the sons of Aaron, 1, 2. II. The quieting of Aaron under this sore affliction, 3. III. Orders about the funeral and mourning, 4-7. IV. A command to the priests not to drink wine when they went in to minister, 8-11. The care Moses took that they should go on with their work, 12-20.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them; and they died before the LORD.

3 Then Moses said unto Aaron, *This is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Michael and Elza-

they fell on their faces humbly adoring the majesty of God, who vouchsafed thus to manifest himself to them. That is a sinful fear of God which drives us from him, a gracious fear makes us bow before him. Very good impressions were made upon their minds for the present, but they soon wore off, as those commonly do which are made by that which is only sensible: while the influences of faith are durable.

CHAP. X. 1, 2. Nadab and Abihu were guilty of a great sin, how little soever it appears in our eyes; for it is evident by the punishment of it, that it was highly provoking to the God of heaven, whose judgment we are sure is according to truth. All the account here given of it is, that they offered strange fire before the LORD, which he commanded them not, and the same, Num. iii. 4: first, It doth not appear that they had any orders to burn incense at all at this time. It is true, their consecration was completed the day before, and as priests it was part of their work to serve at the altar of incense; but it should seem the whole service of this solemn day of inauguration was to be performed by Aaron himself, for he slew the sacrifices, chap. ix. 8-15-18, and his sons were only to attend him, 9-12-18, therefore Moses and Aaron only went into the tabernacle, 22. But Nadab and Abihu were so proud of the honour they were newly advanced to, and so ambitious of doing the most honourable part of their work presently, that though the service of this day was extraordinary, and all done by particular direction from Moses, yet without receiving orders, or so much as asking from him, they took out their censers, and they would enter into the tabernacle, at the door of which they thought they had attended long enough, and would burn incense: second, instead of taking fire from the altar, which was newly kindled from before the LORD, and which from henceforward must be used in offering both sacrifice and incense, Rev. viii. 5, they took common fire, probably from that with which the flesh of the peace-offering was boiled, and this they made use of in burning incense; not being holy fire, it is called strange fire; and though not expressly forbidden, it was crime enough that God commanded it not: third, incense was always to be burned but by one priest at a time, but here they would both go in together to do it: fourth, They did it rashly and with precipitation. They snatched their censers, so some read it, in a brisk frolicsome way, without due reverence and seriousness: When all the people fell upon their faces before the glory of the LORD, they thought the dignity of their office was such as to exempt them from such abasements. The familiarity they were admitted to, bred a contempt of the divine Majesty; and now they were priests, they thought they might do what they pleased: fifth, There is reason to suspect they were drunk when they did it, because of the law which was given upon this occasion, *Lev. x. 9, 10.* They had been feasting upon the peace-offerings, and the

phan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

drink-offerings that attended them, and so their heads were light^d or at least their hearts were merry with wine, they drank and forgot the law, Prov. xxxi. 5, and were guilty of this fatal miscarriage: sixth, No doubt it was done presumptuously; for it had been done through ignorance, they had been allowed the benefit of the law lately made, even for the priests, that they should bring a sin-offering, chap. iv. 2, 3. But the soul that doeth aught presumptuously, and in contempt of God's majesty, authority, and justice, that soul shall be cut off, Numb. xv. 30.

There went out fire from the LORD, and devoured them. This fire, which consumed the sacrifices, came the same way with that which had consumed the sacrificers, chap. ix. 24, which shewed what justice would have done to all the guilty people, if infinite mercy had not found and accepted a ransom; and if that fire struck such an awe upon the people, much more would this. They died before the LORD, i. e. before the veil that covered the mercy-seat; for even mercy itself will not suffer its own glory to be affronted. They that sinned before the LORD, died before him. Damned sinners are said to be tormented in the presence of the Lamb, intimating, that he doth not interpose in their behalf, Rev. xiv. 10.

Now the laws concerning sacrifices were newly made; lest any should be tempted to think lightly of them, because they descended to many circumstances which seemed very minute, these, that were the first transgressors, were thus punished for warning to others, and to shew how jealous God is in the matters of his worship. Thus Ananias and Sapphira were punished, when they presumed to lie to the Holy Ghost, that new descended fire.

3-7. Observe here, what it was that Moses suggested to his poor brother upon this occasion; This is it that the LORD spake. The most quieting considerations under affliction, are those that are fetched from the word of God. So and so the LORD hath said, and it is not for us to gainsay it. What was it that God spake? It is this: I will be sanctified in them that come nigh me, whoever they are, and before all the people I will be glorified: There were two things in this to quiet Aaron: first, This must silence him, that his sons deserved their death. The acts of necessary justice, how hard soever they may seem to bear upon the persons concerned, are not to be complained of, but submitted to: second, This must satisfy him, that the death of his sons redounded to the honour of God, and his impartial justice would for it be adored throughout all ages.

Aaron held his peace, i. e. he patiently submitted to the holy will of God in this sad providence, was dumb, and opened not his mouth, because God did it. When God corrects us or ours for our sin, it is our duty to be silent under the correction, not to quarrel with God, arraign his justice, or charge him with folly; but to

8 And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it *shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offering of the LORD made by fire, and eat it without leaven beside the altar; for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy son's due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee; for *they be* thy due, and thy sons' due, *which*

acquiesce in all that God doth: not only bearing, but accepted for punishment of iniquity, and saying, as Eli, in a case not unlike this here, It is the Lord, let him do what seemeth him good, 1 Sam. iii. 18. Ministers and their families are sometimes exercised with sore trial, that they may be examples to the believer, of patience and resignation to God, and may comfort others with that with which they themselves have been comforted.

Moses takes care that though they died by the hand of justice in the act of sin, yet they should be decently buried, and they were so, 4, 5. Some of their nearest relations were employed in it, who were cousin-germans to their father, and are here named, who would perform this office with tenderness and respect. They were Levites only, and might not have come into the sanctuary, i. e. not upon such an occasion as this, if they had not had a special command for it.

Aaron and his two surviving sons, though sad in spirit, must not use any outward expressions of sorrow upon this sad occasion, nor so much as follow the corpse one step from the door of the tabernacle, 7. It was afterwards forbidden to the high-priest to use the ceremonies for the death of any friend whatsoever, though it were a father or a son, then, Lev. xxi. 11, yet it was allowed at the same time to the inferior priests to mourn for their relations, 2, 3. But here it was forbidden both to Aaron and his sons, because, first, They were now actually in waiting, doing a great work, which must to no man cease, Neh. v. 3. second, Their brethren were cut off for their transgression by the same hand of God, and therefore they must not mourn for them, lest they should seem to countenance the sin, or impeach the justice of God in the punishment. Aaron and his sons were in danger of being too much affected with the providence, and therefore they are forbidden to mourn: The house of Israel were in danger of being too little affected with it, and therefore they are commanded to lament. This nature must always be governed by grace, according as it needs be constrained or restrained.

are given out of the sacrifices of peace-offering of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD: and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were left alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it ~~was~~ not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should

8. 11. Aaron having been very observant of what God said to him by Moses, now God doth him the honour to speak to him immediately; v. 8, The Lord spake unto Aaron, and the rather, because what was now to be said Aaron might perhaps have taken amiss from Moses, as if he had suspected him to have been a gluttonous man and a wine-bibber; so apt are we to resent cautions as accusations; therefore God saith it himself to him, Do not drink wine, nor strong drink, when ye go into the tabernacle, and this at your peril, lest ye die, 9. Presumably they had seen the effect of it in Nadab and Abihu, and therefore must take warning by them. This was one of the laws in Ezekiel's temple, Ezek. xlv. 21, and so it is required of gospel ministers, that they be not given to wine, 1 Tim. iii. 3. Drunkenness is bad in any, but it is especially scandalous and pernicious in ministers.

12. 20. Moses is here directing Aaron to go on with his service after this interruption. Afflictions should rather quicken us to our duty than take us off from it. Observe, v. 12, he spake unto Aaron and to his sons that were left: the notice taken of their survivorship intimates, that God's sparing them should be an engagement upon them to proceed in his service, and not to fly off from it. Here were four priests consecrated together, two were taken away and two left; therefore the two that were left should endeavour to fill up the places of them that were gone, by double care and diligence to the service of the priesthood.

Moses enquires concerning one deviation from the appointment, which it seems had happened on this occasion. Yet observe how very mildly he deals with Aaron and his sons, concerning their present affliction. He only tells them, They should indeed have eaten it in the holy place, but is willing to hear what they have to say for themselves, being both to speak to the grief of those whom God had wounded.

Moses charged the fault upon Eleazar and Ithamar, 16, but not likely what they did was by Aaron's direction, and therefore he reprimanded it. Observe, first, How he speaks of afflictions

it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content,

CHAP. XI.

The law directs here, I. concerning the flesh of beasts, 1..8. II. of fishes, 8..12. III. Of birds, 13..19. IV. Of creeping things, 20..43. V. The general rule of holiness, 44..47.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat, among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their

Such things have befallen me, such sad things, which could not but go near his heart, and make him very heavy. He was an high-priest taken from among men, and could not put off natural affection then when he put on the holy garments. He held his peace, v. 3, yet his sorrow was stirred, as David's, Psal. xxxix. 2. There may be a deep sense of afflictions even there where there is a sincere resignation to the will of God in the affliction: second, How he makes that an excuse for his varying from the appointment about the sin-offering. He could not have eaten but in his mourning, and with a sorrowful spirit, and would that have been accepted? Acceptance with God is the great thing we should desire and aim at in all our religious services, particularly in the Lord's supper, which is our sin-offering. The sorrow of the world is a very great hindrance to our acceptable performances of holy duties, both as it is discomposing to ourselves, and as it is displeasing to God, whose will it is that we should serve him cheerfully, Deut. xii. 7. Third, Moses acquiesces in the excuse, 20. He was content. Perhaps he thought it justified what they had done. At least he thought it did very much extenuate the fault; the spirit indeed was willing but the flesh was weak. God by Moses shewed that he considered his frame. It appeared that Aaron sincerely aimed at God's acceptance; and those that do so with an upright heart, shall find he is not extreme to mark what they do amiss. Nor must we be severe in our animadversions upon every mistake, considering ourselves, lest we be also tempted.

CHAP. XI. 1..8. Now Aaron was consecrated an high-priest over the house of God. God spake to him with Moses, and ap-

carcase shall ye not touch: they *are* unclean to you.

9 ¶ These shall ye eat, of all that *are* in the waters: Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but ye shall have their carcases in abomination:

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: The eagle, and the ossifrage, and the osprey,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind.

16 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

points them both as joint commissioners to deliver them to the people. He spake both to Moses and to Aaron about this matter; for it was particularly required of the priests that they should put a difference between clean and unclean, and teach the people to do so. But what reason can be given for this law? Why may not God's people have as free a use of all the creatures as other people? first, It is reason enough that God would have it so; his will, as it is law sufficient, so it is reason sufficient; for his will is his wisdom. He saw good thus to try and exercise the obedience of his people, not only in the solemnities of his altar, but in matters of daily concurrence at their own table, that there they might remember they were under authority. Thus God had tried the obedience of man in innocency, by forbidding them to eat of one particular tree: second, most of the meats forbidden as unclean, are such as are really unwholesome, and not fit to be eaten; and those of them that we think wholesome enough, and use accordingly, as the coney, the hare, and the swine, perhaps in those countries, and to their bodies might be hurtful: third, God would thus teach his people to distinguish themselves from other people, not only in their religious worship, but in their common actions of life. Thus he would shew them that they must not be numbered among the nations. Those beasts that did not both chew the cud and divide the hoof were unclean: by which rule the flesh of swine, and of hares, and of rabbits, were prohibited to them, though commonly used among us. Therefore particularly at the eating of any of these we should give thanks for the liberty granted to us by the gospel in this matter, which teacheth us, that every creature of God is good,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth :

22 *Even* these of them ye may eat : the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean : whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you : every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you ; whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even ; they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth : The weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the camelion, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep ; whosoever doth touch them when they be dead shall be unclean until the even.

and we are to call nothing common or unclean.

9-19 Concerning the prohibited flesh, it is said, they shall be an abomination to you, 10, 11, 12. But the neighbouring nations were under none of these obligations, nor are they to be an abomination to us Christians. The Jews were honoured with peculiar privileges, and therefore lest they should be proud of those, they were likewise laid under peculiar restraints. Thus God's spiritual Israel,

32 And upon whatsoever *any* of them when they are dead doth fall, it shall be unclean : whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even : so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean ; and ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean ; and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean ; *whether it be* oven, or ranges for pots, they shall be broken down : *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean : but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing-seed which is to be sown, *it shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, *it shall be* unclean unto you.

39 And if any beast of which ye may eat die ; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his cloaths, and be unclean until the even : he also that beareth the carcase of it shall wash his cloaths, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination : it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye

as they are, dignified above others by the gospel covenant of adoption and friendship, so they must be regarded more than others by the gospel command of self-denial and bearing the cross.

20-42. Here is the law concerning flying insects, as flies, wasps, bees, &c. these they might not eat, 20, nor instead are they fit to be eaten ; but there were several sorts of locusts, which in those countries were very good meat, and much used. John the Baptist

shall not eat ; for they *are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God : ye shall therefore sanctify yourselves, and ye shall be holy : for I *am* holy : neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God, ye shall, therefore, be holy ; for I *am* holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth ;

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAP. XII.

In this chapter is the law concerning the ceremonial uncleanness of women in child birth, 1-5. And concerning their purification from that uncleanness, 6, 8.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child ; then she shall be un-

lived upon them in the desert, and they are here allowed them, v. 21 ; and concerning the dead carcases of all these unclean animals : also every one that toucheth them was to be unclean until even, 24, 25, 27, 28. Not that they were to be looked upon as defiling to the conscience, or that it was sin against God to touch them, unless done in contempt of the law ; but it was a ceremonial uncleanness they contracted, which for the time forbade them to come into the tabernacle, or to eat of any of the holy things, or so much as to converse familiarly with their neighbours. But the uncleanness continued only till the even, to signify that all ceremonial pollutions were to come to an end by the death of Christ in the evening of the world. Even the vessels, or other things they fell upon, were thereby made unclean until the even, 32. and if it were an earthen vessel it must be broken, 33. This taught them carefully to avoid every thing that was polluting, even in their common actions. Not only the vessels of the sanctuary, but every pot in Jerusalem and Judah must be holiness to the Lord, Zech. xiv. 20, 21. All which was designed to exercise them to a constant care and exactness in their obedience ; and to teach us, who by Christ are delivered from these burdensome observances, not to be less circumspect in the more weighty matters of the law.

43, 47. God would hereby teach them to sanctify themselves, and to be holy, 44. That is, they must hereby learn to put a difference between good and evil, and to maintain a constant observance of the divine law, and to distinguish themselves from all their neighbours, as a people set apart for God, and obliged not to walk as other Gentiles : and all this is holiness. Thus these rudiments of the world were their tutors and governors, Gal. iv. 2, 3, to bring them to holiness, without which no man shall see the Lord.

The reasons of this law are all taken from the law-maker him-

self, clean seven days : according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days : she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation ; and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter ; she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering ; unto the door of the tabernacle of the congregation, unto the priest.

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons ; the one for the burnt-offering, and

self, to whom we must have respect in all acts of obedience : I am the Lord your God, 44. Therefore you are bound to do thus in pure obedience ; second, I am holy, 44, and again, 45, If God be holy we must be so, else we cannot expect to be accepted of him ; third, I am the Lord, that bringeth you out of the land of Egypt, 45. This was a reason why they should cheerfully submit to distinguishing laws, who had of late been so wonderfully dignified with distinguishing favours. He that had done more for them than for any other people, might justly expect more from them.

This law was to them a statute for ever, i. e. as long as that economy lasted ; but under the gospel we find it expressly repealed by a voice from heaven to Peter, Acts x. 15, as it had before been virtually set aside by the death of Christ, with the other ordinances that perished in the using ; Touch not, taste not, handle not, Col. ii. 21, 22. Let us therefore, first, Give thanks to God that we are not under this yoke, but that to us every creature of God is allowed as good, and nothing to be refused : second, Stand fast in the liberty wherewith Christ has made us free, and take heed of those doctrines which command to abstain from meats, and so would revive Moses again, 1 Tim. iv. 3, 4 : third, Be strictly and conscientiously temperate in the use of the good creatures God has allowed us. If God's laws have given us liberty, let us lay restraints upon ourselves, and never feed ourselves without fear, lest our table be a snare. Nature is content with a little, grace with less, but lust with nothing.

CHAP. XII. 1-5. The exclusion of the woman for so many days from the sanctuary, and all participation of the holy things, signified that our original corruption would have excluded us for ever from the enjoyment of God and his favours, if he had not graciously provided for our purifying.

the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

I. Rules are hereby given, by which the priest must judge whether a man had the leprosy or not, 1-44. II. Direction is given how the leper must be disposed of, 45, 46. III. Concerning the leprosy in garments, 47-59.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy: then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest shall look on the plague in the skin of the flesh, and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean; it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in

the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And if the priest see, that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean; it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising,

11 It is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh:

13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

14 But when raw flesh appeareth in him he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him; and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague; he is clean.

6-8. According to this law, we find the mother of our blessed Lord, though he was not conceived in sin as others, yet accomplished the days of her purification, and then presented her son to the Lord, being a first-born, and brought her own offering, a pair of turtle-doves, Luke ii. 22, 23, 24. So poor were Christ's parents, that they were not able to bring a lamb for a burnt-offering; and so early was Christ made under the law, to redeem them that were under it. The morality of this law obligeth those women that have received mercy from God in child-bearing, with all thankfulness to own God's goodness to them, acknowledging themselves unworthy of it, to continue in faith, and charity, and holiness, with sobriety, for this shall please the Lord better than the turtle-doves or the young pigeons.

CHAP. XIII. 1-17. Concerning the plague of leprosy we may observe in general, first, that it was rather an uncleanness than a

disease: at least so the law considered it, and therefore employed not the physicians but the priests about it. Christ is said to cleanse lepers, not to cure them. We do not read of any that died of it, but it rather buried them alive by rendering them unfit for conversation with any, but such as were infected like themselves. It is said to have begun first in Egypt, from whence it spread into Syria. Second, that it is a plague not now known in the world; what is commonly called the leprosy, is of a quite different nature: this seems reserved as a particular scourge for the sinners of those times and places; the Jews retained the filthy customs they had learnt in Egypt, and therefore God justly caused this with some other of the diseases of Egypt to follow them; third, that it was a figure of the moral pollutions of men's minds by sin, which is the leprosy of the soul, from which Christ alone can cleanse us; for herein the power of his grace infinitely transcends that of the

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18 ¶ The flesh also in which, even in the skin thereof, was a bile, and is healed ;

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest :

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean : it is a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark ; then the priest shall shut him up seven days :

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean : it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning bile ; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish or white ;

25 Then the priest shall look upon it : and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin, it is a leprosy broken out of the burning : wherefore the priest shall pronounce him unclean : it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark ; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day : and if it be spread much abroad in the skin, then the priest shall pronounce him unclean : it is the plague of leprosy.

Legal priesthood, that the priest could only convict the leper, for by the law is the knowledge of sin ; but Christ can cure the lepers, he can take away sin ; Lord, if thou wilt thou canst make me clean ; which was more than the priests could do, Matt. viii. 2. The priest must take time in making his judgment, and not give it rashly : if the matter looked suspicious, he must shut up the patient seven days, and then seven days more, that his judgment might be according to truth. This teacheth all, both ministers and people, not to be too hasty in their censures, nor to judge any thing before the time. If the person suspected were found to be clean, yet he

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark ; it is a rising of the burning, and the priest shall pronounce him clean : for it is an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard ;

30 Then the priest shall see the plague ; and, behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair ; then the priest shall pronounce him unclean : it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it : then the priest shall shut up him that hath the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague : and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin ;

33 He shall be shaven, but the scall shall he not shave : and the priest shall shut up him that hath the scall seven days more.

34 And in the seventh day the priest shall look on the scall : and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin : then the priest shall pronounce him clean : and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing ;

36 Then the priest shall look on him ; and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair ; he is unclean.

37 But if the scall be in his sight at a stay, and that there is black hair grown up therein, the scall is healed, he is clean : and the priest shall pronounce him clean.

must wash his clothes, 6, because he had been under the suspicion, and there had been in him that which gave ground for the suspicion. We have need to wash in the blood of Christ from our spots, though they be not leprosy spots ; for who can say, I am pure from sin, though they are, those who through grace are innocent from the great transgression.

18..33. In reading of these several sorts of ailments, it will be good for us, first, to lament the calamitous state of human life, which lies exposed to so many grievances. What troops of diseases are we beset with on every side, and by sin they all entered : second,

38 If a man also or a woman have in the skin of their flesh bright spots, *even white bright spots*;

39 Then the priest shall look; and, behold, *if the bright spots in the skin of their flesh be darkish white*: it *is* a freckled spot *that groweth in the skin*: he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head towards his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore, it *is* a leprosy sprung up in his bald-head, or his bald forehead.

43 Then the priest shall look upon it: and behold, *if the rising of the sore be white reddish in his bald-head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh*.

44 He *is* a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper, in whom the plague *is* his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled: he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment or a linen garment;

48 Whether *it be* in the warp or woof, of

linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin, the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy: it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and, behold, *if the plague have not changed his colour, and the plague be not spread, it is* unclean: thou shalt burn it in the fire: it *is* fret inward, *whether it be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the wash-

to give thanks to God, if he has never afflicted us with any of these sores; if the constitution be healthful, the body lively and easy, we are bound to glorify God with our bodies.

48.56. Every deformity must not presently be made a ceremonial defilement. Elisha was jeered for his bald head, 2 Kings i. 23. But they were children of Belial, who turned it to his reproach, that knew not the judgments of their God.

A particular brand set upon the leprosy, if at any time it did appear in a bald head, 44. The plague is in his head, he is utterly unclean. If the leprosy of sin have seized the head, if the judgments be corrupted and wicked principles embraced, which countenance and support wicked practices, it is an utter uncleanness, from which few are ever cleansed.

Directions what must be done with the convicted leper. When the priest upon mature deliberation had solemnly pronounced him unclean, first he must humble himself under the mighty hand of God, not insisting upon his cleanness, when the priest had pronounced him unclean, but justifying God, and accepting the punishment of his iniquity. He must give warning to others to take

heed of coming near him. Wherever he went he must cry to those he saw at a distance, I am unclean, unclean, take heed of touching me. And this was all he could do, in that it was weak through the flesh, it taught the leper to cry unclean, unclean, but the gospel has put another cry into the leper's mouth, Luke xvi. 12, 13, where we find ten lepers crying with a loud voice, Jesus, Master, have mercy upon us. The law only shows us our disease, the gospel shews us our help in Christ. He must then be shut out of the camp, and afterwards, when they came to Canaan, out of the city, town or village where he lived, and dwell alone, 46, associating with none but those who were lepers like himself. When king Uzziah became a leper, he was banished his palace, and dwelt in a separate house, 2 Chron. xxvi. 21, and see 2 Kings vii. 3. This typified the purity which ought to be preserved in the gospel church, by this solemn exclusion of scandalous sinners from the communion of the faithful; Put away from among yourselves that wicked person, 1 Cor. v. 13.

57.69. A leprosy in a garment is a thing which to us is altogether unaccountable. The learned conjecture that it was a sign and

ing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is a spreading plague; thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins; to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

We have here, I. The solemn declaration of the lepers being clean, with the significant ceremony attending it, 1..9. II. The sacrifices which he was to offer to God eight days after, 10..32. III. The management of a house, in which appeared signs of a leprosy, 33..52, and the conclusion and summary of this whole matter, 54..57.

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest.

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold,

a miracle in Israel, an extraordinary punishment inflicted by the divine power, as a token of great displeasure against a person or family. The process was much the same with that concerning a leprous person. The signification also was much the same, to intimate the malignity there is in sin: it not only defiles the sinner's conscience, but it brings a stain upon all his employments and enjoyments, all he has and all he doth. To them that are defiled and unbelieving is nothing pure, Tit. i. 15.

CHAP. XIV. 1..9. A preparation was to be made of blood and water, with which the leper must be sprinkled. This (as some other types) had its accomplishment in the death of Christ, when out of his pierced side came water and blood, John xiv. 34. Thus Christ comes into the soul for its cure and cleansing, not by water only, but by water and blood, 1 John v. 6.

4 The living bird, with a little scarlet wool, and a bunch of hyssop, must be fastened to a cedar-stick, dipped in the water and blood, which must be sprinkled upon him that was to be cleansed, 6, 7. The cedar-wood signified the restoring of the leper to his strength and soundness, for that is a sort of wood not apt to putrify. The scarlet wool signified his recovering a florid colour again, for the leprosy made him white as snow. And the hyssop intimated the removing of that unsavoury smell, which commonly attends the leprosy. Some make the slain bird to typify Christ dying for our sins, and the living bird Christ rising again for our justification. And the dipping of the live bird in the blood of the slain bird, intimated, that the merits of Christ's death was that which made his resurrection effectual for our justification. The leper must be

if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and scarlet, and hyssop;

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water; and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-

sprinkled seven times, to signify a complete purification; in allusion to which David prays, Wash me thoroughly, Psal. li. 2.

The living bird was then to be let loose in the open field, to signify that the leper being cleansed, was now no longer under restraint and confinement; but might take his liberty to go where he pleased. This typified that glorious liberty of the children of God, which they are advanced to, who through grace are sprinkled from an evil conscience.

The priest must upon this pronounce him clean. Christ is our priest, to whom the father had committed all judgment, and particularly the judgment of the leprosy. At his definite sentence impenitent sinners will have their everlasting portion assigned them with the unclean, Job xxxvi. 14, out of the holy city, and all that by his grace are cured and cleansed, shall be received into the camp of the saints, into which no unclean shall enter.

When the leper was pronounced clean, he must wash his body and his cloaths, and shave off all his hair, 8; must still tarry seven days out of the camp, and on the seventh day must do it again, 9. Thus those who have the comfort of the remission of their sins, by the sprinkling of the blood of Christ upon their consciences, must with the utmost care and caution cleanse themselves from all filthiness both of flesh and spirit, and thoroughly purge themselves from their old sin: for every one that hath this hope in him, will be concerned to purify himself.

10..20. To complete the purification of the leper, on the eighth day, after the former solemnity performed without the camp, and as it should seem before he returned to his own habitation he was

lamb of the first year without blemish ; and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil ;

11 And the priest that maketh him clean shall present the man who is to be made clean, and those things before the Lord, at the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the Lord.

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering in the holy place ; for as the sin-offering is the priest's, so is the trespass-offering ; it is most holy.

14 And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand :

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord :

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oil that is in the priest's hand he shall pour upon the

head of him that is to be cleansed ; and the priest shall make an atonement for him before the Lord.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering and meat-offering upon the altar ; and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much ; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil.

22 And two turtle-doves, or two young pigeons, such as he is able to get ; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation before the Lord.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the Lord.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

to attend at the door of the tabernacle, and was there presented to the Lord, with his offerings, 11. When God hath restored us to the liberty of Christians again, after a strange sickness, ordinance, or otherwise, we should take the first opportunity of testifying our respect to God, and our affection to his sanctuary by a diligent improvement of the liberty we are restored to. When Christ had healed the impotent man, he soon after found him in the temple, John vi. 14.

Three lambs the cleansed leper was to bring, with a meat-offering and a log of oil, which was about half a pint.

Most of the ceremony peculiar to this case was about the trespass-offering, the lamb which was offered first, 12. And besides the usual rites with which the trespass-offering was offered, some of the blood was to be put upon the ear, and thumb, and great toe of the leper that was to be cleansed, 14. The very same ceremony that was used in the consecration of the priests,

Lev. xxi. 23, 24. It was a mortification to them to see the same purification necessary to them that was for a leper. After the blood of the offering had been put upon the extremities of the body, some of the oil which he brought, which was half a pint, was sprinkled upon the blood. The blood, as the Jewish Rabbins remark, seems to have been first taken out of the ear, the oil of holiness ; for God hath forgiven our iniquities, and then he hath our sins, Psal. ciii. 3, see Isa. xxxviii. 17. When the blood of Christ is applied for justification, the oil of the spirit is applied for sanctification, for these two are inseparable, and both necessary to our acceptance with God.

21, 31. We have here the great improvement of the law made in the cleansing of poor lepers. Heb. x. 1. That the poverty of the person concerned would not excuse him, if he brought no offering at all. Let none think, that because they are poor, God

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27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, and upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get ;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering : and the priest shall make an atonement for him that *is* to be cleansed before the LORD.

32 This *is* the law of *him* in whom is the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession ;

35 And he that owneth the house shall come and tell the priest, saying, it seemeth to me *there is* as it were a plague in the house ;

36 Then the priest shall command that they empty the house before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean ; and afterward the priest shall go in to see the house.

37 And he shall look on the plague : and behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall ;

38 Then the priest shall go out of the

house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look ; and, behold, *if* the plague be spread in the walls of the house :

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

42 And they shall take other stones, and put *them* in the place of those stones ; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered :

44 Then the priest shall come and look : and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house : it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof and all the mortar of the house, and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes ; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house after the house was plastered ; then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house

requires no service from them. 2. That God expected from those that were poor, but according to their ability : his commandments are not grievous, nor doth he make us to serve with an offering. The poor are as welcome to God's altar as the rich. It is observable, that though a meaner sacrifice was accepted from the poor, yet the very same ceremony was used for them as was for the

rich ; for their souls are precious, and Christ and his gospel are the same to both. Let us not therefore have the faith of our Lord Jesus Christ with respect of persons, James ii. 1.

33-53. The leprosy in a house is as unaccountable as the leprosy in a garment, but if we see not what natural causes of it can be assigned, we may resolve it into the power of the God of nature,

two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy and scall.

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot;

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

CHAP. XV.

In this chapter we have laws concerning other ceremonial uncleannesses, I. In men, 1-18. In women, 19-33.

AND the Lord spake unto Moses, and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

3 And this shall be his uncleanness in his issue; whether his flesh run with his issue,

who here saith, I put the leprosy in a house, 34, as his curse is said to enter into a house, and consume it with the timber and stone thereof. Zeel. v. 4.

If it remaineth in the house, the whole house must be pulled down, and all the materials carried to the dung hill, 44, 45. The remainders of sin and corruption in our mortal bodies are like this leprosy in the house; we shall never be quite clear of it till the earthly house of this tabernacle be dissolved; when we are dead we shall be free from sin, and not till then, Rom. vi. 7.

If the taking out of the infected stones cured the house, and the leprosy did not spread any farther, then the house must be cleansed. The houses of Israelites are said to be dedicated, Deut. xx. 5, for they were an holy nation, and therefore they ought to keep their houses clear from all ceremonial pollutions, that they might be fit for the service of that God to whom they were devoted. And the same care should we take to reform whatsoever is unclean in our families, that we and our houses may serve the Lord: See Gen. xxxv. 2.

54-57. This is the conclusion of this law concerning the le-

or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed whereon he lieth that hath the issue is unclean, and every thing whereon he sitteth shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

6 And he that sitteth on any thing whereon he sat that hath the issue, shall wash his clothes, and bathe himself in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

12 And the vessel of earth that he toucheth which hath the issue shall be broken; and every vessel of wood shall be rinsed in water.

prosy: there is no reputation of it in Deuteronomy, only a marginal memorandum given, Deut. xxiv. 8. Take heed in the plague of leprosy. We may see in this law, first, the grace is one and the same of his people Israel, for to them only this law pertained, and not to the Gentiles: second, the religious care we ought to take of ourselves, to keep our names from the dishonour of such afflictions, which are both their disease and their punishment, that we may be fit for the service of God. We ought also to avoid all bad company, and, as much as may be, to avoid coming within the danger of being infected by it. Touch not the unclean thing, saith the Lord, and I will receive you, 2 Cor. vi. 17.

CHAP. XV. 1-18. We have here the law concerning the ceremonial uncleanness that was contracted by running issues in men. It is called in the margin 2, the running of the reins; a very grievous and loathsome disease, which was, usually, the effect and consequence of a desperate course of life, filling men's bones with the sins of their youth. It was sometimes inflicted by the righteous hand of God for other sins, as appears by David's

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13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

19 ¶ And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days; and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

22 And whosoever toucheth any thing

imprecation of a curse upon the family of Jacob, for the murder of Abner, 2 Sam. iii. 29. Let there not fail from the house of Jacob one that hath an issue or is a leper.

19-32. By these laws they were taught their privilege and honour, that they were purified unto God a peculiar people, and were intended by the holy God for a kingdom of priests, an holy nation: for that was a defilement to them which was not so to others. They were also taught their duty, which was to keep themselves from all sinful pollutions. It was easy for them to argue, that if these pollutions rendered them for the time so odious, much more abominable and filthy were they, if they sinned against the light and law of nature, by drunkenness, adultery, fraud, and the like sins; which defile the very mind and conscience. And if these ceremonial pollutions could not be done away but by sacrifice and offering, something greater and much more valuable must be

that she sat upon; shall wash his clothes, and bathe himself in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation: all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

28 But if she be cleansed of her issue; then she shall number to herself seven days, and after that she shall be clean:

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering; and the other for a burnt-offering: and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they

expected and depended upon, for the purifying of the soul from the uncleanness of sin.

In all these laws there seems to be a special regard had to the honour of the tabernacle, which none must approach to in their uncleanness, that they defile not my tabernacle. Infinite wisdom took this course to preserve in the minds of that careless people, a continual veneration for the manifestations of God's presence among them in his sanctuary.

Let us bless God that we are not under the yoke of these carnal ordinances; that as nothing can destroy us, so nothing can defile us but sin. Let us carefully abstain from all sin, as defiling to the conscience, and particularly from all fleshly lusts: possessing our vessel in sanctification and honour, and not in the lusts of uncleanness; which not only pollute the soul, but war against it, and threaten its ruin.

die not in their uncleanness, when they defile my tabernacle that is among them.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith :

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

In this chapter we have the institutions of the day of atonement or expiation. The whole service of which is committed to the High-priest. I. He must never come into the most holy place but on this day, 1, 2. II. He must come dressed in the linen garments, 3, 4. III. An account of the offerings to be made, 5-28. IV. The people were to observe the day religiously by a holy rest, 29-34.

AND the LORD spake unto Moses, after the death of the two sons of Aaron, when they offered before the LORD, and died ;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark, that he die not : for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy place ; with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired : these are holy garments ; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

CHAP. XVI. 1-4. The priests being warned by the death of Nadab and Abihu to approach to God with reverence and godly fear, directions are here given how the nearest approach might be made ; not only without peril, but to insupportable advantage and comfort. Thus God's judgments on some should be instructions to others.

One intention of this law was to preserve a veneration for the most holy place, within the veil, where the Shechinah, or divine glory, was pleased to dwell between the cherubim. While the manifestations of God's presence and grace were sensible, it was requisite they should thus be confined, and upon the reserve, because the objects of sense, the more familiar they are made, the less awful or delightful they become ; but now they are purely spiritual it is otherwise ; for the objects of faith, the more they

6 And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats : one lot for the LORD, and the other lot for the scape-goat.

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin-offering :

10 But the goat on which the lot fell to be the scape-goat shall be presented alive before the LORD to make an atonement with him, and to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil.

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward : and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that

are conversed with, the more doth there appear of their greatness and goodness : now therefore we are welcome to come at all times into the holy place not made with hands, for we are united together with Christ in heavenly places by faith, 1 Ep. 3, 6.

5-14. Let us see what there was of gospel in all this. Here is typified the two great gospel-privileges, of the remission of sin, and access to God, both which we owe to the mediation of our Lord Jesus.

Here then let us see, first, the expiation of guilt which Christ made for us. He is himself both the maker and the matter of the atonement ; for he is the priest, the high-priest, that makes the atonement for the sins of the people, Heb. 9, 17. He, and none but he, is, par excellence, fit for the work, and worthy of the honour, being appointed by the Father to do it, who sacrificed him and shed his

blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it: and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat;

into the world for this purpose, that God might in him reconcile the world to himself. He undertook it, and for our sakes sanctified himself, and set himself apart for it, John xvii. 19. The high-priest's frequent bathing himself on this day, and performing the service of it in fine linen clean and white, signified the holiness of the Lord Jesus; his perfect purity from all sin, and his being beautified and adorned with all grace. No man was to be with the high-priest when he made atonement, 17, for our Lord Jesus was to tread the wine-press alone, and of the people there must be none with him, Isa. lxiii. 3, therefore when he entered upon his sufferings, all his disciples forsook him and fled; for if any of them had been taken and put to death with him, it would have looked as if they had assisted in making the atonement; none but thieves, concerning whom there could be no such suspicion, must suffer with him. And observe what the extent of the atonement was, which the high-priest made; it was for the holy sanctuary, for the tabernacle, for the altar, for the priests, and all the people, 33. Christ's satisfaction is that which atones for the sins both of ministers and people, the iniquities of our holy (and our unholy) things: the title we have to the privilege of ordinances, our comfort in them, and benefit by them, is all owing to the atonement Christ made. But whereas the atonement which the high-priest made pertained only to the congregation of Israel, Christ is the propitiation, not for our sins only that are Jews, but for the sins of the whole Gentile world. And in this also Christ infinitely excelled Aaron, that Aaron needed to offer sacrifices for his own sin first, which he was to make confession of upon the head of his sin-offering, but our Lord Jesus had no sin of his own to answer for; such a high-priest became us, Heb. vii. 25, 26. And there-

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy *place*, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people;

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood

was, when he was baptized in Jordan, whereas others stood in the water confessing their sins, Matt. iii. 6, he went up straightway out of the water, 16, having no sins to confess. As he is the high-priest, so he is the sacrifice, with which atonement is made; for he is all in all in our reconciliation to God. Thus he was figured by the two goats, which both made one offering; the slain goat was a type of Christ dying for our sins; the scape-goat a type of Christ rising again for our justification. It was directed by lot, the disposal whereof was of the Lord, which goat should be slain; for Christ was delivered by the determinate counsel and foreknowledge of God. The atonement is said to be completed by putting the sins of Israel upon the head of the goat: they deserved to have been abandoned and sent into a land of forgetfulness, but that punishment was here transferred to the goat that bore their sins; with reference to which God is said to have laid upon our Lord Jesus (the substance of all these shadows) the iniquity of us all, Isa. liii. 6. And he is said to have borne our sins, even the punishment of them, in his own body upon the tree, 1 Pet. ii. 24. Thus was he made sin for us, that is, a sacrifice for sin, 2 Cor. v. 21: He suffered and died not only for our good, but in our stead, and was forsaken, and seemed to be forgotten for a time, that we might not be forsaken and forgotten for ever. The consequence of this was, that all the iniquities of Israel were carried into a land of forgetfulness. Thus Christ, the lamb of God, takes away the sin of the world, by taking it upon himself, John i. 29. And when God forgives sin, he is said to remember it no more, Heb. vii. 13, to cast it behind his back, Isa. xxxviii. 17, into the depth of the sea, Mic. vii. 19, and to separate it as far as the east is from the west, Psal. ciii. 12.

was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And this shall be a statute for ever unto you; that in the seventh month on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you that ye may be clean from all your sins before the Lord.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

32 And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.

33 And he shall make an atonement for

The entrance into heaven, which Christ made for us, is here typified by the high-priest's entrance into the most holy place. Thus the apostle hath expounded, Heb. ix. 7, &c. and he shews, first, that he is the holiest of all, but not of that building, and that the way into it by faith, hope, and prayer, through a mediator, was not then so clearly manifested as it is to us now by the gospel: second, that Christ our high-priest entered into heaven at his ascension once for all, and as a public person in the name of all his spiritual Israel, and through the veil of his flesh which was rent for that purpose, Heb. x. 20: third, he entered by his own blood, Heb. ix. 12, taking with him to heaven the virtues of the sacrifice he offered on earth, and so sprinkling his blood as it were before the mercy seat, where it speaks better things than the blood of bulls and goats could do. Hence he is said to appear in the midst of the throne as a lamb that had been slain, Rev. v. 6. And though he had no sin of his own to expiate, yet it was by his own merit that he obtained for himself a restoration to his own ancient glory, John xvi. 4, 5, as well as an eternal redemption for us, Heb. ix. 12. The high-priest in the holy place burned incense, which typified the intercession that Christ ever lives to make for us within the veil, in the virtue of his satisfaction. And we could not expect to live, or not before the mercy-seat, if it were not covered with the cloud of this incense. Mere mercy itself would save us, without the interposal of a mediator. The intercession of Christ is there set forth before God as incense, as this passage. And as the high-priest entered for himself first, then for his household, and then for all Israel, so our Lord Jesus, in the seventh of St. John (which was a specimen of the intercession he makes in heaven) recommending himself first to his Father, then his disciples who were his household, and then to that should believe on him through their word, as all Israel; and having directed the uses and intention of his own blood, he was immediately seized and crucified pursuant to these intercessions. Hence the entry Christ made far exceeded Aaron's, that Aaron could not gain admission, nor not for his own sins, into the most holy place;

the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year. And he did as the Lord commanded Moses.

CHAP. XVII.

In this chapter we have two prohibitions necessary for the preservation of the honour of that atonement. 1. That no sacrifice should be offered by any other but the priests, nor any where but at the door of the tabernacle, 1-9. 11. That no blood should be eaten, 10-16.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying,

3 What man soever there be of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of

but our Lord Jesus has consecrated for us also a new and living way into the holiest, so that we also have boldness to enter, Heb. x. 19, 20. And (lastly) the high-priest was to come out again, but our Lord Jesus ever lives, making intercession, and always appears in the presence of God for us, whether as the forerunner he is for us entered, and where as agent he doth for us reside.

It is likewise typified the two great gospel duties of faith and repentance, by which we are qualified for the atonement, and come to be admitted to the benefit of it: first, by faith we must put our hands upon the head of the offering, relying on Christ as the Lord our righteousness, pleading his satisfaction, as that which was able to atone for our sins, and procure us a pardon: Thou shalt answer, Lord, for me; second, by repentance we must afflict our souls, not only fasting for a time from the delights of the body, but inwardly sorrowing for our sins, and living a life of self-denial and mortification. We must also make a penitent confession of sin, and this with an eye to Christ whom we have pierced, and mourning because of him; and a kind of faith upon the atonement, assuring ourselves that, if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Lastly, In the year of Jubilee, the trumpet which proclaimed the liberty, was sounded to be sounded on the day of the close of atonement, Lev. xxv. 9. For the remission of our debt, release from our bondage, and our inheritance, is all owing to the mediation and intercession of Jesus Christ. By the atonement we obtain rest for ever, safety, and all the glorious liberties of the children of God.

CHAP. XVII. 1-9. Some think that the children of Israel were by this law forbidden, when they were in the wilderness, to eat any kind of unclean, or void, or filthy, or dead, even for their own use or eat, but at the door of the tabernacle, where the blood and the fat were to be eaten as a most offering, according to the law. And the statute is so worded, 1, 4, as to leave this point, for it speaks generally of killing an ox, or lamb, or goat, the learned Dr. Cudworth puts this sense upon it, and thinks,

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the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, blood shall be imputed unto that man he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the priest, and offer them for peace-offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that

sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and I have given it unto you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For *it is* the life of all flesh: the blood of it *is* for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof, whosoever eateth it, shall be cut off.

15 And every soul that eateth that which died of *itself*, or that which was torn *with beasts* (*whether it be* one of your own country or a stranger) he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity.

that while they had their tabernacle so near them in the midst of their camp, they ate no flesh but what had first been offered to God; but that when they were entering Canaan, this constitution was altered, Deut. xii. 21, that they were allowed to kill their beast of the flock and herd at home, as well as the roebuck, and the hart; only thrice a-year they were to see God at his tabernacle, and to eat and drink before him there. Yet it is hard to construe this as a temporary law, when it is expressly said to be a statute forever, 7. And therefore it should seem rather to forbid only the killing of beast for sacrifice, any where but at God's altar. God thus strictly ordered all their sacrifices to be offered at one place, where, for the preventing of idolatry and superstition, for the securing of the honour of God's temple and altar, and for the preserving of unity and brotherly love among the Israelites; that meeting all at one altar, as all the children of the family met daily at one table, they might live and love as brethren, and be as one man of one mind in the Lord. While the Israelites kept their integrity, they had a tender and very jealous regard to this law, as appears by their zeal against the altar which was erected by the two tribes and a half, Josh. xxii. 12, &c. The breach of this law was for many ages the scandalous corruption of the Jewish church, witness that complaint which so often occurs in the history even of the good kings: Howbeit the high places were not taken away; and it was an inlet to the grossest idolatry. Yet this

law was in extraordinary cases dispensed with. Gideon's sacrifices, Judg. vi. 26. Manoah's, Judg. xiii. 19. Samuel's, 1 Sam. vii. 9, ix. 13, xi. 15. David's, 2 Sam. xxiv. 18, and Elijah's, 1 Kings xviii. 33, were accepted, though not offered at the usual place; but these were all either ordered by angels or offered by prophets, and some think that after the dissolution of Shiloh, and before the building of the temple, while the ark and altar were unsettled, it was more allowable to offer sacrifice elsewhere. The spiritual sacrifices we are now to offer, are not confined to any one place. Our Saviour hath made this clear, John iv. 21, and the apostle, 1 Tim. ii. 8, according to prophecy, and that in every place incense should be offered, Mal. i. 11. Christ is our altar, and the true tabernacle, Heb. ix. 11, xiii. 10, in him God dwells among us, and it is in him that our sacrifices are acceptable to God, and in him only, 1 Pet. ii. 5. He is the centre of union in whom all true Israel meet. Yet we are to have respect to the public worship of God, not forsaking the assemblies of his people, Heb. x. 25. The Lord loves the gate of Zion more than all the dwellings of Jacob, and so shall we; see Ezek. xx. 40. Though God would graciously accept our family offerings, we must not therefore neglect the door of the tabernacle.

10-16 The Israelites must eat no blood, for God would by this means preserve the honour of that way of atonement which he had instituted, and keep up in the minds of the people a re-

CHAP. XVIII.

Here is, I. A general law against all conformity to the corrupt usages of the heathen, 1-5. II. Particular laws (1) Against incest, 6-18. (2) Against beastly lusts, and barbarous idolatries, 19-23. III. The enforcement of these laws from the ruin of the Canaanites, 24-30.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God.

3 After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall, therefore, keep my statutes, and my judgments; which if a man do, he shall live in them: I *am* the LORD.

6 ¶ None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home or born abroad, *even* their nakedness thou shalt not uncover.

vorent regard to it. The blood of the covenant being then sensible, no blood must be either eaten, or trodden under foot as a common thing; as they must have no ornament or perfume like that which God ordered them to make for himself. But this reason is now superseded. The blood of beasts is no longer the ransom but Christ's blood only; and therefore there is not now that reason for abstaining from the blood that was then; and we cannot suppose it was the will of God that the law should survive the reason of it.

CHAP. XVIII. 1-5. After divers ceremonial institutions God here returns to give them memorial precepts. The former are still of use to us as types, the latter still binding as laws. We have here, The sacred authority by which these laws are enacted. A strict caution to take heed of retaining the relics of the idolatries of Egypt. Also a solemn charge to them to keep God's judgments, statutes, and ordinances, 4, 5: first, the great rule of our obedience: God's statutes and judgments. Those we must keep to walk therein. We must keep them in our books, and keep them in our hands, that we may practise them in our hearts and lives: second, the great advantage of our obedience. Which if a man do, he shall live in them, i.e. he shall be happy here and hereafter. This is not so in force in the nature of a covenant, as that the least transgressions shall for ever exclude us from this life. The

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for *theirs is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife; it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for *they are* her near kinswoman: it *is* wickedness.

18 Neither shalt thou take a wife to her sister to vex *her*, to uncover her nakedness, besides the other in her life-time.

19 ¶ Also thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness.

apostle quotes this twice, as opposite to the faith which the gospel reveals. It is the description of the righteousness which is by the law, the man that doth them shall live in them, Rom. x. 5, and is urged to prove that the law is not of faith, Gal. iii. 12. The alteration which the gospel has made, is in the last word; *shall* the man that doth them shall live, but not live in them; for the law could not give life, because we could not perfectly keep it; it was weak through the flesh, not in itself; but now the man that doth them shall live by the faith of the son of God. He shall owe his life to the grace of Christ, and not to the merit of his own work; see Gal. iii. 21, 22. The just shall live, but they shall live by faith, by virtue of their union with Christ, who is their life.

6-18. These laws relative to the seventh commandment are no doubt obligatory to us under the gospel; for they are consistent to the very light and law of nature, one of the articles, that of a man having a father's wife, the apostle speaks of as a sin not so much as named among the Commandments, 1 Cor. v. 1. Though some of the incests here forbidden were practised by some particular nations among the heathen, yet they were disallowed and censured, unless among those nations who were become barbarous, and very quite given up to idolatry.

19-30. Mordecai (as some think) was the idol by which they

LEVITICUS.

20 Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the fire* to Moloch, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind as with womankind; it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall, therefore, keep my statutes and my judgments, and shall not commit *any* of these abominations: *neither* any of *your own* nation, nor any stranger that sojourneth among you;

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

worshipped the sun, that great fire of the world; and therefore in the worship of it they made their own children either sacrifices to this idol, burning them to death before it, or devotees to it, causing them to pass between two fires, as some think, or to be thrown through one, to the honour of this pretended deity; imagining that the consecrating but of one of their children in this manner to Moloch, would procure good fortune for all the rest of their children. Did idolaters thus give their own children to false gods, and shall we think any thing too dear to be dedicated to, or to be parted with, for the true God? This sin of Israel which they were afterwards guilty of, is aggravated from the relation which they and their children stood in to God, Ezek. xvi. 20. 'Thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these thou hast sacrificed. Therefore it is here called profaning the name of their God: for it looked as if they thought they were under greater obligations to Moloch than to Jehovah; for to him they offered their cattle only, but to Moloch their children. For the sins mentioned in this chapter, the Canaanites were to be destroyed; these filled the measure of the Amorites' iniquity, Gen. xv. 16, and brought down that destruction on so many populous kingdoms which the Israelites were now shortly to be not only the spectators, but the instruments of; Therefore I do visit the iniquity thereof upon it, 25. The tremendous judgments of God executed on those that are daringly profane and atheistical, are intended as

30 Therefore shall ye keep mine ordinances, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

CHAP. XIX.

In this chapter we have, I. Laws peculiar to the Jews, 1..28. II. Laws obligatory to us, 29, ad fin.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

3 Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

warnings to those who profess religion, to take heed of every thing that has the least appearance of, or tendency towards profaneness or atheism. Such a warning as this here given to the Israelites, is given by the apostle to the Gentile converts, with reference to the rejected Jews, in whose room they were substituted, Rom. xi. 19, &c. they must take heed of falling by the same example of unbelief, Heb. iv. 11. Lastly, the chapter concludes with a sovereign antidote against this infection, 20. Therefore ye shall keep mine ordinances, that ye commit not any of these abominable customs. A close and constant adherence to God's ordinances, is the most effectual preservative from the infection of gross sin. The more we taste of the sweetness, and feel of the power of holy ordinances, the less mind we shall have to the forbidden pleasures of sinners' abominable customs. It is the grace of God only that will secure us, and that grace is to be expected only in the use of the means of grace. Nor doth God ever leave any to their own hearts' lusts, till they first left him and his institutions.

CHAP. XIX. 1..10. Moses is ordered to leave the summary of the laws to all the congregation of the children of Israel, 2, not to Aaron and his sons only, but to all the people, for they were all concerned to know their duty. The precepts here given they had received before, but it was requisite they should be repeated, that they might be remembered; precept must be upon precept, and line upon line, and all little enough.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: *I am the LORD* your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: *I am the LORD*.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: *I am the LORD*.

15 Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a

tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour; *I am the LORD*.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself; *I am the LORD*.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that is a bond-maid, betrothed to an husband, and not at all redeemed, nor freedom given her, she shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering, unto the *LORD*, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-

In these verses, first, it is required that Israel be a holy people, because the God of Israel is a holy God, 2. Israel was sanctified by the types and shadows, Lev. xx. 8, but we are sanctified by the truth, or substance of all those shadows, John xvi. 17, Tit. ii. 14.

Second, That children be obedient to their parents, 3. Ye shall fear every man his mother and father: third, the mother is put first, which is not usual, to show that the duty is equally owing to both; if the mother survive the father, still she must be revered and obeyed. It is added, and keep my sabbath. If God provides by his law for the preserving of the honour of parents, parents must use their authority over their children for the preserving of the honour of God, particularly the honour of his sabbath, the custody of which is very much committed to parents by the fourth commandment, Thou, and thy son, and thy daughter. That God only be worshipped, and not by images, 4. Turn ye not to idols, to Ephim, to vanities, to things of no power, no value, gods that are no gods: fourth, that the sacrifices of their peace-offerings should always be offered, and taken according to the law, 5, 6, 7, 8, fifth, that they should leave the gleanings of their harvest, and vineyard, to the poor, 9, 10. Works of pity must always be done, and with works of charity, according as our ability is. This law, though not binding now in the letter of it, yet teacheth us that we must not be covetous and greedy of every thing we can acquire to ourself, but must set upon our right in things small and trivial. That we must be well pleased to see the poor supplied and comforted with the fruit of our labours. We must not count every thing lost that goes to feed ourselves, nor any thing wasted that goes to help poor, that bring us joy, such as hateness is, or unjust times let out, 11, that when we reprove, the poor may receive wisdom, and when our hearts are cleaving God, that we may be true to him.

11-18. We are taught here, first, to be honest and true in all our dealings, 11; second, to maintain a very sacred regard to the sacred name of God, 12, and not to call him to witness either, first, to a lie, or, second, to a truth; third, neither to take nor

keep any one's right from them, 13. Fourth, to be particularly tender of the credit and safety of those that cannot help themselves, 14. Justice must never be perverted, either in pity to the poor, or in veneration or fear for the mighty; fifth, we are all forbidden to do any thing hurtful to our neighbour's good name, 16: sixth, we are commanded to rebuke our neighbour in love, 17. Thou shalt in any wise rebuke thy neighbour: not reproving, is construed here, Latin, or brother. We are ready to argue thus, Such an one is a thief, I love, therefore I will not make him uneasy by telling him of his faults, or reproving him for them; but we should rather say, the more I will do him the kindness to tell him of them. Love covers sin from others, but not from the sinner himself: by not reproving, we suffer sin upon him; and by suffering sin upon him, we are in danger of suffering sin for him, as the margin reads it. If we approve not the uncharitable words of darkness, we have fellowship with them, and become necessaries, Eph. v. 11. It is my brother, thy neighbour, that is concerned; and he was Cain that said, Am I my brother's keeper? Seventh, we are here required to put off all unclean, and to put on brotherly love, 18. We are to be honest and true, I shall not love thy neighbour as thyself. We are to reprove our neighbours, and we are to pity and love those sinners, and they do not at all lessen our love to ourselves, and we are to maintain our duty to God, and to our neighbour. God's statutes shall be our law, the second great commandment of the law, Matt. xxii. 39, and the apostle shows how it is the summary of all the laws of the second table, Rom. xiii. 9, 10, Gal. iii. 12.

19-22. There is, I. A law against uncleanness, 12. God is the consuming fire. He shall suffer a man's uncleanness, and we must acquiesce in the cure of nature. God is eternal, and we are temporal; that is best and holiest, and our comfort and life. The sowing of mingled seed, and the wearing of a mingled garment, are forbidden, either as a punishment, or as a testimony of our intimate love, and our true friendship, and our unity with the heathen, not to wear any of the usages of the Gentiles

offering before the LORD, for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy, to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof; *I am* the LORD your God.

26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: *I am* the LORD.

29 Do not prostitute thy daughter to cause her to be a whore: lest the land fall

to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary: *I am* the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: *I am* the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: *I am* the LORD.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; *I am* the LORD your God.

35 Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have; *I am* the LORD your God which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: *I am* the LORD.

into God's ordinances: second, a law for the punishing of adultery committed with one that was a bond-maid that was espoused, 20, 21, 22. It was for the honour of marriage, though not begun by betrothing, that the crime should be punished, but it was for the honour of freedom that it should not be punished so as the debauching of a free woman was: so great was the difference then made between bond and free, Gal. iv. 30, but the Gospel of Christ knows no such distinction, Col. iii. 11: third, a law concerning fruit-trees, that for the three first years after they were planted, if they should happen to be so forward as to bear in that time, yet no use should be made of the fruit, 23, 24, 25. Some think this taught them not to follow the custom of the heathen, who, they say, consecrated the very first products of their fruit-trees to their idols, saying that otherwise the fruits would be blasted. This law in the case of fruit-trees seems to be parallel with that in the case of animals, that no creature should be accepted as an offering till it was past eight days old, nor till that day were children to be circumcised; see Lev. xxi. 27. We are hereby taught not to be over-hasty in catching any comfort, but to be willing with patience to wait the time for the enjoyment of it, and particularly to acknowledge ourselves unworthy of the increase of the earth: our right to the fruit, which was forfeited by our first parents eating forbidden fruit, and we are restored to it only by the word of God and prayer, 1 Tim. iv. 5. A law against the superstitious usages of the heathen, 26, 27, 28: first, eating upon the blood, as the Gentiles did, who gathered the blood of their sacrifices into a vessel, for their demons (as they fancied) to drink, and then set about it, eating the flesh themselves, signifying their communion with devils, by their feasting with them: second, enchantment and divination, and a superstitious observation of times, some days and hours lucky, and others unlucky. For Christians to have their natiivities cast, and their fortunes told them, to use spells and charms for the cure of diseases, and the driving away of evil spirits, or the like, is an intolerable affront to the Lord Jesus, a

support of paganism and idolatry, and a reproach both to themselves, and to that worthy name by which they are called. The prostituting of their daughters to uncleanness, which is here forbidden, 29, seems to have been practised by the heathen in their idolatrous worship, for with such abominations those unclean spirits which they worshipped were well pleased. Therefore they were given up to vile affections. Those that dishonour God, are thus suffered to dishonour themselves and their families.

30-37. Here is, first, a law for the preserving of the honour of the service of God, 30. This would be a means to secure them both from the idolatries and superstitions of the heathen, and from all immoralities in conversation: second, a caution against all communion with witches, and those that were in league with familiar spirits: third, a charge to young people to shew all respect to the aged and hoary heads, 32. Those whom God hath honoured with long life, we ought to honour with great civility; and those that in age are wise and good, are worthy of double honour; more respect is owing to such old men, than merely to rise up before them; their credit and counsel must be carefully consulted, their experiences and observations improved, and their counsels hearkened to, Job xxxii. 6, 7: fourth, a charge to the Israelites to be very tender of strangers, 33, 34. God's law and providence had vastly dignified Israel above any other people, yet they must not therefore think themselves authorised to trample upon all mankind. Thou shalt not vex a stranger, but love him as thyself: fifth, justice in weights and measures is here commanded. Let no man go beyond or defraud his brother, for though it be hid from men, it will be found that God is the avenger of all such.

Lastly, the chapter concludes with a general command, 37. Ye shall observe all my statutes, and do them. We are not likely to do God's statutes, unless we observe them with great care and consideration. Yet it is not enough barely to observe God's precepts, but we must make conscience of obeying them. An upright heart

СНАР. XX.

In this chapter many particular crimes are made capital. I. Giving their children to Molech, 1, 5. II. Consulting witches, 6, 27. III. Cursing parents, 9. IV. Adultery, 10. V. Rape, 11, 12, 14, 17, 19, 21, 20. VI. Unnatural lust, 13, 15, 16, 18. VII. General commands are given to be holy, 2, 8, 22, 26.

AND the Lord spake unto Moses, say-

2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Moloch, to defile my sanctuary, and to profane my holy name.

4 ¶ And if the people of the land do any-ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not :

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such
as have familiar spirits, and after wizards, to
go a whoring after them, I will even set my
face against that soul, and will cut him off
from among his people.

math re- p. c. to all God's commandments. Psal. cxix, 9. "Though in many instances the hand fails in doing what should be done, yet they do not say God's statutes. We are not allowed to pick and choose our duty, but must aim at standing complete in all the will of God.

CHAP. XX. 1-9. Moses is here directed to say that against the children of Israel which he had in effect said before, v. 2. We are sure it was no vain reputation, but very necessary, that they might give the more earnest heed to the things that were spoken, and might believe them to be of great consequence, things so often indicated. God speaks thrice, yet twice, and what he orders to be said again, we must be willing to hear again, because for us it safe, Phil. iii. 1.

Three sins are in these verses threatened with death.
First, Parents murdering their children, as saith I. 12. them to M
lech, 2: second, children abusing their parents, by cursing
them, 9: The third, how when a child's parents be tender
them and bring a curse, as when a child is brought to their parent
He that desperately useth his parents, the first markes of his being
first in the tree of disobedience, and then in the tree of long, who will
not so he put their egercy and with my assailed and trampled
up, for he that is a child, and is not so, as he that is such as have
familiar spirits, 6: By this as much as any thing, a man will
and in the of parents, and as he is a child, and so as these things
We will get into a mess can have by, that he is a child, and so to a
torment, and so to a man, and so to a man, and so to a man, and so to a man
after them that are in the black art, and know the detest of Satan

7 ¶ Sanctify yourselves, therefore, and be ye holy : for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 ¶ For every one that curseth his father
or his mother shall be surely put to death :
he hath cursed his father or his mother ; his
blood *shall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death: their blood *shall be* upon them.

12 And if a man lie with his daughter-in-law, both of them shall surely be put to death : they have wrought confusion ; their blood *shall be* upon them.

13 ¶ If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death: their blood *shall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedness : they shall be burnt with fire, both he and they ; that there be no wickedness among you.

15 ¶ And if a man lie with a beast he shall surely be put to death; and ye shall slay the beast.

In the midst of these general laws, comes in that general charge, 7, 8, Sanctify yourselves, and be ye holy. We must cleanse ourselves from all the pollutions of sin, consecrate ourselves to the service of God, and conform ourselves in every thing to his holy will: this is to sanctify ourselves. That in all our actions, and in the whole course of our conversation, we be obedient to the laws of God; Yeshah keep my statutes. By this only we can make it appear that we have sanctified ourselves, and are holy, even by our keeping God's commandments, the tree is known by its fruit. The means to enforce these duties are, first, I am the Lord your God. The second is, be holy, that you may resemble him whose people you are, and may be pleasing to him. Holiness becomes a man's house and house hold: second, I am the Lord which sanctify you. He gave them his word and ordinance to be a sign of their sanctification, and his good Spirit to instruct them, therefore they must be holy, else they received the grace of God in vain. God's grace is so far from superseding our care and endeavour, that it doth most strongly engage, and encourage it. Work out your salvation, for it is God that worketh in you.

10 21. Sing against the seventh of the punishment are here ordered
of severely punished. These are sins which, one or other, fools
are apt to make a mock at, but God would teach those the
guiltiness of the guilt by the extremity of the punishment, that
find other wise a long time.

Lying with one's wife was made a capital crime; if a man and his wife were found guilty of having joined in the sin, must fall like under the sentence, they shall both be put to death, 10: 10.

LEVITICUS.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast : they shall surely be put to death ; their blood *shall be upon* them.

17 ¶ And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness ; it is a wicked thing ; and they shall be cut off in the sight of their people ; he hath uncovered his sister's nakedness : he shall bear his iniquity.

18 ¶ And if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath discovered her fountain, and she hath uncovered the fountain of her blood : and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister ; for he uncovereth his near kin : they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness ; they shall bear their sin : they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing ; he hath uncovered his brother's nakedness : they shall be childless.

22 ¶ Ye shall, therefore, keep all my statutes, and all my judgments, and do them ; that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nations which I cast out before you ; for they committed all these things, and therefore I abhorred them.

cond. Some kinds of incest were to be punished with death, as a man's lying with his father's wife, 11. Others of them God would punish with the curse of barrenness, as a man's defiling his aunt, or his brother's wife, 19, 20, 21. They shall die childless. Third, The unnatural lusts of sodomy and bestiality (sins not to be mentioned without horror) were to be punished with death, as they are at this day by our law, 13-15, 16.

22-27. The last verse is a particular law, which comes in after the general conclusion, as if omitted in its proper place ; it is for the putting of those to death that dealt with familiar spirits, 27. It would be a great affront to God, and to his lively oracles, a scandal to the country, and a temptation to ignorant people to consult them, if such were known and suffered to live among them. They that are in league with the devil, have in effect made a covenant with death, and an agreement with hell, and so shall their doom be. The rest of these verses repeat and inculcate what has been said before, for to that unthinking forgetful people it was re-

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey ; I am the LORD your God, which have separated you from other people.

25 Ye shall, therefore, put difference between clean beasts and unclean, and between unclean fowls and clean ; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me : for I the LORD am holy, and have severed you from other people, that ye should be mine.

27 ¶ A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death ; they shall stone them with stones ; their blood *shall be upon* them

CHAP. XXI.

I. The inferior priests are here charged both concerning their mourning, and concerning their marriages, and their children, 1-9. II. The high-priest is restrained more than any of them, 10-15. Neither the one nor the other must have blemish, 16-24.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people ;

2 But for his kin that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband, for her may he be defiled.

4 But he shall not defile himself, *being* a chief man among his people, to profane himself.

quisite there should be line upon line, and that general rules with their reasons should be frequently insisted on, for the enforcement of particular laws, and making them more effectual.

CHAP. XXI. 1-9. It was before appointed that the priests should teach the people the statutes God had given concerning the difference between clean and unclean, chap. x. 10, 11. Now here it is provided, that they should observe themselves what they were to teach the people. Note, They whose office it is to instruct, must do it by example as well as precept, 1 Tim. iv. 12.

First, They must take care not to disparage themselves in their mourning for the dead. All that mourned for the dead were supposed to come near the body, if not to touch it : and the Jews say, it made a man ceremonially unclean, to come within six feet of a dead corpse ; nay, it is declared, Numb. xix. 14, that all that come into the tent where the dead body lies, shall be unclean seven days. For this reason it is ordered, that the priests should never put themselves under this incapacity of coming into the sanctuary, un-

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God, and not profane the name of their God; for the offerings of the LORD made by fire, and the bread of their God, they do offer; therefore they shall be holy.

7 ¶ They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him, therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ¶ And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes:

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother:

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: *I am* the LORD.

13 ¶ And he shall take a wife in her virginity.

less it were for one of their nearest relations, 1, 2, 3. By this allowance God put an honour upon natural affection, and favoured it so far as to dispense with the attendance of his servants for seven days, while they indulged themselves in their sorrow for the death of their dear relations; but longer than so weeping must not hinder sowing, nor their affection to their relations take them off from the service of the sanctuary. A priest must not marry a woman of ill fame, that either had been guilty, or was suspected to have been guilty of uncleanness. The priests were forbidden to undervalue themselves by such marriages as these, which were allowed to others, lest it should bring a present reproach upon their ministry, harden the profane in their profanities, and grieve the hearts of a serious people: the New Testament gives laws to ministers' wives, 1 Tim. iii. 11, that they be grave and sober, that the ministry be not blamed. Lest it should entail a reproach upon their families; for the work and honour of the priesthood was to descend as an inheritance to their children after them. He that would seek a godly seed must first seek a godly wife.

It is added here, 8, Thou shalt sanctify him, and he shall be holy unto thee. Gospel ministers by this rule are to be esteemed very highly in love for their work sake, 1 Thess. v. 13, and every Christian must look upon himself as concerned to be the guardian of their honour.

14 A widow, or divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people; for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generation that hath *any* blemish, let him not approach to offer the bread of his God:

18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish, he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy and of the holy;

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

Their children must be afraid of doing any thing to disparage them, 9. If the daughter of any priest play the whore, her crime is great; she not only pollureth, but profaneth herself: other women have not the honour to lose that she hath: who, as one of a priest's family, hath eaten of the holy things, and is supposed to have been better educated than others. The children of ministers ought of all others to take heed of doing any thing that is scandalous, because in them it is doubly scandalous, and will be punished accordingly by him whose name is jealous.

10-15. More was expected from a priest than from other people, but more from the high-priest than from other priests, because upon his head the anointing oil was poured, and he was consecrated to put on the garments, 10, both which were typical of the anointing and adorning of the Lord Jesus, with all the gifts and graces of the holy spirit, which he received without measure. The high-priest being thus dignified, must not dottle himself at all for the drink, so not for his nearest relation, his father or his mother, much less his child or brother, 11. He must not use the common expressions of sorrow on such occasions, nor even go out of the sanctuary to pay his respects to a dying relation. He might not marry a widow, much less one divorced, or a harlot, 12, 14. The reason of this was (as some suggest) that he might be a type of Christ, to whom the church was to be presented a chaste virgin, 2 Cor. ix.

CHAP. XXII.

In this chapter we have divers laws concerning the priests and sacrifices, I. That the priests should not eat of the holy things in their uncleanness, 1-9. II. That no stranger should eat of the holy things, 10. III. That the sacrifices must be without blemish, 17-25. IV. That they must be more than eight days old, 26-28. And that the sacrifices of thanksgiving must be eaten the same day they were offered, 29-33.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: *I am the LORD.*

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: *I am the LORD.*

4 What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be clean. And whoso toucheth any thing *that is* unclean by the dead, or a man whose seed goeth from him:

5 Or whosoever toucheth any creeping thing whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things unless he wash his flesh with water.

12, see Ezek. xlv. 22. He must not profane his seed among his people, 15. Some understand it as forbidding him to marry any of an inferior rank, which would be a disparagement to his family. Or it may be a caution to him in disposing of his children; he must not profane his seed, by marrying them unsuitably. Ministers' children are profaned, if they be unequally yoked with unbelievers.

Under the gospel, those that labour under any such blemishes as those which disabled the priests, have reason to thank God that they are not thereby excluded from offering spiritual sacrifices to God; nor, if otherwise qualified for it, from the office of the ministry. We ought to infer from these laws, how incapable those are to serve God acceptably, whose minds are blemished and deformed by any reigning vice. Those are unworthy to be called Christians, and unfit to be employed as ministers, whose sins render them scandalous and deformed, so as that the offerings of the Lord are abhorred for their sakes.

CHAP. XXII. 1-9. Those that had a natural blemish, though they were forbidden to do the priest's work, yet they were allowed to eat of the holy things; but those that were under any ceremonial uncleanness, which possibly they contracted by their own fault, might not so much as eat of the holy things, while they continued in their pollution. This obliged the priests carefully to preserve their purity, and to dread every thing that would defile them.

7 And when the sun is down he shall be clean, and shall afterward eat of the holy things; because it is his food.

8 That which dieth of itself, or is torn *with beasts*, he shall not eat, to defile himself therewith: *I am the LORD.*

9 They shall, therefore, keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it, I the LORD do sanctify them.

10 ¶ There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house; they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass when they eat their holy things; for I the LORD do sanctify them.

This possessed the people with a reverence for the holy things, when they saw the priests themselves separated from them so long as they were in their uncleanness. This teaches us carefully to watch against all moral pollutions, because by them we are unfitted to receive the comfort of God's sanctuary. Though we labour not under habitual deformities, yet actual defilements deprive us of the pleasure of communion with God.

10-16. The priests are charged not to profane the holy things, by permitting strangers to eat of them, 15, or suffer them to bear the iniquity of trespass, 16, i. e. suffer them to bring guilt upon themselves, by meddling with that which we have no right to. We must not only be careful that we do not bear iniquity ourselves, but we must do what we can to prevent others bearing it. This law might be dispensed with in a case of necessity, as it was when David and the men ate of the shew-bread, 1 Sam. xxi. 6. And our Saviour justifies them, and gives a reason for it; which furnishes us with a lasting rule in all such cases, that God will have mercy and not sacrifice, Matt. xii. 3, 4-7. It is an instruction to gospel ministers, who are stewards of the mysteries of God, not to admit all, without distinction, to eat of the holy things, but to take out the precious from the vile. Holy things are for holy persons that at least are in profession so, Matt. vii. 6.

17-33. Here are four laws concerning sacrifices. First, that

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering ;

19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 But whatsoever hath a blemish, that shall ye not offer : for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings unto the Lord to accomplish *his* vow, or a free-will-offering in beeves or sheep, it shall be perfect to be accepted : there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will-offering ; but for a vow it shall not be accepted.

24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut ; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these : because their corruption is in them, and blemishes be in them ; they shall not be accepted for you.

whatever was offered in sacrifice to God should be without blemish, otherwise it should not be acceptable ; and that no beast should be offered in sacrifice before it was eight days old, 26, 27. Sooner than that it was not fit to be used at home tables, and the more not at God's altar : third, That the domestic or young should not both be killed in one day, whether in sacrifice, or for common use, 28. There is much a likeness concerning this, Deut. xxiii. 6. This was forbidden, not as a cruelty, but because it looked barbarous and cruel to the beholders ; as the tyranny of the king of Babylon, that they should slay his sons before his eyes, and inherit his eyes, for 1. That the flesh of their thank-offerings should be eaten on the same day that they were sacrificed, 29, 30. This is a repetition of what we had before, chap. vii. 15, xiv. 6, 7. This chapter concludes with such a general charge as we have often met with, 19, 20, God's commandments, and not to profane his holy name, 31, 32. *And*

26 ¶ And the Lord spake unto Moses saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam ; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the Lord.

28 And whether it be cow or ewe, ye shall not kill it and her young both in one day.

29 ¶ And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will.

30 On the same day it shall be eaten up : ye shall leave none of it until the morrow ; I am the Lord.

31 Therefore shall ye keep my commandments and do them : I am the Lord.

32 Neither shall ye profane my holy name ; but I will be hallowed among the children of Israel : I am the Lord which hallow you.

33 That brought you out of the land of Egypt, to be your God : I am the Lord.

CHAP. XXIII.

I. The weekly feasts of the sabbath, 3. II. The yearly feast (1.) The passover, and the feast of unleavened bread, 4-8, to which was annexed the offering of the sheep of first-fruits, 9-14. (2.) Pentecost, 15-22. (3.) The solemnities of the seventh month. The feast of trumpets on the first day, 23-25. The day of atonement on the tenth day, 26-32. And the feast of tabernacles on the fifteenth, 33-44.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, *even these are my feasts.*

3 ¶ Six days shall work be done ; but the seventh day is the sabbath of rest, an holy convocation ; ye shall do no work therein :

that profane God's name, if they do not make conscience of keeping his commandments, do but profane his name.

CHAP. XXIII. 1-5. The holy times here commanded, are called feasts. The day of atonement, which was one of them, was a fast : yet because most of them were appointed for joy and rejoicing, they are in general called feasts. Some read it, These are my solemnities, not that is concordant with the context ; I would rather read it, These are my solemnities ; so the word here used is translated, Isa. xlv. 20, where Zion is called the city of our solemnities, and reading it so here, the day of atonement was as great as the joy of any of them.

The day of the sabbath is repeated, in the first place, the annual feasts were made remarkable by their general attendance at the sanctuary, yet these must not compare the brightness of the sabbath, 1. They are told it is a holy convocation, i.e. It is the will of God, yet shall sanctify it in a religious assembly : (Cant

it is the sabbath of the LORD in all your dwellings.

4 ¶ These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day he shall have an holy convocation; ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation, ye shall do no servile work therein.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I gave unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf: an he-lamb without blemish of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering

unto your God; it shall be a statute for ever throughout your generations, in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering: seven sabbaths shall be complete;

16 Even unto the morrow after the seventh sabbath shall ye number fifty days: and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baked with leaven: they are the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering and their drink-offerings, even an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them, with the bread of the first-fruits, for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings, throughout your generations.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

appointed the New Testament sabbath to be a holy convocation, by meeting his disciples once and again, (and perhaps oftener) on the first day of the week.

4-14. Here is, 1. A repetition of the law of the passover: 2. an order for the offering a sheaf of the first-fruits, upon the second day of the feast of unleavened bread: the first is called a sabbath, because it was observed a sabbath, 11, and on the morrow after they had this solemnity: 2. this sheaf of first-fruits is typical of our Lord Jesus, who is risen from the dead as the first-fruits of

them that slept, 1 Cor. xv. 20. It is very observable that our Lord Jesus rose from the dead on the very day that the first-fruits were offered, to shew that he was the substance of this shadow.

15-22. Here is the institution of the feast of Pentecost, or weeks, as it is called, Deut. xvi. 9, because it was observed fifty days, or seven weeks, after the Passover. It is also called the feast of harvest, Exod. xxiii. 16. This annual feast was instituted in remembrance of the giving of the law upon mount Sinai, the fiftieth day after they came out of Egypt. That was the feast which

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth day of the seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work; *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even shall ye celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, say-

they were told in Egypt, must be observed to God in the wilderness, as a memorial of which ever after they kept this feast. But the period and perfection of this feast was the pouring out of the spirit upon the apostles on the day of this feast, Acts ii. 1, in which the law of faith was given fifty days after Christ our passover was sacrificed for us.

23.32. That which is here made peculiar to the feast of trumpets is, that it was a memorial of blowing of trumpets: They blew the trumpet every new moon, Psal. lxxxv. 3, but in the new moon of the seventh month it was to be done with more than ordinary solemnity; for they began to blow at sunrise, and continued till sun-set. This is here said to be a memorial, perhaps of the sound of the trumpet upon mount Sinai, when the law was given which must never be forgotten. It was typical of the preaching of the gospel, by which joyful sound souls were called in to serve God, and keep a spiritual feast to him. The conversion of the nations to the faith of Christ is said to be by the blowing of a great trumpet, Isa. xxvii. 13.

ing, The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD.

35 On the first day *shall be* an holy convocation; ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD; on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD; it is a solemn assembly: and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day;

38 Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days; on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook: and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days;

A repetition of the law of the day of atonement, only so much of it as concerned the people. This day must be observed from even to even, 32; ye shall afflict your souls, i. e. ye shall begin your fast, and the expressions of your humiliation, in the ninth day of the month at even. The eves of solemn days ought to be employed in solemn preparation. When work for God and our souls is to be done, we should not straiten ourselves in time for the doing of it, for how can we spend our time better?

33.44. We have here the institution of the feast of tabernacles, which was one of the three great feasts, at which all the males were bound to attend, and celebrated with more expressions of joy than any of them.

This feast was to be kept in remembrance of their dwelling in tents in the wilderness. Thus it is expounded here, 43, That your generations may know, not only by the written history, but by this ocular tradition, that I made the children of Israel to dwell in booths. It was a feast of in-gathering, so it is called, Exod. xxiii. 16. When they had gathered in the fruit of their land, 31, the na-

all that are Israelites born shall dwell in booths :

43 That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt ; I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

In this chapter we have, I. A repetition of the laws concerning the lamps and the shew-bread, 1..9. II. A violation of the law against blasphemy, 10..14, with 23. III. The law against blasphemy re-inforced, 15, 16, with sundry other laws, 17..22.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually.

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually : it shall be a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof ; two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken*

age as well as the harvest, then they were to keep this feast in thankfulness to God for all the increase of the year ; and some think, that the eighth day of the feast had special reference to this ground of the institution. The joy of harvest ought to be improved for the furtherance of our joy in God. And the worship of God under the New Testament is proposed of under the notion of keeping the feast of tabernacles, Zech. xiv. 16. The gospel of Christ teaches us to dwell in tabernacles, to sit loose to this world, as those that have here no continuing city, to go out to Christ without the camp, Heb. xiii. 13, 14. It teaches us to rejoice before the Lord our God. Those are the circumcision, Israelites indeed, that always rejoice in Christ Jesus, Phil. iii. 3.

CHAP. XXIV. 1..9. Care is here taken, and orders given, for the decent furnishing of the candlestick and table in God's house.

The lamps must always be kept burning, and the table must al-

from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons' ; and they shall eat it in the holy place : for it is most holy unto him of the offerings of the LORD made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel ; and this son of the Israelitish woman and a man of Israel strove together in the camp :

11 And the Israelitish woman's son blasphemed the name of *the* LORD, and cursed. And they brought him unto Moses : (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan ;)

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 ¶ And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp, and let all that heard *him* lay their hands upon his head and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him ; as *well* the stranger as he that is born in the land, when he blasphemeth the name of *the* LORD, shall be put to death.

17 ¶ And he that killeth any man shall surely be put to death.

18 ¶ And he that killeth a beast shall make it good : beast for beast.

19 And if a man cause a blemish in his

ways be kept spread. This was appointed before, Exod. xxv. 30. The table was furnished with twelve loaves, or cakes of bread, 5, 6. Christ's ministers should provide new bread for his house every sabbath day, the products of their fresh studies in the scripture, that their proficiency may appear to all, 1 Tim. iv. 5.

10..23. The mixt multitude of Egyptians that came up with Israel, Exod. xii. 34, were many ways hurtful to them, and this was one, they were often the authors of strife. The way to preserve the peace of the church, is to preserve the purity of it. The offence itself was blasphemy and cursing, 11. He blasphemed the name, i. e. God ; who is known by his name only, not by his nature, or any similitude. The translators add (of the Lord) which is implied, but not expressed in the original, for the greater reverence of the divine majesty. The witnesses, or inferior judges, brought him out in this case (which was somewhat extraordinary) unto Mo-

neighbour ; as he hath done, so shall it be done to him.

20 Breach for breach, eye for eye, tooth for tooth ; as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it ; and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law as well for the stranger as for one of your own country : for I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones ; and the children of Israel did as the LORD commanded Moses.

CHAP. XXV.

God here appoints, I. That every seventh year should be a year of rest, 1.7, to encourage them to observe which, God would provide bountifully for them, 18.22. II. That every fiftieth year should be a year of release from debts and mortgages, 8.17, and 22.25 ; and of servants, 35.35.

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof :

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD ; thou shalt neither sow thy field nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed : for it is a year of rest unto the land.

ses, 11, according to the order settled, Exod. xviii. 22, and Moses himself would not give judgment hastily, but committed the offender into custody, till he had consulted the oracle in the case. Judges must deliberate ; both those that give the verdict, and those that give the sentence, for the judgment is God's, 12.1. 17, and before him there will be a rehearing of the cause. Sentence was past upon this offender by the righteous judge of heaven and earth himself, 14. God could have cut him off by an immediate stroke from heaven, but he would put his name upon the institution of magistracy, to make use of it for vindicating his own glory in the world. Here is a repetition of some other laws annexed to this new law. God would hereby shew what provision he had made for man's safety, in punishing those that were injurious to him, which should be an argument with magistrates to be jealous for his honour, and to punish those that blaspheme his name.

CHAP. XXV. 1.7. The year of rest typified the spiritual rest

6 And the sabbath of the land shall be meat for you ; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

7 And for thy cattle, and for the beasts that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years : and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound, on the tenth *day* of the seventh month : in the day of atonement shall ye make the trumpet sound throughout all your land ;

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof : it shall be a jubilee unto you : and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you : ye shall not sow, neither reap that which groweth of itself in it, nor gather the *grapes* in it of thy vine undressed.

12 For it *is* the jubilee, it shall be holy unto you ; ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand ye shall not oppress one another.

15 According to the number of years after the jubilee thou shalt buy of thy neighbour,

which all believers enter into through Christ our true N. d. who gives us comfort and rest concerning our work, and the end of our hands, because of the ground which the Lord hath cursed, Gen. v. 29. Through him we are eased of the burden of worldly care and labour, both being sanctified and sweetened to us, and we are enabled and encouraged to live by faith. And as the fruits of this sabbath of the land were enjoyed in common, so the salvation wrought out by Christ is a common salvation, and this sanctified year seemed to have been renewed in the Christian church, when the believers had all things common, Acts ii. 44.

8.22. By means of this jubilee it was provided, that their generations should be carefully preserved, and the disposition of things kept up. That none should be exorbitantly rich. That no family should be sunk and ruined, and exposed to perpetual poverty. All bargains ought to be made by this rule, Ye shall not oppress one another, nor take advantage of one another's ignorance

and according unto the number of years of the fruits he shall sell unto thee.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it ; for *according* to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not, therefore, oppress one another : but thou shalt fear thy God : for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them ; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety

20 And if ye shall say, What shall we eat the seventh year ? behold, we shall not sow, nor gather in our increase ;

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruits until the ninth year : until her fruits come in ye shall eat of the old store.

23 ¶ The land shall not be sold for ever ; for the land is mine ; for ye are strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it ;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

or necessity, but thou shalt fear thy God. The fear of God reigning in the heart would effectually restrain us from doing any wrong to our neighbour in word or deed. It is promised that they should not want food convenient that year, in which they did neither sow nor reap, 21. I will command my blessing in the sixth year, and it shall bring forth fruit for three years. This was a standing miracle and a lasting memorial, and an encouragement to all God's people, in all ages, to trust him in the way of duty, and to cast their care upon him. There is nothing lost by faith and self-denial in our obedience.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee : and in the jubilee it shall go out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold : within a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations : it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country : they may be redeemed : and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold and the city of his possession, shall go out in the year of jubilee : for the house of the cities of the Levites are their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold ; for it is their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee ; then thou shalt relieve him ; yea, though he be a stranger, or a sojourner : that he may live with thee.

36 Take thou no usury of him, or increase but fear thy God : that thy brother may live with thee.

37 Thou shalt not give him thy money

23. 38. If the person himself were not able to redeem his land, the next kinsman might, 25. The redeemer thereof, he that is near unto him, shall come and shall redeem, so it might be read. The kinsman is called Goel the redeemer, Numb. v. 8, Ruth iii. 9, 10. And this typified Christ, who assumed our nature that he might be our kinsman, and being the only kinsman we have that is able to do it, to him belonged the right of redemption. A clause is added in favour of the Levites, by way of exception from these rules. Even the Egyptians took care to preserve the priests' lands, Gen. xlvii. 22. And there is no less reason for the taking of the maintenance

upon usury, nor lend him thy victuals for increase.

38 *I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.*

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee thou shalt not compel him to serve as a bond-servant :

40 *But* as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee.

41 And *then* shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt : they shall not be sold as bond-men.

43 Thou shalt not rule over him with rigour, but shalt fear thy God.

44 Both thy bond-men and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you ; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers, that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land : and they shall be your possession :

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession ; they shall be your bond-men for ever ; but over your brethren, the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family :

of the gospel ministry under the special protection of christian governments. Poor debtors must not be oppressed. If thy brother be waxen poor, and have occasion to borrow money of thee for the necessary support of his family, Take thou no usury of him, either for money or victuals, 36, 37. And thus far this law binds still, but could never be thought binding where money is borrowed for purchase of lands, trade, or other improvements, for there it is reasonable that the lender share with the borrower in the profit.

39-55. The laws concerning servitude were designed to preserve the honour of the Jewish nation as a free people, and rescued

48 After that he is sold he may be redeemed again ; one of his brethren may redeem him :

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him ; or, if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee : and the price of his sale shall be according unto the number of years : according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him : and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he and his children with him.

55 For unto me the children of Israel *are* servants ; they *are* my servants, whom I brought forth out of the land of Egypt ; *I am* the LORD your God.

CHAP. XXVI.

Here is, I. A repetition of two or three of the principal of the commandments, 1, 2. II. An inviting promise of all good things, if they would but keep God's commandments, 3-13. III. A terrible threatening of ensuing judgments which would be brought upon them if they were refractory and disobedient, 14-39. IV. A gracious promise of the return of mercy to those of them that would repent and reform, 40, &c. Deut. xxviii. is parallel to this.

YE shall make unto you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land to bow down unto it : for *I am* the LORD your God.

by a divine power out of the house of bondage, into the glorious liberty of God's sons, his first-born. The apostle applies this spiritually, 1 Cor. vi. 23. Ye are bought with a price, be not ye the servants of men, i. e. of the lusts of men, no nor of your own lust ; for being become the servants of God, we must not let sin reign in our mortal bodies, Rom. vi. 12-13.

CHAP. XXVI. 1-13. These precepts are here incited which were of the greatest consequence, and by which especially their obedience will be tried, 1, 2. As nothing tends more to corrupt religion than the use of images in devotion, so nothing com-

LEVITICUS.

2 Ye shall keep my sabbaths, and reverence my sanctuary : I *am* the LORD.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them :

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time ; and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid ; and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight : and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you ; and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men ; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments ;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant ;

tributes more to the support of it than the keeping of sabbaths, and reverencing the sanctuary. Great encouragement was given to them to live in a constant obedience to all God's commandments, largely and strongly assuring them that if they did so, they would be a happy people, and should be blessed with all the good things they could desire. Human governments enforce their laws with penalties to be inflicted for the breach of them : but God will be known as the rewarder of those that seek and serve him. These great and precious promises, though they relate chiefly to the life which now is, and to the public national concerns of that people, yet were

16 I also will do this unto you ; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart : and ye shall sow your seed in vain ; for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies : they that hate you shall reign over you ; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power : and I will make your heaven as iron, and your earth as brass.

20 And your strength shall be spent in vain ; for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me ; I will bring seven times more plagues upon you, according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number ; and your *high*-ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me ;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant : and when ye are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of

typical of the spiritual blessings entailed by the covenant of grace upon all believers through Christ.

14-39. Two things would certainly bring ruin upon the Israelites : first, a contempt of God's commandments, 14 ; second, and especially a contempt of his corrections. Even their disobedience would not have been their destruction, if they had not been obstinate and impenitent in it, notwithstanding the methods God took to reclaim them. God himself would then be against them ; and this is the root and cause of all their misery. I will set my face against you, 27, i. e. I will set my face against you, set myself to

your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths when ye dwelt upon it.

36 And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they

shall flee, as fleeing from a sword: and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember: and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because, they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in

ruin you. I will walk contrary to you, 24-28, with the troward he will wrestle, Psal. xvi. 26. When God in his providence thwarts the designs of a people, which they thought well laid, breaks their measures, and blasts their endeavours, then he walks contrary to them. If the first sensible tokens of God's displeasure do not attain their end to humble and reform them, then, 18, I will punish you seven times more; and again, 21, I will bring seven times more plagues: and, 24, I will punish you yet seven times; and 28, I, even I, will chastise you seven times for your sins. If less judgments do not do their work, God will send greater; for when he judgeth he will overcome. Their misery is completed in that threatening, 30, my soul shall abhor you. That man is as miserable as he can be whom God abhors; for his resentments are just and effective. Thus if any man draw back, as these here are supposed to do, God's soul shall have no pleasure in him, Heb. x. 38. Not only temporal judgments are here threatened, but spiritual judgments, which would seize the mind. It is here threatened, that they would find no acceptance with God, 31. That they should have

no courage in their wars, but should be quite dispirited and disheartened; and also that they should have no hope of their forgiveness of their sins, 39, They shall pine away in their iniquity, and how should they then live? Ezek. xxxiii. 10. It is a righteous thing with God to leave those to despair of pardon, that have presumed to sin; and it is owing to free grace if we are not abandoned to pine away in the iniquity we are born in, and have lived in.

40-46. The chapter concludes with gracious promises of the return of God's favour to them upon their repentance, that they might not, unless it were their own fault, pine away in their iniquity. Behold with wonder the riches of God's mercy to a people that had obstinately stood it out against the judgment of God, and would never think of surrendering till they were reduced to the last extremity. Yet turn ye to the strong hold, ye prisoners of hope, Zech. x. 12. Here are mentioned three instances of their repentance, viz. confessions, sorrow for sin, and submission to the justice of God in his dealings. The mercy which they should obtain upon their repentance was not only that they should not be abandoned,

the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them : for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God : I *am* the LORD.

46 These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel, in mount Sinai, by the hand of Moses.

CHAP. XXVII.

Here is, I. The law concerning what was sanctified to God ; persons, 2..8. Cattle, clean or unclean, 9..13. Houses and lands, 14..25. With an exception of firstlings, 26, 27. II. Concerning what was devoted, 28, 29. III. Concerning tithes, 30..34.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary

4 And if *it be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto

but that they should be remembered. I will remember the land with favour, which is grounded upon the promise before ; I will remember my covenant, 42, which is repeated, 45. God is said to remember the covenant, when he performs the promises of it, purely for his faithfulness sake ; not because there is any thing in us to recommend us to his favour. This is the church's plea, Psal. lxxiv. 20. Have respect unto the covenant. None are so ready to repent, as God is to forgive upon repentance, through Christ, who is given for a covenant.

CHAP. XXVII. 1..13. Though God did not expressly insist on singular vows, yet if they were consistent with the general precepts, he would be well pleased with. We should not only ask what must we do, but what may we do, for the glory and honour of God ? As the liberal deviseth liberal things, Isa. xxii. 8, so the pious deviseth pious things, and the enlarged heart would willingly do something extraordinary in the service of so good a master as God is. When we receive or expect some singular mercy, it is good to honour God with some singular vow. A book of rates is accordingly pro-

vided here, by which the priests were to go in their estimation. The females were then less esteemed, but not so in Christ ; for in Christ Jesus there is neither male nor female, Gal. iii. 28. Infants under five years old were capable of being vowed to God by their parents, even before they were born, as Samuel was, but not to be presented and redeemed till a month old, 6. Samuel, who was thus vowed to God, was not redeemed because he was a Levite, and a particular favourite, and therefore was employed in his childhood in the service of the tabernacle. The poor shall be valued according to their ability, 8. Something they must pay, that they might learn not to be rash in vowing to God, for he hath no pleasure in fools, Eccl. v. 4. Yet not more than his ability, that he might not ruin himself and his family by his zeal. Note, God expects and requires from men, according to what they have, and not according to what they have not, Luke xxi. 4.

7 And if *it be* from sixty years old and above ; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him ; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good ; and if he shall at all change beast for beast, then it, and the exchange thereof, shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD ; then he shall present the beast before the priest :

12 And the priest shall value it : whether it be good or bad, as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it ; then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it ; whether it be good or bad, as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem

vided here, by which the priests were to go in their estimation. The females were then less esteemed, but not so in Christ ; for in Christ Jesus there is neither male nor female, Gal. iii. 28. Infants under five years old were capable of being vowed to God by their parents, even before they were born, as Samuel was, but not to be presented and redeemed till a month old, 6. Samuel, who was thus vowed to God, was not redeemed because he was a Levite, and a particular favourite, and therefore was employed in his childhood in the service of the tabernacle. The poor shall be valued according to their ability, 8. Something they must pay, that they might learn not to be rash in vowing to God, for he hath no pleasure in fools, Eccl. v. 4. Yet not more than his ability, that he might not ruin himself and his family by his zeal. Note, God expects and requires from men, according to what they have, and not according to what they have not, Luke xxi. 4.

14..25. Suppose a man in his zeal for the honour of God sanctify his house to God, 14, the house must be valued by the priest, and the money got by the sale of it was to be converted to the use

his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part* of a field of his possession : then thy estimation shall be according to the seed thereof ; an homer of barley-seed shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted ; the possession thereof shall be the priest's.

22 And if a *man* sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession ;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee : and he shall give thine estimation in that day, *as a holy thing* unto the LORD.

24 In the year of the jubilee the field shall

return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary, twenty gerabs shall be the shekel.

26 ¶ Only the firstlings of the beasts, which should be the LORD's firstling, no man shall sanctify it ; whether *it be* ox or sheep, it is the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it there-to : or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed : every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed : *but* shall surely be put to death.

30 ¶ And all the tithe of the land, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORD's : *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it : and if he

of the sanctuary. Blessed be God there is a way of sanctifying our houses to be holy unto the Lord, without either selling them, or buying them. If we and our houses serve the Lord, if religion rule in them, and we put away iniquity far from them, and have a church in our house, holiness to the Lord is written upon it, it is his, and he will dwell with us in it.

26-34. Devoted persons were to be put to death, 29. Not that it was in the power of any parent or master thus to devote a child or servant to death : but it must be meant of the public enemies of Israel, who either by the appointment of God, or the sentence of the congregation, were devoted, as the seven nations with which they must make no league. The city of Jericho in particular was so devoted, Josh. i. 17. Tithes were paid for the service of God before the law, as appears by Abraham's payment of them, Gen. xiv. 19, and Jacob's promise of them, Gen. xxviii. 22. It is here appointed, that they should pay tithe of all their increase, their corn, trees, and cattle, 30, 32. Thus they acknowledged God to be the owner of their land, the giver of its fruits, and themselves to be his tenants and dependents upon him : thus they gave him thanks for the plenty they enjoyed, and supplicated his favour

in the continuance of it. and we are taught in general to honour the Lord with our substance, Prov. iii. 9, and in particular to support and maintain his ministers, and to be ready to communicate to them, Gal. vi. 6, 1 Cor. ix. 11. And how this may be done in a fitter and more equal proportion than that of the tenth, which God himself appointed of old, I cannot see. The last verse seems to have reference to this whole book, which it is the conclusion of. These are the commandments which the Lord commanded Moses, for the children of Israel. Many of these commandments are moral, and of perpetual obligation ; others of them ceremonial, and peculiar to the Jewish economy, which yet have a spiritual significance, and are instructive to us, who are furnished with a key to let us into the mysteries contained in them : 1st, unto us by these instructions is the gospel preached as well as unto them, Heb. x. 2. And upon the whole matter we may see cause to bless God that we need not come to mount Sinai, Heb. xii. 18. First, that we are not under the dark shadows of the law, but under the clear light of the gospel, which shows us, Christ the end of the law for righteousness, Rom. x. 4 ; second, that we are not under the heavy yoke of the law, and the carnal ordinances of it, (as the apostle calls them,) Heb. ix.

change it at all, then both it and the change thereof shall be holy: it shall not be re-deemed.

19.) imposed till the time of reformation, and which in all ages and in all nations were held to be holy, Acts xv. 19, but under the new and easy institutions of the gospel, which promulged those the

34 These *are* the commandments, which the Lord commanded Moses for the children of Israel, in mount Sinai

mal worshippers that would be Father in spirit and truth, by Christ only, in this sense, who is our priest, temple, altar, sacrifice, perfect offering.

THE FOURTH BOOK OF MOSES, CALLED N U M B E R S.

The titles of the five books of Moses, which we use in our bibles, are all borrowed from the Greek translation of the Seventy, the most antient version of the Old Testament that we know of: but the title only of this book we turn into English; in all the rest we retain the Greek word itself; for which difference I know no reason, but the Latin translators have generally done the same. This book was thus intitled because of the numbers of the children of Israel, so often mentioned in this book, and so well worthy to give a title to it, because it was the remarkable accomplishment of God's promise to Abraham, that his seed should be as the stars of heaven for multitude. It also relates to two numberings of them, one at mount Sinai, chap. i. the other in the plains of Moab, thirty-nine years after, chap. xxvi. and not three men the same in the last account that were in the first. The book is almost equally divided between histories and laws, intermixed. An abstract of much of this book we have in a few words, Psal. xcv. 10. Forty years long was I grieved with this generation, and an application of it to ourselves, Heb. iv. 1. Let us fear, lest we seem to come short. Many considerable nations there were now in being that dwelt in cities and fortified towns, of which no notice is taken, no account kept, by the sacred history: but very exact records are kept of the affairs of a handful of people, that dwelt in tents, and wandered strangely in a wilderness, because they were the children of the covenant: For the Lord's portion is his people, Jacob is the lot of his inheritance.

CHAP. I.

Here we have, I. Orders given to Moses to number the people, 1..4. II. Persons nominated to assist him herein, 5..16. III. The particular number of each tribe, as it was given in to Moses, 17..43. IV. The sum total of all together, 44..46. V. An exception of the Levites, 47..55.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the

number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: Of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

CHAP. I. 1..16. This account was ordered to be taken and kept for several reasons: first, to prove the accomplishment of the promise made to Abraham, that God would multiply his seed exceedingly; and renewed in Jacob, Gen. xxviii. 14, that his seed should be as the dust of the earth. When the number of a body of men is only guessed at upon the view, it is as easy for one that is disposed to cavil, to object that the conjecture is mistaken, and that if

they were to be counted they would not be found half so many; therefore God would have Israel numbered, that it might be upon record, how vastly they were increased in a little time; that the power of God's providence, and the truth of his promise, may be seen and acknowledged by all: second, it was to intimate the particular care God himself would take of his Israel, and expected that Moses and the inferior rulers should take of them. God is

their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward all that were able to go forth to war ;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war :

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by

the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 ¶ These *are* those that were numbered which Moses and Aaron numbered, and the princes of Israel, *being* twelve men : each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel.

46 Even all they that were numbered were six hundred thousand, and three thousand, and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel :

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it : they shall bear the tabernacle, and all the vessels thereof ; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down ; and when the tabernacle is to be pitched, the Levites shall set it up : and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch

and more than any other tribe, 27. It was Judah whom his brethren must praise, because from him Messiah the prince was to descend : but because that was a thing at a distance, God did many ways honour that tribe in the mean time, particularly by the great increase of it, for his sake who was to spring out of Judah, Heb. vii. 14, in the fulness of time.

44.46. Now we see what a vast body of men the Israelites were. Let us consider, first, how much went to maintain all these (besides twice as many more, no question of women and children, sick and aged, and the mixt multitude) for forty years together in the wilderness, and they were all at God's finding every day, having their food from the dew of heaven, and not from the fatness of the earth : second, what work sin makes with a people ; within forty years

most of them would indeed have died of course for the common sin of mankind, for when sin entered into the world, death came with it, and how great are the desolations which it makes in the earth ! But for the particular sin of unbelief and murmuring, all those that were now numbered, except two, perished in the wilderness : third, what a great multitude God's spiritual Israel will amount to at last, though at one time, and in one place, they seem to be but a little flock, yet when they come all together they shall be a great multitude, innumerable, Rev. vii. 9.

47.54. As Israel, being a holy people, was not reckoned among the nations, so the Levites, being a holy tribe, were not reckoned among other Israelites, but numbered afterwards by themselves, 49. And being engaged in that warfare, they were

their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

Here is, I. A general order concerning marshalling the Israelites, v. 1, 2. II. Particular directions for the posting of each of the tribes, in four distinct squadrons, three tribes in each squadron.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house ; far off about the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies : and Nahshon, the son of Amminadab, *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

· 5 And those that do pitch next unto him *shall be* the tribe of Issachar ; and Nethaneel, the son of Zuar, *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 *Then the tribe of Zebulun : and Eliab, the son of Helon, shall be captain of the children of Zebulun.*

8 And his host, and those that were num-

discharged from military services, and therefore not numbered with those that were to go out to war. They that minister about holy things should neither entangle themselves, nor be entangled in secular affairs.

CHAP. II. 1, 2. They were to pitch about the tabernacle, that it might be equally a comfort and joy to them all, as it was a token of God's gracious presence with them, and that they might be a guard and defence upon the tabernacle and the Levites on every side. If God undertake the protection of our comforts, we ought in our places to undertake the protection of his institutions, and stand up in defence of his honour, and interests, and ministers. Yet they were to pitch afar off, in reverence to the sanctuary, lest too much familiarity should breed contempt. In the Christian church we read of a throne, (as in the tabernacle there was a mercy-seat) which is called a glorious high throne from the beginning. **Jer. xvii. 12.** And that throne surrounded by spiritual Israelites.

bered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah were an hundred thousand, and four-score thousand, and six thousand and four-hundred, throughout their armies : these shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of Reuben, according to their armies : and the captain of the children of Reuben *shall be* Elizur, the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand five hundred.

12 And those which pitch by him *shall* be the tribe of Simeon : and the captain of the children of Simeon *shall be* Shelumiel, the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand, and three hundred.

14 Then the tribe of Gad : and the captain of the sons of Gad *shall be* Eliasaph, the son of Reuel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their armies : and they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward, with the camp of the Levites in the midst of the camp: as they encamp so shall they set forward, every man in his place, by their standards.

18 ¶ On the west side *shall be the stand-*
twenty-four elders, double to the number of the tribes, clothed in white raiment, Rev. iv. 4, and the banner over them is *less*; but we are not ordered, as they were, to pitch afar off; no, we are invited to draw near, and come boldly. The saints of the Most High are said to be round about him, Psal. lxxvi. 12. God by his grace keeps us close to him.

33-34. God himself appointed the twelve tribes their place, to prevent strife and envy among them. If God in his providence advance others above us, and abase us, we ought to be as well satisfied in his doing it that way, as if he did it, as this was done here, by a voice out of the tabernacle: and this consideration should effectually silence all envies and discontents. Every tribe had a captain, a prince, or commander in chief, whom God himself nominated, the same that had been appointed to number them, chap. 1. 5. There are powers ordained of God, and those to whom honour and fear is due, and must be paid. Some observe the significance of

ard of the camp of Ephraim, according to their armies : and the captain of the sons of Ephraim *shall be* Elishama, the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh : and the captain of the children of Manasseh *shall be* Gamaliel, the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin : and the captain of the sons of Benjamin *shall be* Abidan, the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand, and eight thousand, and an hundred, throughout their armies : and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies ; and the captain of the children of Dan *shall be* Ahiezer, the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher : and the captain of the children of Asher *shall be* Pagiel, the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali ; and the captain of the children of Naphtali *shall be* Ahira, the son of Enan.

the name of these princes, at least in general how much God was in the thoughts of those that gave them their names, for most of them have El, God, at one end or other of their name. By which it appeared that the Israelites in Egypt did not quite forget the name of their God, but when they wanted other memorials, preserved the remembrance of it in the names of their children, and therewith comforted themselves in their affliction. The children of Israel observed the orders given them, and did as the Lord commanded Moses, v. 34. They put themselves in the post assigned them, without murmuring or disputing, and as it was their safety,

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand, and fifty and seven thousand, and six hundred : they shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel, by the house of their fathers : all those that were numbered of the camps, throughout their hosts, *were* six hundred thousand, and three thousand, and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel : as the Lord commanded Moses.

34 And the children of Israel did according to all that the Lord commanded Moses : so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAP. III.

The service of the Levites, v. 1-39. The first-born freed by the Levites, v. 40-45. The overplus redeemed, v. 46, 47.

THESE also *are* the generations of Aaron and Moses, in the day *that* the Lord spake unto Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron : Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and they had no children : and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

so it was their beauty : Balaam was charmed with the sight of it, Numb. xxiv. 5. How goodly are thy tents, O Jacob ! Thus the gospel church, called the camp of saints, ought to be compact together according to their scripture model, every one knowing and keeping his place, and then all that wish well to the church rejoice, beholding their order, Col. ii. 5.

CHAP. III. 1-13. The Levites were designed to minister to the priests in their ministrations to the Lord, v. 6, and to keep Aaron's charge, v. 7, as the deacons to the bishops in the Evangelical constitutions, serving at tables while they waited on their ministry,

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold I, have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel; therefore the Levites shall be mine;

13 Because all the first-born *are* mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them, according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families, Libni and Shimei.

19 And the sons of Kohath by their families; Amram and Izhar, Hebron and Uzziel.

20 And the sons of Merari by their families; Mahli and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon *was* the family of the Libnites, and the family of the Shimites; these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that *were* numbered of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph, the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

They were to keep not only Aaron's charge, but the charge of the whole congregation. It is a great trust that is reposed in ministers, not only for the glory of Christ, but for the good of his church; so that they must not only keep the charge of the great high-priest, but must also be faithful to the souls of men, a trust for whom a dispensation is committed to them. Now because the first-born of a family are generally the favorites, and some would think it a disparagement to have their eldest sons servants to the priests, and attending before the door of the tabernacle, God took the tribe of Levi entire for his own, in lieu of the first-born, v. 12. God's institutions put no hardships upon men in any of their just interests, or reasonable affections. It was presumed that the Israelites would

rather part with the Levites than with the first-born, and therefore God graciously ordered the exchange; yet for us he spared not his own son.

14-19. The rest of the tribes were numbered only from twenty years old and upward, and of them those only that were able to go forth to war; but into the number of the Levites they must take in both infants and infirm; being exempted from the war, it was not supposed upon that they should be a charge and sorrow for the wars. For not little children be hindered from being married among the disciples of Christ, for such was the tribe of Levi, of such is the kingdom of heaven, that kingdom of priests. The posterity of Moses were not made a sect or priesthood, but stood upon the

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan, the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging and all the service thereof.

32 And Eleazer the son of Aaron the priest *shall be* chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle towards the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the

commandment of the Lord, throughout their families, all the males, from a month old and upward, *were* twenty and two thousand.

40 ¶ And the Lord said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (*I am* the Lord,) instead of all the first-born among the children of Israel, and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and three score and thirteen.

44 ¶ And the Lord spake unto Moses, saying.

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine: *I am* the Lord.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels a piece by the poll; after the shekel of the sanctuary shalt thou take *them*: (the shekel is twenty gerahs;)

48 And thou shalt give the money, where-with the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Is-

level with other Levites, that it might appear he did not seek the advancement of his own family. That which is especially observable here is, that the tribe of Levi was by much the least of all the tribes. God's part in the world is too often the smallest part. His chosen are but a little flock in comparison.

44-51. Here is the exchange made of the Levites for the first-born. The first-born were numbered from a month old, v. 42, 43. Those certainly were not reckoned who, though first born, were become heads of families themselves; but those only that were un-

derage: and the learned bishop Patrick is clearly of opinion, that none were numbered but those only that were born since their coming out of Egypt, when the first-born were sanctified, Exod. xii. And it was a token for good to them, an evidence that they were blessed of the Lord, that they were not only kept alive, but greatly increased in a barren wilderness. The number of the first-born and that of the Levites, by a special providence, came pretty near to each other; thus when he divided the nations, he set the bounds of the people, according to the number of the children of Israel,

rael took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

We have here the numbers and charges, I. Of the Kohathites, 3--20. II. Of the Gershonites, 21--28. III. Of Merarites, 29--35. IV. The numbers of each, and the sum total, at last are recorded, 34--49.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ This shall be the service of the sons of Kohath, in the tabernacle of the congregation, *about* the most holy things.

5 And when the camp setteth forward, Aaron shall come and his sons, and they shall take down the covering veil, and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal; and the continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his

lamps, and his tongs, and his snuff-dishes, and all the oil vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward, after that the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things* are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the son of Aaron the priest, *pertaineth* the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

Deut. XXXII. 8. Known unto God are all his works before-hand, and there is an exact proportion between them, and so it will appear when they come to be compared.

CHAP. IV. 1--20. The Levites were not to be employed till they were thirty years old, because till then they were in danger of retaining something childish and youthful, and had not gravity enough to do the service, and wear the honour of a Levite. At twenty-five years old they were entered as probationers, Numb. vii. 24, and in David's time, when there was more work to be done at twenty, 1 Chron. xxiii. 24, and so Ezra iii. 8, but they must be

five years learning, and waiting, and so fitting themselves for service; nay, in David's time they were ten years in preparation, from twenty to thirty. John the Baptist began his public ministry, and Christ his, at thirty years old; it is not in the letter of it obliging to gospel ministers now, as it they must either not begin their work till thirty years old, or must leave it off at fifty; but it gives us two good rules: first, that ministers must not be novices, 1 Tim. iii. 6. It is a work that requires a degree of judgment, and great steadiness, and therefore these are very unfit for it who are yet but babes in knowledge, and have not put away childish things,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites :

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things ; Aaron and his sons shall go in, and appoint them every one to his service and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the Lord spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families ;

23 From thirty years old and upward, until fifty years old, shalt thou number them : all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens :

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them : so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service ; and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation ; and their charge shall be under

the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers :

30 From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation ; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service : and by name ye shall reckon the instrument of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar, the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers ;

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation :

36 And those that were numbered of them, by their families, were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did

second, that they must learn before they teach, serve before they rule, and must first be proved, 1 Tim. iii. 10. Great care must be taken to preserve the lives of these Levites by preventing their unseasonable irreverent approach to the most holy things, 18, Cut ye not off the Kohathites. Those that do not what they can to keep others from sin, do what they can to cut them off. This was the Lord's ministers themselves then kept in fear, and that was a dispensation of terror as well as darkness ; but now through Christ the case is altered, we have seen with our eyes, and our hands have handled the word of life, 1 John i. 1, and we are encouraged to come boldly to the throne of grace.

21..33. The death of the saints is represented as the taking down of the tabernacle, 2 Cor. v. 1, and the putting it off, 2 Pet. i. 14. The immortal soul, like the most holy things, is first covered and taken away, carried by angels unseen under the inspection of the Lord Jesus, our Eleazar : and care is taken also of the body, the skin, and flesh, which are as the curtains ; and bones, and sinews, which are as the bars and pillars ; none of them shall be lost ; these are in safe custody, and shall all be produced in the great day, when this tabernacle shall be set up again, and these vile bodies made like the glorious body of Jesus Christ.

35..49. The least of the tribes had almost four times as many

number, according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon throughout their families, and by the house of their fathers :

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation :

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers :

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation ;

44 Even those that were numbered of them, after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered, after their families, and after the house of their fathers :

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation :

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

able men as the Levites, and some of them more than eight times as many: for those that are engaged in the service of this world, and war with the flesh, are many more than those that are devoted to the service of God, and fight the good fight of faith.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden : thus were they numbered of him, as the LORD commanded Moses.

CHAP. V

In this chapter we have, I. An order passed pursuant to the laws already made for the removing the unclean out of the camp, 1-4. II. A repetition of the laws concerning restitution, in case of wrong done to a neighbour, 5-8, and concerning the appropriating of the hallowed things to the priests, 9, 10. III. A new law made concerning the trial of a wife suspected of adultery, by the waters of jealousy, 11-31.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead :

3 Both male and female shall ye put out, without the camp shall ye put them ; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp : as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel ; When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty ;

7 Then they shall confess their sin which they have done : and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD *even* to the priest, besides the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

CHAP. V. 1-10. This expelling of the unclean out of the camp, was to signify, first, what the members of the church ought to do; they must separate between the precious and the vile, and purge out scandalous persons, as old heaven, 1 Cor. v. 13; last

10 And every man's hallowed things shall be his : whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, if any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and he kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner* :

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled ; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled ;

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal ; he shall pour no oil upon it, nor put frankincense thereon : for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take holy water in an earthen vessel ; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering : and the priest shall have in his hands the bitter water that causeth the curse.

19 And the priest shall charge her by an oath, and say unto the woman, if no man have lain with thee, and if thou hast not

gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse :

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband ;

21 Then the priest shall charge the woman with an oath of cursing : and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell :

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water.

24 And he shall cause the woman to drink the bitter water that causeth the curse ; and the water that causeth the curse shall enter unto her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass *that* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot : and the woman shall be a curse among her people.

others be infected and defiled, Heb. xii. 15. It is for the glory of Christ and the edification of his church, that those who are profane and vicious, should be put out from Christian communion till they repent : second, what God himself will do in the great day ; he will thoroughly purge his floor, and gather out of his kingdom all things that offend. As here the unclean were shut out of the camp, so into the New Jerusalem no unclean thing shall enter, Rev. xxi. 27.

11.31. The water which the woman suspected of jealousy must drink, is called the bitter water, some think because they put wormwood in it to make it bitter, or rather because it caused the curse. This sin is called an evil thing and a bitter, for the same reason, because it causeth the curse, Jer. ii. 19. If she had been *good*, she was made to know that *though* her stolen waters had

been sweet, and her bread eaten in secret pleasant, yet the end was bitter as wormwood, Prov. ix. 17, and chap. v. 4. Let all that meddle with forbidden pleasures know that they will be bitterness in the latter end. The water with a little dust put into it, and the scrapings of a written parchment, had no natural tendency at all to do either good or hurt ; yet God would so far own his own institution, as that in a little time, by the miraculous operation of providence, the innocency of the innocent should be cleared, and the sin of the guilty should find them out. From the whole we may learn, first, that secret sins are known to God, and sometimes are strangely brought to light in this life ; however, there is a day coming when God will by Jesus Christ, as here by the priest, judge the secrets of man according to the gospel, Rom. ii. 16 : second, that

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAP. VI.

In this chapter we have, I. The law concerning Nazarites, 1-21. II. Instructions given to the priests how they should bless the people, 22-27.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he

in particular whoremongers and adulterers God will judge. Though we have not now the waters of jealousy to be a sensible terror to the unclean, yet we have a word from God which ought to be as great a terror, that if any man defile the temple of God, him shall God destroy, 1 Cor. iii. 17: third, that God will find out some way or other to clear the innocency of the innocent, and to bring forth their righteousness as the light: fourth, that to the pure all things are pure, but to the defiled nothing is so, 1 Tim. i. 15. The same word is to some a savour of life unto life, to others a savour of death unto death, like those waters of jealousy, according as they receive it: the same providence is for good to some, and for hurt to others, Jer. xiv. 5-9; and whatsoever it is intended for, it shall not return void.

CHAP. VI. 1-21. A Nazarite is a person separated unto the Lord, 2. Some were Nazarites for life, either by divine designation, as Sampson, Judg. xiii. 5. And John Baptist, Luke i. 15. Or by their parent's vow concerning them, as Samuel, 1 Sam. i. 11. Of these this law speaks not: others were so for a certain time, and by their own voluntary engagement, and concerning them rules are given by this law. The Nazarites were devoted to the Lord during the time of their Nazariteship; and, it is probable, spent much of

separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth himself unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother or for his sister, when they die; because the consecration of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

15 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering; but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite: When the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

their time in the study of the law, in acts of devotion, and instructing others. They were to drink no wine: first, that they might be examples of temperance and mortification. Those that separate themselves to God are to his honour, must not gratify the desires of the body, but keep that under, and bring it into subjection: second, that they might be qualified to employ themselves in the service of God. They must not drink lest they forget the law, Prov. xxxi. 5, lest they should err through wine, Isa. xlviii. 7. They must neither poll their heads, nor shave their heads: this was the mark of Sampson's Nazariteship which we often read of in his story. Some observe that long hair is spoken of as a being in subjection, 1 Cor. xi. 5, &c. so that the long hair of the Nazarite signified their subjection to God, and their putting themselves under his dominion. Others might touch dead bodies and contract only a ceremonial pollution by it for some time; some might do it also: the dead must be unburied, but the Nazarite must not touch, upon pain of forfeiting all the honour of their Nazariteship. Those that separate themselves to God must learn, first, to distinguish themselves, and do more than others: second, to keep their consciences pure from dead works, and not to touch the unclean things: third, to moderate their affections even to their near relations; and not

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering and his burnt-offering.

17 And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which is under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the* hair of his separation is shaven:

to let their sorrow for the loss of them break in upon their joy in God, and submission to his will, see Matt. viii. 21, 22: fourth, all the days of their separation they must be holy to the Lord, 9. This was the meaning of those external observances, and without this they were of no account. The Nazarites must be devoted to God, employed for him, and their minds intent upon him; they must keep themselves pure in heart and life, and be in every thing conformable to the divine image and will; this is to be holy, this is to be a Nazarite indeed. If a Nazarite happened unavoidably to contract a ceremonial pollution by touching a dead body, he must begin the days of his separation again. It is very observable, that even the Nazarite, that in the eye of men was purer than snow, and whiter than milk, yet durst not appear before the holy God, when the time of his separation was out, without a sin-offering. Though he had fulfilled the vow of his separation without any pollution, yet he must bring a sacrifice for sin, for there is guilt insensibly contracted by the best of men, even in their best works. One ceremony was appointed, which was like the cancelling of a bond when the condition is performed, and that was the cutting off his hair, which had been suffered to grow all the time of his being a Nazarite, and burning it in the fire over which the peace-offerings were boiling, 18. This intimated, that his full performance of his vow was acceptable to God in Christ the great sacrifice, and not otherwise. Learn hence, to vow and pay to the Lord our God, for he has no pleasure in fools.

22, 27. Though the priest of himself could do no more but beg a blessing, yet being an intercessor by office, and doing that in his name, who commands the blessing, the prayer carried with it a

20 And the priest shall wave *them* for a wave-offering before the LORD: this is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel, and I will bless them.

CHAP. VII.

The princes of Israel brought presents, I. Upon the dedication of the tabernacle, 1--9. II. Upon the dedication of the altar, 10--18. III. God graciously signified his acceptance of what was done, 19.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all

promise, and he pronounced it as one having authority, with his hands lifted up, and his face towards the people. This was a type of Christ's errand into the world, which was to bless us, Acts iii. 26, as the high-priest of our profession. The last thing he did on earth was with uplifted hands to bless his disciples, Luke xxiv. 50, 51. It was also a pattern to gospel ministers, the masters of assemblies, who are in like manner to dismiss their solemn assemblies with a ble sing. A form of blessing is not prescribed them in other of their devotions, but this being God's command of the blessing, that it might not look like any thing of their own, he puts the very words into their mouths, 24, 25, 26: Where observe, first, that the blessing is commanded upon each particular person, the Lord bless thee: second, that the name Jehovah is three times repeated in it, and (as the critics observe) each with a different accent, in the original; the Jews themselves think there is some mystery, and we know what it is, the New Testament having explained it, which directs us to expect the blessing from the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Holy Ghost, each of which persons is Jehovah, and yet they are not three Lords but one Lord, 2 Cor. xiii. 14; third, that the favour of God is all in all in this blessing, for that is the fountain of a good: fourth, that the fruits of this favour conveyed by this blessing, are protection, pardon, and peace. God here promiseth to ratify and confirm the blessing, 27. They shall put my name upon the children of Israel. This included all the blessings they could pronounce upon them, to mark them for God's peculiar people, the people of his choice and love.

CHAP. VII. 1-9. Observe, who they were that offered, The

the vessels thereof, and had anointed them and sanctified them.

2 That the princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, and were over them that were numbered,) offered.

3 And they brought their offering before the Lord, six covered waggons, and twelve oxen: a waggon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

4 ¶ And the Lord spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggon and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; because the service of the sanctuary belonging unto them *was*, that they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

13 And his offering was one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*

after the shekel of the sanctuary: both of them *were* full of fine flour mingled with oil, for a meat-offering.

14 One spoon of ten *shekels* of gold full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering;

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nathaneel the son of Zuar, prince of Issachar, did offer.

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary: both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings,

princes of Israel, heads of the house of their fathers, 2. Those that are above others in power and dignity, ought to go before others, and endeavour to go beyond them in every thing that is good. Though God's wisdom had ordered all the essentials of the tabernacle, yet it seems these accidental conveniences are left to be provided by their own discretion, and these waggons were not refused, though no pattern of them was shewn to Moses in the mount.

It must not be expected that the divine institution of ordinances should descend to all these circumstances which are determinable, and are fit to be left alterable by human preference.

10. 89. The princes and great men are just and forwardest in the service of God. Those that are entitled to precedence should go before in good works, and that is true honour. It is justly expected that they that have more than others should do more good.

two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*.

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden spoon of ten *shekels* full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*.

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the

shekel of the sanctuary: both of them full of fine flour mingled with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama, the son of Ammihud, prince of the children of Ephraim, *offered*.

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels* full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Galamiel the son of Pedahzur, prince of the children of Manasseh.

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings,

than others, with what they have, else they are unfaithful stewards, and will not make up their account with joy. Though the offerings were all the same, yet the account of them is repeated at large for each tribe, in the same words. God would have it specified for each tribe; for the encouragement of these princes, and of their

respective tribes, that each of their offerings being recorded at large, no slight might seem to be put upon any of them. It was also for the encouragement of all generous acts of piety and charity, by letting us know that what is so given is lent to the Lord, and he carefully records it. God signified his gracious accep-

two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat-offering,

62 One golden spoon of ten *shekels*, full of incense :

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

64 One kid of the goats for a sin-offering.

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer, the son of Ammishaddai, prince of the children of Dan *offered*.

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

68 One golden spoon of ten *shekels*, full of incense :

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

70 One kid of the goats for a sin-offering :

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Aminishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*.

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty

shekels, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil, for a meat-offering :

74 One golden spoon of ten *shekels*, full of incense :

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

76 One kid of the goats for a sin offering :

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil, for a meat-offering.

80 One golden spoon of ten *shekels*, full of incense :

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

82 One kid of the goats for a sin-offering :

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve spoons of gold ;

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy : all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary.

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* a piece, after the shekel of the sanctuary : all the gold of the spoons *was* an hundred and twenty *shekels*.

tance of these presents, by speaking familiarly to Moses, as a man speaks to his friend, from off the mercy-seat, 89. Numb. xii. 8, and in speaking to him, he did in effect speak to all Israel, shewing them this token of good, Psal. ciii. 7. By this we may know that God hears and accepts our prayers, if he give his grace to hear

and receive his word, for thus our communion with him is maintained and kept up. Here the excellent Bishop Patrick observes, that God's speaking to Moses thus by an audible articulate voice, as if he had been clothed with a body, might be looked upon as an earnest of the incarnation of the Son of God in the fulness of time

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve.

88 And all the oxen, for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of the testimony, from between the two cherubims: and He spake unto him.

CHAP. VIII.

This chapter concerns, I. The lamps, 1..4. II. The orders and ceremonies respecting the Levites, 5..26.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so: he lighted the lamps thereof over against the candlestick as the LORD commanded Moses.

4 And this work of the candlestick *was* of beaten gold: unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

when the word should be made flesh, and spake in the language of the sons of men. For however God at sundry times and in divers manners spake unto the fathers, he has in these last days spoken unto us by his Son.

CHAP. VIII. 1..4. Aaron as the people's representative, thus did the office of a servant in God's house, by lighting the lamps. As the representative of God to the people, he thus gave them the significations of God's will and favour, which is thus expressed, Psal. xviii. 28, Thou wilt light my candle; and thus Aaron himself was now lately directed to bless the people, The Lord make his face to shine upon thee, chap. v. 25.

5..25. The great pains the Levites were to take to make themselves clean, teacheth all christians, and ministers particularly, by repentance and mortification, to cleanse themselves from all filthiness of flesh and spirit, that they may perfect holiness. The children of Israel must put their hands upon them, 10; so transferring their

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the LORD, and the children of Israel shall put their hands upon the Levites.

11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a sin-offering, and the other for a burnt-offering unto the LORD to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

16 For they are wholly given unto me

interest in them and in their service to God and to his sanctuary: They presented them to God as living sacrifices, holy, and acceptable, to perform a reasonable service; therefore as the officers in all other cases did, they laid their hands upon them, desiring that their service might be accepted in lieu of the attendance of the whole congregation, particularly the first-born, which they acknowledge God might have insisted on. Sacrifices were to be offered for them; a sin-offering first, 12, and then a burnt-offering to make an atonement for the Levites, who, as the parties concerned, were to lay their hands upon the head of the sacrifice. Hence learn, that we are all utterly unworthy and unfit to be employed in the service of God, till atonement be made for sin, and thereby our peace made with God; second, that it is by sacrifice, by Christ the great sacrifice, that we are reconciled to God, and made fit to be offered to him. The time of their ministration is fixed. They were to enter upon the service at twenty-five years old, 24. They were not

from among the children of Israel; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 For all the first-born of the children of Israel *are* mine, both man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have given the Levites *as* a gift to Aaron, and to his sons; from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites, according unto all that the LORD commanded Moses, concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD: and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: *as* the LORD had commanded Moses concerning the Levites, so did they unto them.

charged with the carrying of the tabernacle, and the utensils of it, till they were thirty years old, chap. iv. 3. But they were entered to be otherwise serviceable at twenty-five years old: a very good age for ministers to begin their public work. The work then required that strength of body, and the work now requires that maturity of judgment, and stayedness of behaviour, which men rarely arrive at till about that age: and novices are in danger of being lifted up with pride. They were to have a writ of ease at fifty years old; then they were to return from the warfare, *as* the phrase is, 25, not cashiered with disgrace, but preferred rather to the rest which their age required, to be loaded with the honours of their office, as hitherto they had been with the burdens of it. They shall minister with their brethren in the tabernacle, to direct the junior Levites, and set them in, and they shall keep the charge, as guards upon the avenues of the tabernacles, to see that no stranger intruded, nor any person in his uncleanness, but they shall not be put upon any service which may be a fatigue to them. If God's grace provide that men shall have ability according to their work,

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites; from twenty and five years old and upward, they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service *thereof* and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service: Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

This chapter is, I. Concerning the passover, 1. 14. II. Concerning the pillar of cloud, which was a guide to Israel through the wilderness, 15. 23:

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year, after they were come out of the land of Egypt; saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses so did the children of Israel.

6 ¶ And there were certain men who were

man's prudence should take care that men have work but according to their ability. The aged are most fit for trusts, and to keep the charge; the younger are most fit for work and to do the service. Those that have used the office of a servant well purchase to themselves a good degree, 1 Tim. iii. 13. Yet indeed gifts are not tied to age, Job xxxii. 9, but all these worketh that one and the self-same spirit. Thus was the affair of the Levites settled.

CHAP. IX. 1. 14. God gave particular orders for the keeping of this passover; otherwise (it should seem) they had not kept it; for in the first institution of this ordinance it was appointed to be kept when they should come into the land of promise, Exod. xii. 25. And for aught appears, after that they kept no passover till they came to Canaan, Josh. v. 10. This was an early indication of the abolishing of the ceremonial institutions at last, that so soon after they were first appointed, some of them were suffered to lie asleep for so many years. Application was made to Moses by the persons denied. It is people's wisdom in difficult cases concerning sin and duty, to consult with their ministers whom God has set over

defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and before Aaron on that day.

7 And these men said unto him, *We are* defiled by the dead body of a man, wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, *and eat it* with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from his people; because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony; and

at even there was upon the tabernacle as it were the appearance of fire until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle, according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning then they journeyed: whether *it was* by day or by night that the cloud was taken up they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

them, and to ask the law at the mouth, Mal. ii. 7. Ministers must take example from the deliberation of Moses in resolving cases of conscience; first, they must not determine rashly, but take time to consider, that every circumstance may be duly weighed, and spiritual things compared with spiritual; second, they must ask counsel at God's mouth, and not determine according to the bias of their own fancy or affection, but impartially according to the mind of God, to the best of their knowledge. We have now no such oracle to consult as Moses had, but we must have recourse to the law and the testimony, and speak according to that rule; and if in difficult

cases, we take time to spread the matter in particular before God, by a humble believing prayer, we have reason to hope that spirit which is promised to lead us into all truth, shall direct us to direct others in the good and the right way. God gave direction that those that happen to be ceremonially unclean, at the time when the passover should be eaten, were allowed to eat it that day month, when they should be clean; but this allowance in case of necessity should not countenance any in their neglect to keep the passover at the time appointed, when they were clean. As those who against their minds are forced to be absent from God's ordinances,

CHAP. X.

In this chapter we have, I. Orders given about the silver trumpets, 1..10. II. The removal of the camp from mount Sinai, 11..28. III. Moses' treaty with Hobab, his brother-in-law, 29..32. IV. Moses' prayer at the removing and resting of the ark, 33..36.

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeyings of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against

comfortably expect the favours of God's grace under their affliction: so those who of choice absent themselves, may justly expect the tokens of God's wrath for their sin. Be not deceived, God is not mocked.

15..23. The history of the cloud teacheth us, first, the particular care God takes of his people. Nothing could be more expressive of God's tenderness for Israel, than the conduct of this cloud was, it led them by the right way, Psal. cvii. 7, went on their pace; God did by it, as it were, cover them with his feathers. We are not now to expect such sensible tokens of the divine guidance as this was; but the promise assure to all God's spiritual Israel, that he will guide them by his counsel, Psal. lxxii. 24, even unto death, Psal. xlviii. 14. That all the children of God shall be led by the spirit of God, Rom. viii. 14. The particular regard we ought to have to God in all our ways. In our affections and actions we must follow the direction of his word and spirit; and in all our affairs we must follow providence, reconciling ourselves to all its disposals, and bringing our mind to our condition, whatever it is.

CHAP. X. 1..10. The trumpets were to be sounded: first, for the calling of assemblies, 2. Thus they are bid to blow the trumpet in Zion, for the calling of a solemn assembly together, to sanctify a fast, Joel ii. 13. In allusion to this they are said to be blessed that hear the joyful sound, Psal. lxxxix. 15, i. e. that are invited, and called upon to wait on God in public ordinances, Psal. cxxii. 1.

the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God: I am the LORD your God.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ In the first place went the standard of the camp of the children of Judah, according to their armies; and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethancel the son of Zuar.

16 And over the host of the tribe of the children of Zebulon was Eliab the son of Helon.

17 And the tabernacle was taken down,

And the general assembly at the great day will be summoned by the sound of the archangel's trumpet, Matt. xxiv. 31: second, for the journeying of the camps, to give notice when each squadron must move, for no man's voice could reach to give the word of command: third, for the animating their armies, when they went out to battle, 9, If ye go to war blow with the trumpets, signifying hereby you appeal to heaven, for the decision of the controversy, and your prayer to God to give you victory, and God will own this his own institution, and you shall be remembered before the Lord your God. Not that God needed to be awakened by sound of trumpet, no more than Christ needed to be awakened by his disciples in the storm, Matt. viii. 25; but where he intends mercy, it is his will that we should solicit for it: fourth, for the solemnizing of their sacred feast, 10. One of their feasts was called the feast of trumpets, Lev. xxiii. 23. And it should seem they were thus to grace the solemnity of all their feasts, Psal. lxxxix. 3, and their sacrifices, 2 Chron. xxix. 27, to intimate with what joy and delight they perform their duty to God, and to raise the minds of those that attended the services to a holy triumph in the God they worshipped. Holy work should be done with holy joy.

11..28. Here is, secondly, a general account of the remove of the camp of Israel from mount Sinai. Of this remove it should seem God gave them notice some time before, Deut. i. 6, Ye have dwelt long enough in this mountain, turn you and take your journey

and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward, according to their armies; and over his host was Elizur the son of She-deur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary; and *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward, according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rere-ward of all the camps throughout their hosts; and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

towards the land of promise. The apostle tells us, that mount Sinai gendereth to bondage, Gal. iv. 24, and signifies the law there given, which though of use as a schoolmaster to bring us to Christ, yet we must not rest in it, but advance toward the joy and liberties of the children of God, for our happiness is conferred not by the law, but by promise.

29.36. Hobab some think was the same with Jethro, Moses' father-in-law, and that the story, Exod. xviii. should come in here; it seems more probable, that Hobab was the son of Jethro, alias Reuel, or Raguel, Exod. ii. 18. And when the father, being aged, went to his own land, Exod. xviii. 27, he left his son Hobab with Moses, as Barzilai left Chimham with David; and the same word signifies both a father-in-law and a brother-in-law. Now this Hobab stopped contentedly with Israel while they encamped at mount Sinai, near his own country, but now they were removing, he was for going back to his own country, and kindred, and his father's house. Moses kindly invites him to go forward with them to Canaan, 29. He tempts him with a promise that they would certainly be kind to him, and puts God's word in for security, the Lord has spoken good concerning Israel. Come, east in thy lot among us, and thou shalt fare as we fare, and we have the promise of God

28 Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting-place for them.

34 And the cloud of the Lord *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered: and let them that hate thee flee before thee.

36 And when it rested he said, Return, O Lord, unto the many thousands of Israel

for it, that we shall fare well. Those that are bound for the heavenly Canaan, should invite and encourage all their friends to go along with them, for we shall have never the less of the treasures of the covenant, and the joys of heaven, for others coming in to share with us. And what argument can be more powerful with us, to take God's people for our people than this, that God had spoken good concerning them. Moses, as the mouth of the congregation, lifted up a prayer, both at the removing and at the resting of the ark; thus their going out and coming in were sanctified by prayer, and it is an example to us to begin and end every day's journey, and every day's work, with prayer. His prayer when the ark set forward, 35, was, Rise up, Lord, and let thine enemies be scattered. They were now in a desolate country, but they were marching towards an enemy's country, and their dependance was upon God for success and victory in their wars, as well as for direction and supply in the wilderness. David used this prayer long after, Psal. lxxviii. 1, for he also fought the Lord's battles. The scattering and defeating of God's enemies is a thing earnestly to be desired, and believably expected, by all the Lord's people. For the scattering and defeating of God's enemies, there needs no more but God's arising. When God arose to judgment, the work was soon done,

CHAP. XI.

A fire breaks forth among the Israelites, 1..3. II. The people murmur for want of flesh, 4..9. III. Moses murmurs for want of help, 10..15. Now, I. God promiseth to appoint help for Moses, 16, 17, and to give the people flesh, 18..23. And, II. He presently makes good both his promises, 24..32. Yet, III. The justice of God plagued them for their murmurings, 33..35.

AND when my people complained it displeased the LORD: and the LORD heard it; and his anger was kindled: and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD the fire was quenched.

3 And he called the name of the place Taberah; because the fire of the LORD burnt among them.

4 ¶ And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 Put now our soul is dried away; there is nothing at all, besides this manna, before our eyes.

7 And the manna was as a coriander-seed, and the colour thereof as the colour of bdellium.

Psal. lxxvi. Christ's rising from the dead scattered his enemies, Psal. lxxviii. 18. His prayer when the ark rested, 36, was, that God would cause his people to rest. Some read it, Return, O Lord, the many thousands of Israel, return them to their rest again after this fatigue. That God himself would take up his rest among them. So we read it, Return to the thousands of Israel, the ten thousand thousand. So the word is, We ought in our prayers to concern ourselves for God's Israel. The welfare and happiness of the Israel of God consists in the remaining presence of God among them.

CHAP. XI. 1..3. They complained. Interpreters enquire what they complained of; and truly when they were furnished with so much matter for thanksgiving, one may justly wonder where they found any matter for complaint: and it is likely all that complained did not agree in the cause. Some perhaps complained that they were removed from mount Sinai, where they had been at rest so long, others that they did not remove sooner: some complained of the weather, others of the ways: some perhaps thought three days' journey was too long a march, others thought it not long enough, because it did not bring them into Canaan. Those that are of a fretful, discontented spirit, will always find something or other to quarrel with, though the circumstances of their outward condition be ever so favourable. We read of their murmurings several times when they came first out of Egypt, Exod. xv. xvi. xvii. But we do not read of any plague inflicted on them for their murmurings, as they were now; for now they had had great experience of

8 And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight: and let me not see my wretchedness.

God's care of them, and therefore now to distrust him was so much the more inexcusable. Now a fire was kindled against Jacob, Psal. lxxviii. 21; but to shew how unwilling God was to contend with them, it fastened on those only that were in the uttermost parts of the camp. Thus God's judgments came upon them gradually that they might take warning. A new name was given hereupon to the place, to perpetuate the shame of a murmuring people, and the honour of a righteous God, the place was called Taberah, a burning, 3, that others might hear and fear, and take warning not to sin as they did, lest they smart as they did, 1 Cor. x. 10.

4..15. The mixed multitude began to fall a lusting; and the holy seed of Israel followed the example. A few factious, discontented, ill-natured people, may do a great deal of mischief in the best societies, if great care be not taken to discountenance them. They remember the cucumbers, and the melons, and the leeks, and the onions, and the garlick, but they do not remember the brick-kilns, and the task-masters, the voice of the oppressor, and the smart of the whip. While they lived on manna they seemed to have been exempted from the curse which sin has brought on man; that in the sweat of his face he should eat bread. And yet they speak of the manna with such scorn, as if it were not good enough to be swine's meat. They brought flocks and herds with them in great abundance out of Egypt, but either they were covetous, and could not find in their hearts to kill them, lest they should lessen their flocks; or else they were curious, and must have something more nice and delicate, like the fish they did eat in Egypt. It is an evidence of the

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: (for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt :) therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the LORD which is among you, and have wept before him saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people among

dominion of the carnal mind, when we are solicitous to have all the delights and satisfaction of sense. They distrusted the power and goodness of God as insufficient for their supply. Who will give us flesh to eat? taking it for granted that God could not. It is an offence to God, to let our desires go beyond our faith. Moses himself, though so meek and good a man, is uneasy upon this occasion. It must be confessed that the provocation was very great; yet Moses expressed himself otherwise than became him upon this provocation, and came short of his duty both to God and Israel in these expostulations. He undervalues the honour God had put upon him; he complains too much of a sensible grievance: he magnifies his own performances, that all the burden of the people lay upon him; he is not sensible, as he ought to be, of the obligation he lay under from the divine commission and command, to do the utmost he could for his people; he takes too much to himself, when he asks, Whence should I have flesh to give them? 13; he speaks distrustfully of the divine grace, when he despairs of being able to bear all this people, 14, and which was worst of all, passionately wishes for death, and desires to be killed out of hand, because just at this time his life was made a little uneasy to him 15. Is this Moses? Is this the meekest of all the men on the earth? The best have their infirmities, and fail sometimes in the exercise of that grace, which they are most eminent for. But God graciously overlooked Moses' passion at this time, and therefore we must not be severe in our animadversions upon it, but pray, Lord, lead us not into temptation.

16. 23. Though Moses had talked too boldly with God, yet God did not therefore break off communion with him; he bears a great deal with us, and we must with one another; I will come down (saith God) and talk with thee, when thou art more calm and com-

posed; and I will take of the same spirit of wisdom, and piety, and courage that is upon thee, and put it upon them. Not that Moses had the less of the spirit for their sharing, nor that they were hereby made equal with him; but they were clothed with a spirit of government proportionable to their place, and with a spirit of prophecy to evidence their divine call to it, the government being a Theocracy.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them, (and they were of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man, and told

posed; and I will take of the same spirit of wisdom, and piety, and courage that is upon thee, and put it upon them. Not that Moses had the less of the spirit for their sharing, nor that they were hereby made equal with him; but they were clothed with a spirit of government proportionable to their place, and with a spirit of prophecy to evidence their divine call to it, the government being a Theocracy.

Moses objects the improbability of God's supplying the people with flesh, 21, 22. It is an objection like that which the disciples made, Mark viii. 4. Whence can a man satisfy these men? He objects the number of the people, as if he that provided bread for them all, could not by the same unlimited power provide flesh too. He reckons it must be the flesh either of beasts or fishes, because of them are the most bulky animals; little thinking that the flesh of birds, little birds, should serve the purpose. God sees not as man sees, but his thoughts are above ours. He objects the greediness of the people's desire, in that word, to suffice them. Even true and great believers sometimes find it hard to trust God under the discouragements of second causes, and against hope to believe in hope. God gives a short but sufficient answer to the objection, in the question, Is the Lord's hand waxed short? 23. Had Moses forgot what wonders the divine power had wrought for that people, inflicted the plagues of Egypt, divided the sea, broached the rock, and rained bread from heaven, and is that power abated? Whatever our unbelieving hearts may suggest to the contrary, it is certain that God is as strong as ever he was. And this is sufficient to silence all our distrusts, when means fail us, Is any thing too hard for the Lord?

24. 30. Eldad and Medad, probably two brothers, were nominated by Moses to be assistants in the government, but they wen

Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? Would God that all the LORD's people were prophets, and that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of

not out unto the tabernacle as the rest did, 26. Most think they declined coming to the tabernacle, out of an excess of modesty and humility; being sensible of their own weakness and unworthiness, they desired to be excused from coming into the government. Their principle was their praise, but their practice in not obeying orders was their fault. The spirit of God found them out in the camp, where they were hid among the stuff, and there they prophesied, i. e. they exercised their gift of praying, preaching, and praising God in some private tent. There was a special providence in it, that these two should be absent; for thus it appeared that it was indeed a divine spirit which the elders were acted by, and that Moses gave them not that spirit, but God himself. Information of this is given to Moses, 27. Joshua moves to have them silenced; but Moses rejects the motion, and reproves him that made it, 29. We must not secretly grieve at the gifts, graces, and usefulness of others. It was the fault of John's disciples that they envied Christ's honour, because it shaded their master's, John iii. 26, &c. We must not be transported into heats against the weakness and inferiorities of others. Supposing it was an irregularity that Eldad and Medad were guilty of, yet Joshua was too quick and too warm upon them. Our zeal must always be tempered with the meekness of wisdom: the righteousness of God needs not the wrath of man, James i. 20.

11.35. It is uncertain what sort of animals these quails were: the psalmist calls them feathered raven, or fowls of war. Whatever they were, they answered the intention, they served for a month's feast for Israel; such an indulgent favour was God to this unworthy family. God suffered them not, and then plagued them: first, to save the reputation of his own power, that it might not be said, he had cut them off because he was unable to suffer them; and, secondly, to shew us the meaning of the prosperity of sinners, it is their preparation for ruin; they are fed as an eagle for the slaughter. Lastly, the remembrance of this is preserved in the name given to the place, 34. Moses called it Kibroth-hattaavah, the graves of

the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

CHAP. XII.

I. Miriam and Aaron affront Moses, 1.3. II. God calls them to account for it, 4.9. III. Miriam is smitten with a leprosy for it, 10. IV. Aaron submits, and Moses meekly intercedes for her, 11.13. V. She is healed, but put to shame for seven days, 14.26.

AND Miriam and Aaron spake against Moses because of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of

lusts, or of lust. And well it had been if these graves of lust had proved the graves of Israel's lust: the warning was designed to be so, but it had not its due effect, for it follows, Psal. lxxviii. 32, for all this they sinned still.

CHAP. XII. 1.3. Who would have thought that disturbance should be created to Moses, from those that were themselves serious and good; nay, from those that were his nearest relations, his own brother and sister, who shone so much by rays borrowed from him? Yet this helps to confirm the call of Moses, and shews that his advancement was purely by the divine favour, and not by any collusion with his kindred, who themselves grudged at his advancement. Two things they quarrelled with Moses about: first, about his marriage; some think a late marriage with a Cushite or Arabian; others because of Zipporah, whom on this occasion they called in scorn an Ethiopian woman, and who they insinuated, had too great an influence upon Moses in the choice of these seventy elders: perhaps there was some private railing out between Zipporah and Miriam, which occasioned some hot words, and one peevish reflection introduced another, till Moses and Aaron came to be interested; secondly, about his government; not the mismanagement of it, but the monopolizing of it, 2. Hath the LORD spoken only by Moses? Must he only have the choice of the persons on whom the spirit of prophecy shall come, hath he not spoken also by us? Might we not have had a hand in that affair, and profited our turn as, as well as Moses his? Scripture is greatest is a sin which easily besets us aspires themselves, and it is exceedingly sinful. The LORD heard it, 2, but Moses himself took no notice of it, 3. he was very meek. When God's honour was concerned, as in the case of the golden calf, nothing was so ready for Moses, but when his own honour was touched, as man he is ready to hold as a lion in the cause of God, but as a man he is easily moved.

4.9. To recompense Moses for his patient bearing the affronts which Aaron and Miriam gave him, God took that occasion

the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall be behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them, and he departed.

10 And the cloud departed from off the tabernacle, and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be

shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

CHAP. XIII.

In this chapter we have, I. The sending of twelve spies into Canaan, 1. 16. II. The instructions given to them, 17. 20. III. Their executing of their commission, and their return from the search, 21. 25. IV. The report they brought back, 26. 33.

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I gave unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD, sent them from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: Of the tribe of Reuben, Shammua, the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb, the son of Jephunneh.

7 Of the tribe of Issachar, Igal, the son of Joseph.

8 Of the tribe of Ephraim, Oshea, the son of Nun.

to give him an encomium, which remains upon record to his immortal honour; and thus shall they that are reviled and persecuted for righteousness' sake have a great reward in heaven, Christ will confess them before his Father and the holy angels. Moses had the spirit of prophecy in a way peculiar to himself, and which set him far above all other prophets, yet he that is least in the kingdom of heaven is greater than he, much more doth our Lord Jesus infinitely exalt him, Heb. iii. 1. Miriam and Aaron must consider who it was they insulted. We have reason to be afraid of saying or doing any thing against the servants of God: for God will plead their cause, and reckons that what touches them touches the apple of his eye.

10-16. Miriam was struck with a leprosy, but not Aaron, because she was first in the transgression. Aaron's office, though it saved him not from God's displeasure, yet it helped to secure him from this token of his displeasure; it would not only have suspended him for the present from officiating, it would have rendered him and his office mean, and would have been a lasting blot upon his family. Aaron hereupon, 11, 12, humbles himself to Moses, confesses his fault, and begs pardon. Those that trample upon the saints and servants of God, will one day be glad to make court

to them. Moses made intercession for Miriam, 13, and was the first that moved for reversing the judgment. By this example we are taught to pray for them that despitefully use us; and not to take pleasure in the most righteous punishment inflicted either by God or man on those that have been injurious to us. The people journeyed not till Miriam was brought in again. This was intended, first, as a rebuke to the people who were conscious to themselves of having sinned after the similitude of Miriam's transgression; secondly, as a respect to Miriam. If the camp had removed during the days of her suspension, her trouble and shame had been the greater; therefore, in compassion to her, they shall stay till her excommunication be taken off, and she taken in again, it is likely, with the usual cleansing lepers. Those that are under censure for sin ought to be treated with a great deal of tenderness, and not to be overloaded, nor not with the shame they have deserved, nor counted as enemies, 2 Thess. iii. 15, but forgiven and comforted, 2 Cor. ii. 7.

CHAP. XIII. 1-20. It is here said, God directed Moses to send out spies, 1, 2, but it appears by the repetition of the story afterwards, Deut. i. 22, that the motion came originally from the people; they came to Moses, and said, We will send men before us; and it was the fruit of their unbelief. Thus we ruin ourselves, by

- 9 Of the tribe of Benjamin, Palti, the son of Rapha.
- 10 Of the tribe of Zebulun, Gaddiel, the son of Sodi.
- 11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi, the son of Susi.
- 12 Of the tribe of Dan, Ammiel, the son of Gemalli.
- 13 Of the tribe of Asher, Sethur, the son of Michael.
- 14 Of the tribe of Naphtali, Nahbi, the son of Vophsi.
- 15 Of the tribe of Gad, Guel, the son of Machi.
- 16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea, the son of Nun, Joshua.
- 17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain.
- 18 And see the land what it is, and the people that dwelleth therein, whether they be strong or weak, few or many ;
- 19 And what the land is that they dwell in, whether it be good or bad ; and what cities they be that they dwell in, whether in tents or in strong holds :
- 20 And what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the first ripe grapes.)
- 21 ¶ So they went up and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath.
- 22 And they ascended by the south, and came unto Hebron : where Ahiman, Sheshai, and Talmai, the children of Anak *were* (now
- Hebron was built seven years before Zoan in Egypt.)
- 23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff, and they brought of the pomegranates and of the figs.
- 24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.
- 25 And they returned from searching of the land after forty days.
- 26 ¶ And they went and came to Moses, and to Aaron and to all the congregation of the children of Israel unto the wilderness of Paran, to Kadesh : and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
- 27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey : and this is the fruit of it.
- 28 Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great : and moreover, we saw the children of Anak there.
- 29 The Amalekites dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites dwell in the mountains : and the Canaanites dwell by the sea, and by the coast of Jordan.
- 30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it.
- 31 But the men that went up with him, said, We be not able to go up against the people, for they are stronger than we.

giving more credit to the reports and representations of sense, than to divine revelation ; we walk by sight, not by faith ; whereas if we will receive the witness of men, without doubt the witness of God is greater. Notice is taken of the change of Joshua's name upon this occasion, 16. Oshea signifies a prayer for salvation. Save thou ; Joshua signifies a promise of salvation. He will save ; in answer to that prayer, so near is the relation between prayers and promises. Jesus is the same name with Joshua, and it is the name of our Lord Jesus Christ, of whom Joshua was a type, as successor to Moses, Israel's captain, and conqueror of Canaan.

21-25. The place whence they took the grapes, was from thence called the valley of the cluster ; that famous cluster, which was to Israel both the earnest and the specimen of all the fruits of Canaan. Such are the present comforts which we have in communion with

God, foretastes of the fulness of joy we expect in the heavenly Canaan. We may see by them what heaven is.

26-33. The spies deserved to be posted for cowards, but that was not the worst, the scripture brands them for unbelievers. It was not any human probabilities they were required to depend upon, but, they had the sensible tokens of God's presence with them, and the engagement of his power for them. They had had very great experience of the length and strength of God's arm lifted up, and made bare on their behalf. Nay, They had had particular promises made them of victory and success in their wars against the Canaanites. And after all this, for them to say, We be not able to go up against them, was in effect to say, God himself is not able to make his words good. Caleb encouraged them to go forward, though he was seconded by Joshua only. He speaks

22 And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone to search it is a land that eateth up the inhabitants thereof; and all the people that we saw in it, *are* men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* of the giants, and we were in our own sight as grasshoppers, and so we were in their sight.

CHAP. XIV.

Here is, I. The rebellion of Israel against God, 1..4. II. The fruitless endeavour of Moses and Aaron, Caleb and Joshua, to still the tumult, 5..10. III. Their utter ruin threatened by God, 11, 12. IV. The humble intercession of Moses for them, 13..19. V. A mitigation of the sentence, 20..35. VI. The death of the evil spies, 36..39. VII. The rebuke given to them who attempted to go forward, 40..45.

AND all the congregation lifted up their voice, and cried: and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or, Would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

very confidently of success. We are very able to overcome them, as strong as they are. He doth not say, Let us go up and conquer it, but let us go up and possess it. Difficulties that lie in the way of salvation, vanish before a lively active faith in the power and promise of God. All things are possible, if they be but premised, to him that believes.

CHAP. XIV. 1..4. Here is a most wicked blasphemous reflection upon God himself, as if he had brought them hither on purpose that they might fall by the sword, and that their wives and children, those poor innocents, should be a prey. What will not that tongue speak against heaven, that is set on fire of hell! The devil keeps up his interest in the hearts of men, by insinuating to them ill thoughts of God, as if he desired the death of sinners, and delighted in the hardships of his own servants, whereas he knows his thoughts to us-ward (whether we know them so or no) to be thoughts of good, and not evil, Jer. xxix. 11. It was a most

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us: a land which floweth with milk and honey.

9 Only rebel not ye against the LORD neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD is with us: fear them not.

10 But all the congregation bade stone them with stones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a great nation, and mightier than they.

13 ¶ And Moses said unto the LORD, then the Egyptians shall hear *it* (for thou broughtest up this people in thy might from among them.)

14 And they will tell *it* to the inhabitants of this land: for they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of cloud, and in a pillar of fire by night.

senseless ridiculous thing to talk of returning thither through the wilderness. Could they expect that God's cloud would lead them, or his manna attend them? And if they did not, the thousands of Israel must unavoidably be lost and perish in the wilderness. Suppose the difficulties of conquering Canaan were as great as they imagined, those of returning to Egypt were much greater.

5..10. No reasoning could be more pertinent and pathetic than that of Caleb and Joshua here, 7, 8, 9, and they spake as with authority. On this point alone the cause would turn, 8. If the Lord delight in us, as certainly he doth, and will if we do not provoke him, he will bring us into this good land. Nothing can ruin sinners but their own rebellion. None are excluded the heavenly Canaan, but those that exclude themselves.

11..19. The righteous sentence which God gave against Israel for their murmuring and unbelief, which though afterwards mitigated, shews what was the desert of their sin, and the demand of

15 Now, if thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee, will speak, saying,

16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD is long-suffering, and of great mercy, forgiving iniquity, and transgression, and by no means clearing *the guilty*: visiting the iniquity of the fathers upon the children, unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.

20 And the LORD said, I have pardoned according to thy word:

21 But *as truly as I live*, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whercinto he went; and his seed shall possess it.

injured justice: and what would have been done if Moses had not interposed. Here he was a type of Christ, who interceded for his persecutors, and prayed for them that despitely used him, leaving us an example to his own rule, Mat. v. 44. The prayer of this petition is, in one word, Pardon, I beseech thee, the iniquity of this people, 19, i. e. do not bring upon them the ruin they deserve. This was Christ's prayer for those that crucified him, Father, forgive them. The pardon of a national sin, as such, consists in the turning away of the national punishment; and that is it for which Moses is here so earnest. The pleas are many, and strongly urged.

He pleads that the eyes both of Egypt and Canaan were upon them, and that if they should be cut off, great notice would be taken of it. They will say, he slew them in the wilderness because he was not able to bring them to Canaan, his arm being shortened, and his stock of miracles being spent. He pleads God's proclamation of his name at Horeb, 17, 18. Let the power of my Lord be great power, is here put for pardoning mercy; it is his power over his own anger. He pleads past experience, 19, *As thou*

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get ye into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land *concerning* which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* forty days, (each day for a year,) shall ye bear your iniquities *even* forty years; and ye shall know my breach of promise.

hast forgiven this people from Egypt. This seemed to make against him: why should they be forgiven any more, who after they had been so often forgiven, revolted yet more and more? among men it would have been thought impolitic to take notice of a request of this nature, and improveable against the petitioner: but as to other things, so in pardoning sin, God's thoughts and ways are infinitely above ours, Isa. lv. 9. Moses looks upon it as a good plea, Lord forgive as thou hast forgiven. It will be no more a reproach to thy justice, nor less the praise of thy mercy to forgive now than it has been formerly. Therefore do thou, O Jacob, be not consumed, because they have done with a God that changeth not, Mal. iii. 6.

20. 35. Moses in his prayer had shewed a great concern for the glory of God: Let me alone, saith God, to sever thee that effectually, and to advance it, by this dispensation. All the world shall see how God hates sin, even in his own people, and yet how merciful he is, and how slow to anger. Thus when our Saviour prayed, Father, glorify thy name; he was immediately answered, I have

35 I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men, that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were of the men that went to search the land, lived still.*

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD is not among you: that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from

the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD, and Moses departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even unto Hormah.*

CHAP. XV.

Here is, I. The law concerning offerings, 1-21. II. The law concerning sacrifices for sins of ignorance, 22-29. III. The punishment of presumptuous sins, 30-36. IV. A law concerning fringes, 37-41.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice in performing a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock;

4 Then shall he that offereth his offering unto the LORD bring a meat-offering of a tenth-deal of flour, mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare, with

glorified it, and I will glorify it again, John xii. 28. Those that sincerely seek God's glory may be sure of what they seek. The Israelites had repeated the provocations ten times, i. e. very often: the Jewish writers reckon this exactly the tenth time that the body of the congregation had provoked God. First, at the Red Sea, Exod. xiv. 2. In Marah, Exod. xv. 23. In the wilderness of Sin, Exod. xvi. 2. Twice about manna, Exod. xvi. 20, 27. At Rephidim, chap. xvii. 1. The golden calf. Then at Taberah; then at Kibroth-hattaavah, Numb. xi. And so this was the tenth. God keeps an account how often we repeat our provocations, and will sooner or later set them in order before us. They should wander in the wilderness forty years; i. e. so long as to make it full forty years from their coming out of Egypt to their entrance into Canaan, 33, 34. Thus long were they kept wandering. To answer the number of the days in which the spies were searching the land. They were content to wait forty days for the testimony of men, because they could not take God's word; and therefore justly are they kept forty years waiting for the performance of God's promise. 2. That they might sensibly feel what a dangerous thing it is for God's covenant people to break with him. Ye shall know my breach of promise: both the causes of. 3. That a new generation might in this time be raised up, which could not be done all of a sudden. And the children being brought up under the tokens of God's displeasure against their fathers, and so bearing their whoredoms, i. e. the punishment of their sins, especially their idolatry about the golden calf, which God now remembered against them, might take warning not to tread in the steps of their father's disobedience.

36-45. By the sudden death of the ten spies, God shewed his particular displeasure against them, who made Israel to sin. Ring-leaders in sin may expect to fall under particular marks of God's wrath, who will severely reckon for the blood of souls which is thus spilt. He that thus cut off one of a tribe, could have cut off their whole tribes suddenly, and would do it gradually. The remarkable deaths of notorious sinners are earnest of the final perdition of ungodly men, 2 Pet. ii. 5, 6. Had the Israelites mourned when they were faithfully reprov'd for their sin, 9, the sentence had been prevented, but now they mourned for the judgment only, it came too late, and did them no service: Such mourning as this there is in hell, but the tears will not quench the flames, nor cool the tongue. The foolish attempt of some of the Israelites to enter Canaan, spreads accordingly, 4, 5. The enemy defeated them, and it is likely many of the Israelites were killed. Now the sentence began to be executed, that their carcasses shall fall in the wilderness. That affair can never end well that begins with sin.

CHAP. XV. 1-21. The law for the offering the first of the dough unto the Lord, taught them that they must own their dependence upon God for their daily bread, even when they had it in the house with them, Hag. i. 9. Christ hath taught us to pray, not

the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or peace-offerings unto the LORD :

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half a hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the LORD.

14 ¶ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD ; as ye do, so he shall do.

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations : as ye *are*, so shall the stranger be before the LORD.

16 One law, and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough *for* an heave-offering ; as ye *do* the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD had commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations ;

24 Then it shall be, if *ought* be committed by ignorance, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them ; for it is ignorance : and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance :

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them ; seeing all the people *were* in ignorance.

27 ¶ And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him, and it shall be forgiven him.

29 Ye shall have one law for him that

give us this year our yearly harvest, but give us this day our daily bread.

22-29. Sins committed ignorantly need to have atonement made for them, for though ignorance will excuse, it will not justify those

that might have known their Lord's will, and did not. David prays to be cleared from his secret faults, i. e. those sins which he himself was not aware of, or which he did not understand, Psal. xix. 12.

30, 35. Here is the general doom passed upon presumptuous sin-

sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth *ought* presumptuously, (*whether he be* born in the land, or a stranger,) the same reproacheth the LORD; and that soul shall be cut off from among his people:

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

32 ¶ And, while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died: as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments; throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

ners, and a particular instance of presumption in the sin of sabbath-breaking. God was consulted concerning the offender, because it was not declared what should be done to him. The law had already made the profanation of the sabbath a capital crime, Exod. xxxi. 14, chap. xxxv. 2, but they were in doubt, either concerning the offence, whether this that he had done should be deemed a profanation of the sabbath or no: or concerning the punishment, what death he should die. God was the judge, and before him they brought this case. Sentence was passed: the prisoner was adjudged a sabbath-breaker according to the intent of that law, and as such he must be put to death: and to shew how great the crime was, that death is appointed him which was looked upon as most terrible, he must be stoned with stones. 35. God is jealous for the honour of his sabbaths, and will not hold them guiltless, whatever men be, that profane them.

37-41. The Jews being a peculiar people, they were distinguished from their neighbours in their dress as well as in their diet, and taught by such little instances of singularity not to be conformed to the way of the heathen in greater things. Our Saviour being made

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring;

40 That ye may remember and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt to be your God: I *am* the LORD your God.

CHAP. XVI

Here is, I. The rebellion of Korah, Dathan, and Abiram, 1-15. II. A solemn appearance of the pretenders to the priesthood before God, 16-23. III. The deciding the controversy, 23-40. IV. A new insurrection of the people, 41-50.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took *men*:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown.

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 ¶ And when Moses heard *it* he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy;

under the law wore these fringes; hence we read of the hem or borders of his garment, Matt. ix. 20. These borders the Pharisees enlarged, that they might be thought more holy and devout than other people. Yet the phylacteries were different things, those were their own invention, the fringes were a divine institution.

CHAP. XVI. 1-11. These rebels were not, as formerly, the mixed multitude, and the dregs of the people, who are therefore never named, but men of distinction and quality, that made a figure. The pride and emulation of great men, have always been the occasion of a great deal of mischief both in churches and states. God by his grace make great men humble, and so give peace in our time, O Lord. Small reason they had to boast of the people's purity, or of God's favour, since the people had been so frequently and so lately polluted with sin, and were now under the marks of God's displeasure, which should have made them thankful for priests to mediate between them and God, but instead of that they envy them. Either they would have no priests at all, nor any government, or they would not acquiesce in that constitution of the government which God had appointed. Moses fell on his face v. 4.

and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be, *that* the man whom the LORD doth choose, he *shall be* holy, *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi.

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up;

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey to kill us in the wilderness, ex-

cept thou make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering; I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, Bethou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

21 Separate yourselves from among this

as before, chap. xiv. 5. He would not speak to them till he had thus humbled and composed his own spirit, (which could not but begin to be heated) and had received instruction from God. The heart of the wise in such a case studies to answer, and asks counsel at God's mouth. He then argues the case fairly with them, to still the mutiny with fair reasoning, if possible, before the appeal came to God's tribunal, for then he knew it would end in the confusion of the complainers. He shews them the privilege they had as Levites, which was sufficient for them, they needed not to aspire to the honour of the priesthood, 9, 10. It will help to keep us from envying those that are above us, duly to consider how many there are above whom we are placed. He interprets their mutiny to be a rebellion against God, 11; for those that strive against God's ordinances and providences, whatever they pretend, and whether they are aware of it or no, do indeed strive with their Maker.

12-22. Dathan and Abiram would not obey Moses' summons, either because they could not for shame say that to his face, which they were resolved to say, or rather because they would not so far own his authority. They spoke the language of Pharaoh himself, who set Moses at defiance, but they forgot how dear he paid for it. Moses, though the meekest man, yet finding God approached him, was very wroth: he could not bear to see a people running themselves, for whose salvation he had done so much. In this discomposure he appeals to God concerning his own integrity, and begs of God to plead his cause, by shewing his displeasure at the incense which Korah and his company were to offer, with whom Dathan and Abiram were in confederacy. Lord, saith he, Respect

not thou their offering. Wherein he seems to refer to the history of Cain, of whom it is said, that to him and his offering God had not respect, Gen. iv. 4. These that followed the gainsaying of Korah, walked in the ways of Cain, (they are put together, Jude 11,) and therefore he prays they might be frowned upon as Cain was, and put to the same confusion. One would have thought Moses should have gathered the congregation against the rebel, but it seems Korah gathered them against Moses, 19, which intimates that a great part of the congregation sided with Korah; and that Korah's hopes were very high of carrying the point against Aaron; for that he suspected the goodness of his cause, he would not have coveted to make the trial thus public; but little did he think that he was now calling the congregation together to be the witnesses of his own confusion: proud and ambitious men, while they are pursuing their own advancement, oft prove to have been preparing for their own more shameful fall. The glory of the Lord appeared, 19, and he threatened to consume all the congregation in a moment, and in order to that bid Moses and Aaron stand from among them, 21. See what a dangerous thing it is to have fellowship with sinners, and in the least to partake with them. Many of the congregation, it is likely, came only for company, following the crowd, as for curiosity to see the issue, yet not coming, as they ought to have done, to bear their testimony against the rebels, and openly to declare for God and Moses, they had but to have been all consumed in a moment. Moses and Aaron, though the people had treacherously deserted them, approved themselves faithful to the trusts reposed in them, as shepherds of Israel, which were to stand in the

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congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get ye up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side, and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works: for *I have not done them of mine own mind.*

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow

them up, with all that *appertain* unto them, and they go down quick into the pit: then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen

breach when they saw the flock in danger. If others fail in their duty to us, that doth not discharge us from our duty to them; nor take off the obligations we lie under to seek their welfare.

23-34. Moses had begged that God would not destroy the whole congregation; well, saith God, if they will quit the rebels, they shall not perish with them, otherwise let them take what follows. We cannot expect to reap benefit by the prayers of our friends for our salvation, unless we ourselves be diligent and faithful in making use of the means of salvation. Dathan and Abiram had contumaciously refused to come up to Moses, 12, yet he humbly condescends to go down to them, to try if he could yet convince and reclaim them. Ministers must thus with meekness instruct those that oppose themselves; and not to think it below them to stoop to those that are most stubborn, for their good. Christ himself stretches out his hand to a rebellious and gainsaying people. The judgment executed on Korah was unparalleled. God in it created a new thing, did what he never did before, for he has many arrows in his quiver; and there are diversities of operations in wrath as well as mercy. It was severe upon their poor children, who for the greater terror of the judgment, and fuller indication of the divine wrath, perished as parts of their parents; in which, though we cannot particularly tell either how bad they might be to deserve it, or

how good God might be otherwise to them to compensate it, yet this we are sure in the general, that infinite justice did them no wrong. Far be it from God, that he should do iniquity. All Israel is alarmed at the judgment, 34; they fled at the cry of them. Others' ruin should be our warnings. Could we by faith hear the outcries of those that are gone down to the bottomless pit, we should give more diligence than we do to escape for our lives, lest we also come into that condemnation.

35-40. It is probable, at the same time that the earth opened in the camp to swallow up Dathan and Abiram, a fire went out from the LORD, and consumed the two hundred and fifty men that offered incense, and Aaron that stood with them was preserved alive. This punishment was not indeed so new a thing as the former, for Nadab and Abihu thus died; but it was no less strange or dreadful. Had they been content with their office as Levites, they might have lived and died with joy and reputation; but, like the angels that sinned, leaving their first estate, and aiming at the honours that were not appointed them; they were thrust down to hell, their censers struck out of their hands, and their breath out of their bodies, by a burning, which typified the vengeance of eternal fire. Care is taken to preserve and perpetuate the remembrance of this vengeance. These censers were preserved in ter-

censers, wherewith they that were burnt had offered, and they were made broad *plates* for a covering of the altar;

40 *To be* a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD, that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD: the plague is begun.

47 And Aaron took as Moses commanded and ran into the midst of the congregation: and, behold, the plague was begun among the people; and he put on incense and made an atonement for the people.

forem, that others might hear and fear, and do no more presumptuously. Thus has God provided that his wonderful works both in mercy and judgment should be had in everlasting remembrance, that they may serve for admonition to those on whom the ends of the world are come.

41-50. A new rebellion was raised the very next day against Moses and Aaron. On the morrow the body of the people murmured, though they were but newly terrified by the sight of the punishment of the rebels; nay, though they were but newly saved from sharing in the same punishment, they fly in the face of Moses and Aaron, to whose intercession they owed their preservation. The continued obstinacy of this people, notwithstanding the terrors of God's law, and of his judgments, shows how necessary the grace of God is to the effectual change of men's hearts and lives, without which the most likely means will never attain the end. For we will do what fear cannot. Though Moses and Aaron had as much reason, one would think, as Elias had to make intercession against Israel, Rom. xi. 7, yet they forgive and forget the indigni-

48 And he stood between the dead and the living: and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAP. XVII.

I. The right to the priesthood is put upon trial by the bringing of twelve rods, one for each prince, before the Lord, 1-7. II. It is determined by the miraculous blossoming of Aaron's rod, 8, 9. III. The decision of the controversy is registered by the preservation of the rod, 10, 11. IV. The people acquiesce in it with some reluctance, 12, 13.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of *their* fathers: of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, ac-

ties offered them, and are the best friends their enemies have. They both fell on their faces, humbly to intercede with God for mercy, knowing how great their provocation was. And after that Moses perceiving that the plague was begun in the congregation of the rebels, sends Aaron, by an act of his priestly office, to make atonement for them, 40. And Aaron readily went, burnt incense between the living and the dead, and so stayed the progress of the judgment, 47. Aaron was a very good man, and a man that had a true love for the children of his people, though they hated and envied him. Though God was now avenging his quarrel, and pleading the cause of his priesthood, yet he interposeth to turn away God's wrath. Aaron was herein a type of Christ, who came into the world to make atonement for sin, and to turn away the wrath of God from us, and who, by his mediation and intercession, stands between the living and the dead, to secure his chosen from falling to himself, and save them out of the midst of a world inticed with sin and the curse.

CHAP. XVII. 1-7. It is an instance of the grace of God, that

cording to their fathers' houses, *even* twelve rods : and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness, and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel : and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels : and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so* : as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish ; we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die : shall we be consumed with dying?

CHAP. XVIII.

God tells Aaron, I. What must be his work, 1..7. II. What should be his wages, 8..24. III. The portion which must be paid to the priests out of the Levites' maintenance, 25..32.

AND the LORD said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanc-

having wrought divers miracles to punish sin, he would work on more to prevent it. God has effectually provided, that the obstinate shall be left inexcusable, and every mouth shall be stopped.

8..13. The rod that blossomed was a very proper sign to represent the priesthood itself which was hereby confirmed to Aaron, that it should be fruitful, useful, and serviceable to the church of God. That there should be a succession of priests ; here were not only almonds for the present, but buds and blossoms, promising more hereafter. That yet this priesthood should not be perpetual, but in process of time, like the branches and blossoms of a tree, should fade and wither. It was a type and figure of Christ and his priesthood : for he is the man, the branch, Zech. vi. 13. that is to be a priest upon his throne, as it follows there ; and was to grow up before God, as this before the ark, like a tender plant, and a root out of a dry ground, Isa. lili. 2. The outcry of the people hereupon, 12, 13. This may be considered as the language, either of a repining, or of a repenting people : many interpreters take it as speaking their submission. Thus the point was gained, and in this matter God quite took away their murmurings, and from henceforward they acquiesced. When God judgeth he will overcome, and one way or other will oblige the most obstinate gainsayers to confess their folly sooner or later ; and that wherein they dealt proudly he was above them.

tuary ; and thou, and thy sons with thee, shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee : but thou, and thy sons with thee, *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle ; only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle : and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar : that there be no wrath any more upon the children of Israel.

6 And I, behold I, have taken your brethren the Levites from among the children of Israel ; to you *they are given as a gift* for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou, and thy sons with thee, shall keep your priest's office for every thing of the altar, and within the veil ; and ye shall serve ; I have given your priest's office *unto you as a service of gift* ; and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Be-

CHAP. XVIII. 1..7. Both the priests and the Levites shall bear the iniquity of the sanctuary, i. e. if the sanctuary were profaned by the intrusion of strangers, or persons in their uncleanness, the blame should lie upon the Levites and priests, who ought to have kept them off ; or it may be taken more generally, if any of the duties or offices of the sanctuary be neglected, you shall be accountable for it, and answer it at your peril. The priests should themselves bear the iniquity of the priesthood, i. e. if they either neglect any part of their work, or permitted any other persons to invade their office, they should bear the blame of it. The greater trust is that is committed to us, the greater is our danger of contracting guilt, by falsifying and betraying that trust. The Levites are said to be given as a gift to the priest, 6. We are to value it as a great gift of the divine bounty to have those joined to us, that will be helpful and serviceable to us in the service of God. Both priests and Levites must carefully watch against the profanation of sacred things, that there be no wrath upon the children of Israel. The preventing of sin is the preventing of wrath ; and the mischief sin has done, should be a warning to us for the future, to watch against it both in ourselves and others.

8..19. From this plentiful provision here made for the priests, the apostle infers, that it is the duty of Christian churches to maintain their ministers ; they that served at the altar, lived at the altar.

nold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee, and for thy sons.

10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this is thine: the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever; every one that is clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them, which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land which they shall bring unto the LORD, shall be thine: every one that is clean in thine house shall eat of it.

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasis shalt thou redeem.

16 And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou

shalt not redeem: they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever; it is a covenant of salt for ever before the LORD unto thee, and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part, and thine inheritance, among the children of Israel.

21 ¶ And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye

So they that preach the gospel should live upon the gospel, and live comfortably, 1 Cor. ix. 13, 14. All this is given to the priests by reason of the anointing, 8. It was not for the sake of their personal merits above other Israelites that they had this tribute paid them, but purely for the sake of the office to which they were anointed. Thus all the comforts that are given to the Lord's

people, are given them by reason of anointing, which they have received.

20.32. As Israel was a peculiar people, and not to be numbered among the nations, so Levi was a particular tribe, and not to be settled as the rest of the tribes. A good reason is given why they must have no inheritance in the land, for, saith God, I am thy

shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fullness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from *it*, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service, in the tabernacle of the congregation.

32 And ye shall bear no sin, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

Here is, I. The method of preparing the ashes which were to impregnate the water of purification, 1.10. The way of using them, 11.22.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 This *is* the ordinance of the law, which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke.

3 And ye shall give her unto Eleazar the

priest that he may bring her forth without the camp, and *one* shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood with her dung shall he burn.

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water of separation; it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer, shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man, shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

part, and thine inheritance. Those that have God for their inheritance, and their portion for ever, ought to look with a holy indifference upon the inheritance of this world, and not covet their portion in it. The Lord is my portion, therefore will I hope in him, and not depend upon any thing I have on this earth, Lam. ii. 24.

CHAP. XIX. 1.10. This burning of the heifer, though it was not properly a sacrifice of expiation, being not performed at the altar, yet it was typical of the sufferings of Christ, by which he intended not only to satisfy God's justice, but to purify and pacify our consciences, that we may not have only peace with God, but peace in our own bosoms: to prepare for which, Christ died not only like the bulls and goats at the altar, but like the heifer without the camp. The heifer must be one on which never came yoke, which was not insisted on in other sacrifices, but thus was typified the freedom of the Lord Jesus, when he said, Lo, I come. He was

bound and held with no other cords but those of his own love. The care of burning it was committed to Eleazar, not to Aaron himself, because it was not fit he should do any thing to render himself ceremonially unclean: yet it being an affair of great concern, especially in the significance of it, it was to be performed by him that was next to Aaron in dignity. The chief priests of that time had the principal hand in the death of Christ. As the ashes were sufficient for all the people, there needed not to be a fresh heifer slain for every person or family, so there is virtue enough in the blood of Christ for all that repent and believe the gospel.

11.22. Why did the law make a dead corpse such a defiling thing? first, because death is the wages of sin, entered into the world by it, and reigns by the power of it: secondly, because the law could not conquer death, as the gospel doth by bringing life and immortality to light. Since our Redeemer was dead, and buried

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD: and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel;

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuary of the LORD, the water of separation hath not been sprinkled upon him, he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation, shall wash his clothes, and he that toucheth the water of separation, shall be unclean until even.

22 And whatsoever the unclean person toucheth, shall be unclean: and the soul that toucheth it, shall be unclean until even.

CHAP. XX.

I. Concerning the death of Miriam, 1. II. The treaty with the Edomites. Israel's request, 14-17, and the refusal to Edomites gave them, 18-22. III. The death of Aaron the high-priest upon mount Hor, the instalment of Eleazar in his room, and the people's mourning for him, 22-29.

THEN came the children of Israel even the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh: and Miriam died there, and was buried there.

2 And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates, neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

death is no more destroying to the Israel of God, and therefore dead bodies are no more defiling. As the ashes of the heifer signified the merit of Christ, so the running water signified the power and grace of the blessed spirit, who is compared to fivers of living water, and it is by his operation that the righteousness of Christ is applied to us for our cleansing; hence we are said to be washed, that is, sanctified and justified, not only in the name of the Lord Jesus, but by the Spirit of our God, 1 Cor. vi. 11, 1 Pet. i. 2.

CHAP. XX. 1-13. It is certain that God was greatly offended with Moses and Aaron, and justly, for he is never angry without cause, yet it is uncertain what it was in this management that was so provoking to God. The fault was complicated, 1. They did not punctually observe their orders, but in some things varied from their commission; God bid them speak to the rock, and they spake

to the people, and smote the rock, which at this time they were not ordered to do, but they thought speaking would not do. 2. They assumed too much of the glory of this work of wonder as themselves; Must we fetch water? as if it were done by some power or worthiness of theirs. 3. Unbelief was the great sin, verse 12. Ye have vexed me not, say, it is called rebelling against God's commandment, Numb. xvi. 14. The command was to bring forth water out of the rock, but they rebelled against it as commanded by distrust of it, and doubting whether it would take effect or no. They spake doubtfully, Must we fetch water? 4. They said and did all in fear and passion: this is the account given of the sin, Psal. cvi. 33. They provoked his spirit so that he spake wrathfully with his lips. 5. That which aggravated all the rest, and made it more provoking, was, that it was public before the eyes of the children of Israel,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him,

10 And Moses and Aaron gathered the congregation together before the rock; and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly; and the congregation drank, and their beasts also.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us;

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers.

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold we are in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go, by the highway; and if I and my cattle drink of thy water, then I will pay for it; I will only (without doing any thing else) go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border; wherefore Israel turned away from him.

22 ¶ And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor;

26 And strip Aaron of his garment, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD com-

to whom they should have been examples of faith, and hope, and meekness.

From the whole we may learn, 1. That the best of men have their failings, even in those graces that they are most eminent for. The man Moses was very meek, yet here he sinned in passion; wherefore let him that thinks he stands, take heed lest he fall. 2. That God judgeth not as man judgeth concerning sins; we would think there was not much amiss in what Moses said and did, yet God saw cause to animadvert severely upon it. 3. That God not only takes notice of, and is displeased with the sins of his people, but the nearer any are to him, the more offensive are their sins, Amos iii. 2. It should seem the psalmist refers to this sin of Moses and Aaron, Psal. xcix. 8. Thou wast a God that forgavest them, though thou tookest vengeance on their inventions.

14-21. The Edomites' refusal to give the Israelites passage, was owing both to their jealousy of the Israelites, and to the old enmity which Esau bore to Israel: If they had no reason to fear damage by them, yet they were not willing to shew so much kindness to them. Esau hated Jacob because of the blessing, and now the hatred revived, when the blessing was ready to be inherited. We must not think it strange if the most reasonable requests be denied by unreasonable men: and if those be affronted by men, whom God favours. After this indignity which the Edomites did to Israel, God gave them a particular caution not to abhor an Edomite, Deut. xxiii. 7, though the Edomites had shewed such an abhorrence of them, to teach us in such cases not to meditate revenge.

22-29. Aaron must not enter Canaan, to shew that the Levitical priesthood could make nothing perfect, that must be done by

manded; and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAP. XXI.

Here is, I. The defeat of Arad the Canaanite, 1-3. II. The chastisement of the people with fiery serpents for their murmuring, and the relief granted them upon their submission by a brazen serpent, 4-9. III. Several marches forward, and some occurrences by the way, 10-20. IV. The celebrated conquest of Simoa, king of the Amorites, 21-32, and of Og, king of Bashan, 33-35. And possession taken of their land.

AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place Hormah.

the bringing in of a better hope. Those priests could not continue by reason of sin and death, but the priesthood of Christ being undecayed is unchangeable, and to this, which abideth for ever, Aaron must resign all his honour, Heb. vii. 24, 25.

CHAP. XXI. 1-3. The descent which Arad the Canaanite made upon the camp of Israel. It was a temptation to them to murmur as their fathers did, and to despair of getting possession of Canaan: but God who thus tried them by his providence, enabled them by his grace to acquit themselves well in the trial, and to trust in God for help against this fierce and powerful assailant. They by their elders, in prayers for success, vowed a vow. When we are doubting and expecting mercy from God, we should bind our souls with a bond that we will faithfully do our duty to him, particularly that we will honour him with the mercy we are in the pursuit of. The place was called Hormah, as a memorial of the destruction, for the terror of the Canaanites, and probably for warning to posterity not to attempt the rebuilding of these cities, which were destroyed as devoted to God, and sacrifices to divine justice. There seems to be an allusion to this name in the prophecy of the fall of the New Testament Babylon, Rev. xvi. 16. Where its forces are said to be gathered together to a place called Armageddon: the destruction of a troop.

4, 9. There was much of gospel in this appointment. Our Saviour has told us, John vi. 15, That as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up, that whosoever believeth in him should not perish. Observe then a res-

4 ¶ And they journeyed from mount Hor, by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loathed this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned; for we have spoken against the LORD, and against thee: pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.

10 ¶ And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness

semblance, 1. Between their disease and ours. The devil is the old serpent, a fiery serpent; hence he appears, Rev. xii. 3, as a great red dragon. Sin is the biting of this fiery serpent, it is painful to the startled conscience, and poisonous to the seared conscience. 2. Between their remedy and ours. 1. It was God himself that devised and prescribed this antidote against the poison of the fiery serpents; so our salvation by Christ was the contrivance of infinite wisdom; God himself hath found the ransom. 2. It was a very unlikely method of cure; so our salvation by the death of Christ is to the Jews a stumbling-block, and to the Greeks foolishness. 3. That which cured was shaped in the likeness of that which wounded. So Christ, though perfectly free from sinfulness, yet was made in the likeness of sinful flesh, Rom. viii. 3, 4. The fiery serpent was lifted, so was Christ; he was lifted up upon a cross, John xii. 32, 34, for he was made a spectacle to the world. He was lifted up by the preaching of the gospel. 5. Between the application of their remedy and ours. They looked and lived, and we, if we believe, shall not perish; it is by faith that we look unto Jesus, Heb. xii. 2. Look unto me, and be ye saved, Isa. xlv. 22. We must be sensible of our wound, and of our danger by it, receive the record God has given concerning his Son, and rely upon the assurance he has given us that we shall be healed and saved by him if we resign ourselves to his conduct.

10, 20. Two things especially are observable in the brief account here given of these remedies. 1. The wonderful secrecy which God showed his people with near the Brooks of Jordan.

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which is before Moab, toward the sun-rising.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites; for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon.

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, Spring up, O well: sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of the lawgiver*, with their staves. And from the wilderness *they went* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth.

20 And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looked toward Jethimon.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards: we will not drink of the waters of the well; but we will go along by the king's high-way, until we be passed thy borders.

23 And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of

the sword, and possessed his land, from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities, and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophath, which reacheth unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jazer, and they took the villages thereof, and drove out the Amorites that were there.

33 And they turned, and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land: and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and

13, 14, 15. What their achievements were now they pitched on the banks of the river Arnon, we are not particularly told, but are referred to the book of the wars of the Lord; perhaps that book which was begun with the history of the war with the Amalekites, Exod. xvii. 14. In every stage of our lives, nay in every step, we should take notice of what God has wrought for us. 2. The wonderful supply which God blessed his people with at Beer, 16, which signifies the well or fountain. As the brazen serpent was a figure of Christ, who is lifted up for our cure, so is this well a figure of the spirit, who is poured forth for our comfort, and from whom

flow to us rivers of living waters, John vii. 38. Observe, God promised to give them water, but they must open the ground to receive it, and give it vent. God's favours must be expected in the use of such means as lie within our power, but still the excellency of the power is of God.

21..35. The triumphing of the wicked is short. They that had conquered the Moabites, and insulted over them, are now themselves conquered and insulted over by the Israel of God. God gave Israel these successes over Sihon and Og, while Moses was yet with them, both for his comfort, that he might see the be-

all his people, until there was none left him alive; and they possessed his land.

CHAP. XXII.

Here is, I. Balak's fear of Israel, 1-4. II. The embassy he sent to Balaam for that purpose, 5-14. III. Balaam's coming to him upon his second message, 15-21. IV. The opposition Balaam met with by the way, 22-25. V. The interview at length between Balak and Balaam, 26-41.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

2 ¶ And Balak, the son of Zippor, saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak, the son of Zippor, was king of the Moabites at that time.

5 He sent messengers, therefore, unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me.

6 Come now, therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them

out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto him, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me. And the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak, the son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, there is a people come out of Egypt which covereth the face of the earth; come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get ye into your land; for the Lord refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes

giving of that glorious work, which he must not live to see the finishing of; and for the encouragement of the people, in the war of Canaan under Joshua. Though this was to them in comparison but as the day of small things, yet it was an earnest of great things.

CHAP. XXII. 1-14. Notwithstanding the old friendship between Abraham and Lot, the Moabites resolved to ruin Israel if they could, and therefore they will take it for granted, without any ground for the suspicion, that Israel resolves to ruin them. Thus it is common for those that design mischief, to pretend that mischief is designed against them; and their groundless jealousies must be the colour of their senseless malice. The project the king of Moab had to get the people of Israel cursed, arose, 1. Out of the remains of some religion, for it owns a dependence upon some invisible sovereign powers that rule the affairs of the children of men, and determine them, and an obligation upon us to make an application to these powers. 2. Out of the ruins of the true religion; for if the Moabites and Moabites had not wretchedly degenerated from the faith and worship of their pious ancestors, Abraham and Lot; they could not have imagined it possible with their curses to do any prejudice to a people, who were attached to the service of the true God. Balaam is called a prophet, 2 Pet. ii. 16, because he had been one, or, perhaps, he had raised his reputation from the start by his magical charms, as Simon Magus,

who bewitched the people so far, that he was called, The great power of God, Acts viii. 10. God sometimes, for the preservation of his people, was pleased to speak to bad men, as to Abimelech, Gen. xxi. 33. and to Laban, Gen. xxxi. 24. And we read of some that were workers of iniquity, and yet in Christ's name prophesied, and did many wondrous works.

Balaam is not faithful in returning God's answer to the messengers, 13. He only tells them, The Lord refuseth to give me leave to go with you; he doth not tell them, as he ought to have done, that Israel was a blessed people, and must by no means be cursed; neither are the messengers faithful in returning Balaam's answer to Balak; all the account they give of it, Balaam refuseth to come with us, 14. intimating, that he only wanted more courtship, and higher proffers; but they are not willing Balak should know that God had signified his disallowance of the attempt. Thus are great men wretchedly abused by the flatteries of those about them, who do all they can to prevent their seeing their own faults and follies.

15-21. Balaam's conduct shows that sinners stick at no pains, spare no cost, and care not how long they stoop for the gratifying either of their luxury or of their malice; shall we then be stiff and strait-handed in our compliance with the laws of virtue? God forbid. His corruptions at the same time strongly inclined him to go contrary to the command. He seemed to relish the temp-

more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak, the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me :

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me : come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God to do less or more.

19 Now, therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night and said unto him, If the men come to call thee, rise up, and go with them ; but yet the word which I shall say unto thee that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went ; and the angel of the LORD stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants were with him.)

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand : and the ass turned aside out of the way, and went into the field ; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

25 And when the ass saw the angel of the

LORD she thrust herself unto the wall, and crushed Balaam's foot against the wall ; and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn, either to the right hand or to the left.

27 And when the ass saw the angel of the LORD she fell down under Balaam : and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass : and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times ?

29 And Balaam said unto the ass, Because thou hast mocked me : I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since I *was* thine unto this day ? was I ever wont to do so unto thee ? And he said, Nay.

31 And the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand : and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times ? Behold, I went out to withstand thee, because *thy* way is perverse before me.

33 And the ass saw me, and turned from me these three times ; unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned ; for I knew not that

ation, 18. But even then he expressed no abhorrence of it, as Christ did when he had the kingdoms of the world offered him. Get thee hence, Satan : And as Peter did when Simon Magus offered him money ; Thy money perish with thee. It was in anger that God said to Balaam, go with them, and we have reason to think that Balaam himself so understood it, for we do not find him pleading this allowance, when God reproved him for going. As God sometimes denies the prayers of his people in love, so sometimes he grants the desires of the wicked in wrath.

22.35. What a comfort is this to all that wish well to the Israel of God, that he never suffers wicked men to form any attempt against them, but he sends his holy angels forth to break this attempt, and secure his little ones. When the enemy comes in like a flood, the

Spirit of the Lord will lift up a standard against him. The Lord opened the mouth of the ass. This was a miracle, and wrought by the power of the God of nature, who made man's mouth, and taught him to speak, for otherwise the first man had never spoke, nor any of his seed. He that made men speak, could, when he pleased, make the ass to speak with man's voice, 2 Pet. ii. 16. The angel reproved him for smiting his ass : Whether we consider it or no, it is certain God will call us to account for the abuses done to his creatures. Nay, he shews him how much beholden he was to her that she turned aside ; it was for his safety, and not for her own, for had she gone on, he had been slain, and she had been saved alive. When our eyes are opened, we shall see what danger we are in, in a sinful way ; and how much it was for our advantage to be crossed

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Chap. XXII. V. 28.



Balaam's donkey speaking

thou stoodest in the way against me : now, therefore, if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men ; but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee : have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

CHAP. XXIII.

Here is, I. The first attempt to curse Israel, 1.12. II. The second attempt in the same manner made, and in the same manner defeated, 13.26. III. Preparations made for a third attempt, 27.30.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken :

in it, and what tools we were to quarrel with our crosses which helped to save our lives. The angel however continued his permission, 35. Go, but only the word that I shall speak unto thee, that thou shalt speak. For this seems not to be a precept, but a prediction of the event, that he should not only not be able to curse Israel, but he should be forced to bless them : which would be more for the glory of God, and his own confusion, than if he had turned back. This God gave him fair warning, but he would not take it, he went with the princes of Balak. For the iniquity of Balaam's covetousness, God was wrath, and smote him, but he went on bravely, Isa. lvi. 17.

36.41. 1. Balak speaks with confidence, not doubting but to gain his point now Balaam was come. 2. Balaam speaks doubtfully of the issue, and bids Balak not depend too much upon him, 38. Have I now any power at all to say any thing? He seems to speak with vexation at the hook in his nose, and the bridle in his jaws, such as Samachereb was tied up with, Isa. xxxvii. 29.

CHAP. XXIII. 1.12. While the sacrifice was burning, Ba-

and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go : peradventure the LORD will come to meet me : and whatsoever he sheweth me I will tell thee. And he went to an high place.

4 And God met Balaam : and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 ¶ And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob ; and come defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him : lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

Balaam retired, he went softly into some dark grove on the top of the high place, 3. This man he knew, that sometime gives a good opportunity for communion with God. Then thou go into the closet, and shut the door, and be assured God will meet thee, if thou seek him in the due order. When Balaam was away, that God met him, probably by an angel he boasted of his power, 38. I have prepared seven altars, and offered upon every altar a bullock and a ram. The acts of devotion which are done in his presence, are commonly reflected upon with pride and vanity. I was the Pharisee went up to the temple to boast of his holiness, Luk. xvi. 12. Balaam fairly confesses the weakness and impotency of his own magic skill, the sovereignty and dominion of the divine power, and the inviolable security of the people of God. God's Israel are owned and blessed of him. He has not cursed them, but they are delivered from the curse of the law, he has not done them, nor rejected or abandoned them, though moan and wail. He pronounceth them happy—in three degrees : happy in their security and distinction from the rest of the nation; happy in their num-

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them; and shalt not see them all; and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:

bers; happy in their last end. Let me die the death of the righteous Israelites, that are in covenant with God, and let my last end, or future state, be like theirs, or my recompences viz. in the other world. There are many who desire to die the death of the righteous, but do not endeavour to live the life of the righteous; they have their end like theirs, but not their way. They would be saints in heaven, but not saints on earth. This is the desire of the slothful, which kills him because his hands refuse to labour.

13..30. Balaam in this discourse informs Balak that he had no reason to hope he should ruin Israel, and he would deceive himself if he expected it; for two reasons: first, because God is unchangeable, 19. Men change their minds, and therefore break their words; they lie, because they repent: but God doth neither: second, because Israel is at present unblameable, 21. he has not beheld iniquity in Jacob. Not but that there was iniquity in Jacob, and God saw it: there was not such a degree of iniquity as might provoke God to abandon them, and give them up to ruin. There was no idolatry among them, which is in a particular manner called iniquity and perverseness; we have found nothing of that kind in Israel since the golden calf, and therefore though they were in

the LORD his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place, peradventure it may please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looked toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAP. XXIV.

Here is, I. The blessing into which that intended curse was turned, 1..9. II. How Balak dismissed Balaam, 10..14. III. The predictions Balaam left behind him concerning Israel, and some of the neighbouring nations, 14..25.

AND when Balaam saw that it pleased the LORD to bless Israel he went not

other instances very provoking, yet God would not cast them off. They had the presence of God with them. The Lord his God is with him; the shout or alarm of a king is among them. They shout against their enemies as sure of victory and success, glorying continually in God as their king and conqueror for them. He owns himself baffled. Surely there is no enchantment against Jacob so as to prevail. The curses of hell can never take place against the blessings of heaven. He foresees that this would be remembered in time to come. According to this time, i. e. with reference to this we are now about, it shall be said concerning Jacob and Israel, and said by them, What hath God wrought! What great things hath God done for his people? It shall be said with wonder, joy, and thankfulness, and a challenge to the neighbouring nations, to produce any like instances of the care of their gods for them. Balak and Balaam were both of them sick of the cause, yet they resolve to make another attempt. They think it scorn to be baffled, and therefore pursue the design, though it be only to their further confusion.

CHAP. XXIV. The blessing itself which Balaam here pronounceth upon Israel, is much the same with the two we had in

as at other times, to seek for enchantments, but he set his face towards the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents*, according to their tribes: and the Spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jabob! and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as were the strength of an unicorn: he shall eat up the nations his enemies; and shall break their bones, and pierce *them* through with his arrows.

9 He couched he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

the foregoing chapter, but the introduction to it is different. Balaam laid aside the enchantments he had hitherto depended on; the Spirit of God came upon him, viz. the Spirit of prophecy, as upon Saul to prevent him from taking David, 1 Sam. xix. 23, and he used a different preface from what he had used before, 3, 4, much like that of David's, 2 Sam. xxiii. 1, 2, 3; yet savouring very much (as some think) of pride, and vain glory, taking all the praise of this prophecy to himself, and magnifying himself as one of the cabinet-counsel of heaven; and he boasts of the favour God did him in making known himself to him; and of his own power to receive and bear those revelations. He fell into a trance indeed, as other prophets did, but he had his eyes open.

10-14. Balak upbraids Balaam with the preferments he had designed to have bestowed upon him, but now would not, 11. The Lord has kept thee back from honour. Thus they who are any way losers by their duty, are commonly upbraided with it as fools for preferring that before their interest in the world. Whereas, if Balaam had been voluntary and sincere in his adherence to the word of the Lord, though he lost the honour Balak designed him by it, God would have made that loss up to him abundantly to his advantage. Balaam puts Balak into a method of doing Israel a mischief without the ceremonies of enchantment and execration. This seems to be implied in that word, I will advertise thee; for it properly signifies, I will counsel thee: what the counsel was, is not set down there, because it was given privately, but we are told afterwards that it was, chap. xxxi. 16. He counselled him to entice

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times,

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but, lo, the Lord hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to *do either* good or bad of mine own mind: but what the Lord saith, that will I speak?

14 And now, behold, I go unto my people: come, *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open;

17 I shall see him, but not now; I shall behold him, but not nigh: there shall come

the Israelites to idolatry, Rev. ii. 14, since he could not have leave from God to curse them, he puts him in a way of getting help from the devil to tempt them.

15-25. Here is his prophecy concerning him that should be the crown and glory of his people Israel; who is, first, David in the type, who not now, not quickly, but in process of time, should smite the corners of Moab, 17, and take possession of Idom, and mount Seir, and under whom the forces of Israel shall do valiantly, 18: but, secondly, our Lord Jesus, the promised Messiah, is chiefly pointed at in the antitype, and of him it is an illustrious prophecy. It is here foretold, first, that his coming should not be yet of a great while: I shall see him, but not now. I do see him in a vision, but at a very great distance, through the interposing space of fifteen hundred years at least. Or understand it thus: Balaam a wicked man, shall see Christ, but shall not see him nigh: not see him as Job, who saw him as his redeemer, and saw him to himself, Job xix. 25-27. When he comes in the clouds every eye shall see him, but many will see him as the rich man in hell saw Abraham afar off: secondly, that he shall come out of Jacob, and Israel, as a star and a sceptre: the former noting his glory and brightness as the bright and morning star, the latter his power and authority: it is he that shall have dominion: thirdly, that his kingdom should be universal, and victorious over all opposition; which was typified by David's victories over Moab and Idom. But the Messiahs shall destroy, or as some read it, shall rule over the children of Seth, 17, i. e. all the children of men, which descend from Seth, the son of

17 A star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless the Kenite shall be wasted until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas; who shall live when God doeth this?

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

Here is, I. The sin of Israel; to which they were enticed by the daughters of Moab, 1..3. II. The punishment of this sin, 4, 5, and 9. III. The pious zeal of Phinehas, 6, 8, 10..15. IV. Enmity put between the Israelites and Midianites, 16..18.

Adam; the descendants of all the rest of Adam's sons being cut off by the deluge. Christ shall be king not only of Jacob and Israel, but of all the world; so that all the children of Seth shall be governed by his golden sceptre, or dashed in pieces by his iron rod: fourthly, that his Israel shall do valiantly; the subjects of Christ, animated by his might, shall maintain a spiritual war with the powers of darkness, and be more than conquerors. Here is his prophecy concerning the Amalekites and Kenites, part of whose country, it is probable, he had now in view. The Amalekites were now the chief of nations, 20, therefore Agag was spoken of, 7, as a topping prince, and they were the first that engaged Israel when they came out of Egypt; but the time will come, when that nation, as great as it looks now, will be totally ruined and rooted out. The Kenites were now the securest of the nations; their situation was such, as that nature was their engineer, and had strongly fortified them: yet they shall be wasted, 22, and gradually brought to decay, till they be carried away captive by the Assyrians, which was done at the captivity of the ten tribes. Here is a prophecy that looks as forward as the Greeks and Romans, for theirs is supposed to be meant by the coast of Chittim, 24. The introduction to this parable, this article of prophecy, is very observable, 23, Alas! who shall live when God doeth this! Either, first, these events are so distant, that it is hard to say who shall live till they come. Or, second, they will be so dismal, that scarce any will be left alive. Now he seems here to foretel, first, that the forces of the Grecians should humble and bring down the Assyrians, who were united with the Persians, which was fulfilled when

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand:

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through

the eastern country was overcome, or over-run rather, by Alexander: second, that theirs and the Roman forces should afflict the Hebrews, or Jews, who were called the children of Eber; this was fulfilled in part when the Grecian empire was oppressive to the Jewish nation, but chiefly when the Roman empire ruined it, and put a period to it: but, thirdly, that Chittim, that is, the Roman empire in which the Grecian was at length swallowed, should itself perish for ever, when the stone cut off the mountain without hand, shall consume all these kingdoms, and particularly the feet of iron and clay, Dan. ii. 34. Thus (saith Dr. Lightfoot) Balaam, instead of cursing the church, curseth Amalek the first, and Rome the last, enemy of the church.

CHAP. XXV. 1..5. That whoredom and idolatry went together. They first defiled and debauched their consciences, by committing lewdness with the women, and then were easily drawn in complaisance to them, and in contempt of the God of Israel, to bow down to their idols. Those that have broken the fences of modesty, will never be held by the bonds of piety; and those that have dishonoured themselves by fleshly lusts, will not stick at dishonouring God by idolatrous worships; and for that are justly given up yet further to vile affections.

6..15. It is not at all difficult to justify Phinehas in what he did; for being now heir apparent to the high-priesthood, no doubt he was one of those judges of Israel whom Moses had ordered, by the divine appointment, to slay all those whom they knew to have joined themselves to Baal-peor; so that this gives no countenance at all to private persons under pretence of zeal against sin to put

her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace.

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the Son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi the daughter of Zur: he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wiles wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAP. XXVI.

I. Orders are here given to number Israel, 1-4. II. A register of the families, and numbers of each tribe, 5-50, and the sum total, 51. III. Direction given to divide the land among them, 52-56. IV. The families and numbers of the Levites by themselves, 57-62. V. Notice is taken of the fulfilling of the threatening in the death of all those that were first numbered, 63-65.

offenders to death, who ought to be prosecuted by due course of law. Observe how his reward answered the service: by executing justice he had made an atonement for the children of Israel, 13, and therefore he and his shall from hence forward be employed in making atonement by sacrifice. He was zealous for his God, and therefore he shall have the covenant of an everlasting priesthood.

16-18. The mischief which the Israelites did to Israel by enticing them to whoredom, must be revenged with as much severity, as that which the Amalekites did in fighting with them when they came out of Egypt, *Exod. xvii. 14.* God will certainly reckon

AND it came to pass after the plague that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab, by Jordan near Jericho, saying,

4 Take ye the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoth, *of whom cometh* the family of the Hanothites: of Pallu, the family of Palluites;

6 Of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon, after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Ja-

minites: with those that do the devil's work in tempting men to sin, especially those who make Israel to sin. See further orders given in this matter, chap. xxxi. 2.

CHAP. XXVI. 1-4. Observe here, that Moses did not number the people, but when God commanded him. David in his time did it without a command, and paid dear for it. God was Israel's king, and he would not have this act of authority done, but by his express orders.

5-51. Dan had but one son, and yet that tribe was the most numerous of all, except Judah, 42, 43. Benjamin brought ten

minites : of Jachin, the family of the Jachinites :

13 Of Zerah, the family of the Zarhites : of Shaul the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad, after their families : of Zephion, the family of the Zephonites : of Haggi, the family of the Haggites : of Shuni, the family of the Shunites :

16 Of Ozni, the family of the Oznites : of Eri, the family of the Erites ;

17 Of Arod, the family of the Arodites : of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan : and Er and Onan died in the land of Canaan.

20 And the sons of Judah, after their families, *were* ; of Shelah, the family of the Shelanites : of Pharez, the family of the Pharezites : of Zerah, the family of the Zarhites.

21 And the sons of Pharez *were* ; of Hezron, the family of the Hezronites : of Hamul, the family of the Hamulites.

22 These *are* the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 Of the sons of Issachar, after their families : of Tola, the family of the Tolaites : of Pua, the family of the Punites :

24 Of Jashub, the family of the Jashubites : of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ Of the sons of Zebulun, after their

families, of Sered the family of the Seradites : of Elon, the family of the Elonites : of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph, after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh : of Machir, the family of the Machirites : and Machir begat Gilead : of Gilead *came* the family of the Gileadites.

30 These *are* the sons of Gilead : of Jeezer, the family of the Jeezerites : of Helek, the family of the Helekites ;

31 And of Asriel, the family of the Asrielites : and of Shechem, the family of the Shechemites :

32 And of Shemida, the family of the Shemidaites : and of Hephher, the family of the Hephherites.

33 And Zelophehad the son of Hephher had no sons but daughters : and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim, after their families : of Shuthelah, the family of the Shuthalhites ; of Becher, the family of the Bachrites : of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah : of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph, after their families.

38 ¶ The sons of Benjamin, after their families : of Bela, the family of the Belaites : of Ashbel, the family of the Ashbelites : of Ahiram, the family of the Ahiramites :

sons into Egypt Gen. xlvii. but three of them, it seems, either died childless, or their families were extinct ; for here we find seven only of those names preserved, and that whole tribe one of the most numerous. Providence, in the building up of families and nations, doth not tie itself to probabilities. The barren hath born

seven, and she that hath many children is waxed feeble, 1 Sam. ii. 5. Notice is here taken of the preservation of the children of Korah, v. 11. they did not as the children of Dathan and Ahiram did ; doubtless because they kept themselves pure from the infection, and would not join, no, not with their own father in rebellion.

39 Of Shupham, the family of the Shuphamites : of Hupham the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman : of Ard, the family of the Ardites : and of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin, after their families : and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan, after their families : of Shuham, the family of the Shuhamites. These *are* the families of Dan, after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher, after their families : of Jimna, the family of the Jimnites : of Jesui, the family of the Jesuites : of Beriah, the family of the Beriites.

45 Of the sons of Beriah : of Heber, the family of the Heberites : of Malchiel the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher, according to those that were numbered of them, *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali, after their families : of Jahzeel, the family of the Jahzeelites : of Guni, the family of the Gunites :

49 Of Jezer, the family of the Jezerites : of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families : and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the chil-

dren of Israel, six hundred thousand, and a thousand seven hundred and thirty

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance : to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided by lot : according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And these *are* they that were numbered of the Levites, after their families : of Gershon, the family of the Gershonites : of Kohath, the family of the Kohathites : of Merari, the families of the Merarites.

58 These *are* the families of the Levites : the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt ; and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the Lord.

62 And those that were numbered of them were twenty and three thousand, all males, from a month old and upward ; for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

we partake not of the sins of sinners, we shall not partake of their plagues.

52.-56. As the God of nations, so the God of Israel in particular reserves it to himself to appoint the bounds of our habitation. And thus Christ our Joshua, when he was urged to appoint one of his disciples to his right hand, and another to his left in his kingdom, acknowledged the sovereignty of his Father in his disposal ; It is not mine to give.

57.-62. Levi was God's tribe; and therefore came not under the sentence, that none of them should enter Canaan, but Caleb and Joshua ; for of the Levites that were not numbered with the other tribes, nor were to go forth to war, there were Eleazar and Ithamar, and perhaps others, who were above twenty years old then (as appears, Numb. iv. 16.-28.) entered Canaan ; and yet this tribe now at its second numbering was increased but one thousand ; and was still one of the smallest tribes.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai :

65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb, the son of Jephunneh, and Joshua, the son of Nun.

CHAP. XXVII.

Here is, I. The case of Zelophehad's daughters determined, 1..11. II. Notice given to Moses of his death approaching, 12..14. Provision made for a successor in the government, 1. By the prayer of Moses, 15..17. 2. By the appointment of God, 18..23.

THEN came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph : and these *are* the names of his daughters, Mahlah, and Noah, and Hoglah, and Milcah, and Tirzath.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah : but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? give unto us, *therefore*, a possession among the brethren of our father.

63.65. That which is observable in this conclusion of the account is, the execution of the sentence passed upon the murmurers, Numb. xiv. 29. Herein appeared, first, the righteousness of God, and his faithfulness to his threatenings, when once the decree is gone forth : second, the goodness of God to this people notwithstanding their provocations ; though those murmurers were cut off, yet God raised up another generation, which was upon the matter as numerous as they : third, the truth of God, in performing his promise made to Caleb and Joshua. They were to be preserved from falling in this common ruin, and they were so. All that are written among the living shall have their lives given them for a prey, in the most dangerous times. Thousands may fall on their right hand, and ten thousands on their left, but they shall escape.

CHAP. XXVII. 1..11. The daughters of Zelophehad discovered a strong faith in the power and promise of God, concerning the giving of the land of Canaan to Israel. Though it was yet un-

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right : thou shalt surely give them a possession of an inheritance among their father's brethren : and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it : and it shall be unto the children of Israel a statute of judgment : as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And, when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes : that is the water of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

conquered, untouched, and in the full possession of the natives, yet they petition for their share in it, as if it were their own already.

12..14. Though Moses was a servant of the Lord, a faithful servant, yet once he rebelled against God's commandments, and failed in his duty ; and though a very honourable servant, and highly favoured, yet he shall hear of his miscarriage, and suffer for it too ; for God will shew his displeasure against sin, even in those that are nearest and dearest to him. Those that are in reputation for wisdom and honour, have need to be constantly careful of their words and ways, lest at any time they say or do that which may be a diminution either to their comfort or to their credit, or both, a great while after.

15..23. Moses prays to God to set a man over the congregation, i. e. to nominate and appoint one whom he would qualify and own as a ruler of his people Israel. Before God gave this blessing to Israel, he stirred up Moses to pray for it : thus Christ before he

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in : that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him ;

19 And set him before Eleazar the priest, and before all the congregation ; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD : at his word shall they go out, and at his word they shall come in, *both* he and all the children of Israel with him, even all the congregation,

22 And Moses did as the LORD commanded him : and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge ; as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

The Israelites are here charged to observe the laws concerning the sacrifices that were to be offered. 1, 2. 1. Daily, 3-8. 11. Weekly, 9, 10. 11. Monthly, 11-15. 17. Yearly ; 1. At the passover, 16-25. 2. At Pentecost, 26-31.

AND the LORD spake unto Moses, saying,

sent forth his apostles, called to those about him, to pray the Lord of the harvest, that he would send forth labourers into his harvest, Matt. ix. ult. God, in answer to his prayer, appoints him a successor, even Joshua, a man in whom was the spirit : the spirit of grace ; he was a good man, fearing God, and hating covetousness, and acting from a principle ; the spirit of government ; he was fit to do the work, and discharge the trusts of his place ; a spirit of conduct and courage ; and he had also the spirit of prophecy, for the Lord often spake unto him, Josh. iv. 1, iv. 2, 7, vii. 10. God directs Moses how to secure the succession to Joshua : first, he must ordain him ; lay thine hand upon him. This was done in token of Moses' transferring the government to him, as the laying of hands on the sacrifice put the offering in the place and stead of the offerer ; also in token of God's conferring the blessing of the Spirit upon him, which Moses obtained by prayer. This right of 'imposing hands' we find used in the New Testament in setting apart of gospel ministers, noting a solemn designation of them to the office, and an earnest desire that God would qualify them for it, and own them in it ; second, he must present him to Eleazar and the people ; set him before them, that they might know him to be designed of God for this great trust, and consent to that designation ; third, he must give him a charge. He must be charged with the people of Israel, who

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD : two lambs of the first year without spot, day by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even ;

5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb : in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even : as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour, *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every sab-

were delivered into his hands as sheep into the hands of a shepherd, and of whom he must be accountable : he must put some of his honour upon him, 20. This seems to be meant of his taking him now, while he lived, into partnership with him in the government, and admitting him to act with authority as his assistant : fifth, he must appoint Eleazar the high priest with his breast-plate of judgment, to be his privy-counsel, 21. This was a direction to Joshua, though he was full of the Spirit, and had all this honour put upon him, yet he must do nothing without asking counsel of God, not leaning to his own understanding.

CHAP. XXXIII. 1-8. God saw fit now to repeat the law of sacrifices ; 1. Because this was a new generation of men, that were most of them unborn when the former laws were given ; 2. Because they were now entering upon war, and might be tempted to think that while they were engaged in that, they should be excused from offering sacrifices ; 3. Because possession was now to be given them of the land of promise, that land flowing with milk and honey ; where they would have plenty of all good things : new (saith God) when you are feasting yourselves, forget not to offer the bread of your God.

9-15. Some suggest, that as the sabbath was kept with an eye to the creation of the world, so the new moons were sanctified with an eye to the divine providence, which appointeth the moon for see-

bath, besides the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year, without spot;

12 And three tenth-deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour for a meat-offering, mingled with oil, for one ram:

13 And a several tenth-deal of flour, mingled with oil, for a meat-offering, unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offering shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

15 And one kid, of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

16 ¶ And in the fourteenth day of the first month is the passover of the LORD.

17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD, two young bullocks, and one ram, and seven lambs of the first year; they shall be unto you without blemish.

20 And their meat-offering shall be of flour mingled with oil; three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs;

sons, Gen. 1. 14. Though we observe not any feasts of new moons, yet we must not forget to give God the glory of all the precious things put forth by the moon, which he hath established for ever a faithful witness in heaven, Psal. lxxxix. 37.

16..31. Bishop Patrick observes, that no peace-offerings are appointed in this chapter, which were chiefly for the benefit of the

22 And one goat for a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered besides the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks be out, ye shall have an holy convocation: ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD, two young bullocks, one ram, seven lambs of the first year:

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram.

29 A several tenth-deal unto one lamb, throughout the seven lambs.

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

CHAP. XXIX.

The offerings to be made by fire unto the Lord, in the three great solemnities of the seventh month. I. In the feast of trumpets, 1..6. II. In the day of the atonement, 7..11. III. In the feast of tabernacles, 12..38. And then the conclusion of the ordinances, 39, 40.

AND in the seventh month on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for offerers, and therefore in them they were left more to themselves: but burnt-offerings, which were purely for the honour of God, and which figured evangelical piety and devotion: and sin-offerings, which were typical of Christ's sacrifice of himself, by which we and our services are perfected and sanctified.

CHAP. XXIX. 1..11. There were more sacred solemnities in

a sweet savour unto the LORD ; one young bullock, one ram, *and* seven lambs of the first year, without blemish ;

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram.

4 And one tenth-deal for one lamb, throughout the seven lambs ;

5 And one kid of the goats *for* a sin-offering, to make an atonement for you :

6 Besides the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth-day of this seventh month an holy convocation ; and ye shall afflict your souls : ye shall not do any work *therein*.

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour ; one young bullock, one ram, *and* seven lambs of the first year : they shall be unto you without blemish.

9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs ;

11 One kid of the goats *for* a sin-offering, besides the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation ; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD ; thirteen young bullocks, two rams, *and* fourteen lambs of the first year ; they shall be without blemish :

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto

every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And several tenth-deal to each lamb of the fourteen lambs ;

16 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year, without spot :

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

19 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish :

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

22 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish :

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

25 One kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year, without spot :

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

28 And one goat *for* a sin-offering, be-

the seventh month, even in any other month of the year ; not only because it was the first month in the civil reckonings of the Hebrews, and years of a lease ; but also because it was the time of vacation between harvest and seedtime, when they had most leisure

to attend the sanctuary : who intimates, that the more leisure we have from the pressing occasions of this life, the more time we should spend in the immediate service of God.

12-40. See notes on the 22 and 23 chapters of Leviticus.

sides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year, without blemish :

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

31 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year, without blemish :

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner ;

34 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a solemn assembly ; ye shall do no servile work *therein* :

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD, one bullock, one ram, seven lambs of the first year, without blemish :

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner :

38 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall do unto the LORD in your set feasts, besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel,

according to all that the LORD commanded Moses.

CHAP. XXX.

I. Here is a general rule laid down, that all vows must be carefully performed, 1. 2. II. Some particular exceptions to this rule. 1. Respecting the vows of daughters 3. 5. 2. The vows of wives, 6. 16.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond ; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being in* her father's house in her youth ;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her ; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds, wherewith she hath bound her soul, shall stand ; and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul ;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it* ; then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it* ; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect : and the LORD shall forgive her.

CHAP. XXX. 1, 2. The matter of the vow is supposed to be something lawful : no man can be by his own promise bound to that, which he is already by the divine precept bound from. Yet it is supposed to be something, which in such and such measures, and degrees, was not a necessary duty antecedent to the vow. A person might vow to bring such and such sacrifices at certain times ; to give such a sum, or such a proportion, in alms ; to forbear such meats and drinks, which the law allowed ; to fast and afflict the

soul (which is instanced in v. 13) at other times besides the day of atonement. And many such-like vows might be made either in an extraordinary heat of holy zeal, or in humiliation for some sin committed, or for the prevention of sin, in pursuit of some mercy desired, or in gratitude for some mercy received. It is of great use to make such vows as these, provided they be made with sincerity and with due caution.

3. 16. It is very observable how carefully the divine law co-

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath :

11 And her husband heard it, and held his peace at her, *and* disallowed her not ; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them* ; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand : her husband hath made them void ; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day, then he establisheth all her vows, or all her bonds, which *are* upon her : he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any wise make them void after that he hath heard *them* ; then he shall bear her iniquity.

16 These *are* the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAP. XXXI.

Here is, I. A divine command for the war with Midian, 1. 2. II. The undertaking of the war, 3. 6. III. The glorious success of it, 7. 12. IV. Their triumphant return from the war, 13. 17. V. The free-will-offering of the officers, 48. 54.

AND the LORD spake unto Moses, saying,

sults the good order of families. It is fit every man should bear rule in his own house, and have his wife and children in subjection with all gravity ; and rather than this great rule should be broken, or any encouragement given to inferior relations, to break those bonds asunder, God himself would quit his right, and release the obligation even of a solemn vow ; so much doth religion strengthen the ties of all relations, and secure the welfare of all societies, and in it the families of the earth are blessed.

CHAP. XXXI. 1- 6. The Lord of hosts gave orders to Moses to make war upon the Midianites ; and his commission, no doubt, justified this war.

The Midianites were the posterity of Abraham by Keturah, Gen. xxv. 2. Some of them settled south of Canaan, among whom Jethro Vol. I.

2 Avenge the children of Israel of the Midianites ; afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas, the son of Eleazar the priest to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses, and they slew all the males,

8 And they slew the kings of Midian, besides the rest of them that were slain ; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian ; Balaam also, the son of Beor, they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at

lived, and they retained the worship of the true God ; but these were settled east of Canaan, and were fallen into idolatry, neighbours to, and in confederacy with, the Moabites. Their land was not designed to be given to Israel, nor had Israel meddled with them, if they had not made themselves obnoxious to their resentments, by sending their bad women among them to draw them to whoredom and idolatry. God will have us to reckon those our worst enemies that draw us to sin. A detachment is drawn out accordingly for this service, for God would teach them, that it is all one to him, to save by many or by few, 1 Sam. xiv. 6.

7. 12. Had Balaam believed what he said of the happy state of Israel, he would not have larded himself thus with enemies of Israel, but justly doth he die the death of the wicked, though he

the plains of Moab, which *are* by Jordan near Jericho.

13 ¶ And Moses and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Baalim, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women-children, that have not known man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days; whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses:

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead;

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

pretended to desire that of the righteous, and go down slain to the pit with the uncircumcised, who rebelled thus against the convictions of his own conscience. The Midianites' wives were Balaam's projects; it was therefore just he should perish with them, Hos. iv. 5.

13-24. Moses himself, notwithstanding his age and gravity, walked out of the camp to congratulate the Israelites' victory; and to grace the solemnity of their triumphs. Public successes should be publicly acknowledged, to the glory of God, and the encouragement of those that have jeopardized their lives in their country's cause.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts, between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle; one soul of five hundred, *both* of the persons and of the beeves, and of the asses, and of the sheep.

29 Take *it* of their half, and give *it* unto Eleazar the priest, for an heave-offering of the LORD.

30 And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number

They were obliged to purify themselves according to the ceremony of the law, and to abide without the camp seven days, till their purification was accomplished. They had had their hands in blood, by which, though they had not contracted any moral guilt, the war being just and lawful, yet they were brought under a ceremonial uncleanness, which rendered them unfit to come near the tabernacle till they were purified. Thus God would preserve in their minds a dread and detestation of murder. David must not build the temple because he had been a man of war, and had shed blood, 1 Chron. xxviii. 3.

25-47. God was to have a tribute out of the prey, as an ac-

three hundred thousand, and seven and thirty thousand and five hundred sheep.

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, unto Eleazar the priest: as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand, and thirty thousand, *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons,)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have, therefore, brought an oblation for the LORD, what every man hath gotten of jewels of gold, chains, and bracelets,

knowledge of his sovereignty over them in general, and that he was then king to whom tribute was due; whatever we have, God must have his dues out of it.

48-54. Here is a great example of piety and devotion in the officers of the army: the colonels, that are called captains of thousands, and the inferior officers that were captains of hundreds,

rings, ear-rings, and tablets, to make an atonement for our souls before the LORD.

51 And Moses, and Eleazar the priest, took the gold of them, even all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

CHAP. XXXII.

In this chapter we have, I. The humble request of the tribes of Reuben and Gad, for an inheritance on that side Jordan, where Israel now lay encamped. 1-5. II. Moses' misinterpreting of their request, 6-15. III. Their explication of it, and stating it right, 16-19. IV. The grant of their petition under the provisos and limitations which they themselves proposed, 20-42.

NOW the children of Reuben, and the children of Gad, had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that behold, the place *was* a place for cattle:

2 The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of

Observe in their addresses to Moses, the pious notice they take of God's wonderful goodness to them in this late expedition, in preserving not only their own lives, but the lives of all the men of war that they had under their charge; and the pious acknowledgment they make for this favour.

CHAP. XXXII. 1-15. Moses is very warm upon the two

NUMBERS.

Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little

ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, if ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD; then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep: and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel;

29 And Moses said unto them, If the children of Gad, and the children of Reuben,

tribes and half tribe, which is to be imputed to his pious zeal against sin, and not to any peevishness, the effect of old age, for his meekness abated not, any more than his natural force.

16..27. It is uncertain whether they designed well at first when they brought their petition, or no. If they did, it is an instance how often that which is honestly meant is unhappily misinterpreted. Yet Moses herein was excusable, for he had reason to suspect the worst of them, and the rebuke he gave them was from the abundance of his care to prevent sin. But if they did not, it is an instance of the good effect of plain dealing: Moses, by shewing them their sin, and the danger of it, brought them to their duty without

murmuring or disputing. They object not that their brethren were enough to deal with the Canaanites without their help, especially since they were sure of God's fighting for them; but engage themselves to stand by them. Moses thereupon grants their request, but warns them of the danger of breaking their word; if you fail, you sin against the Lord, 23, and not against your brethren only, and be sure your sin will find you out, i. e. God will certainly reckon with you for it, though you may make a light matter of it. It concerns us therefore to find our sins out that we may repent of them, and forsake them, lest our sins find us out to our ruin and confusion.

will pass with you over Jordan, every man armed to battle before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession,

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

33 And Moses gave unto them, *even to* the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shopan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir, the son of Manasseh, went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

In this chapter we have, I. A particular account of the removal and encampments of the children of Israel. 1..49. II. A strict command given them to drive out all the inhabitants of the land of Canaan, 50., 56.

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out, according to their journeys, by the commandment of the LORD, and these are their journeys according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all *their* first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees: and they pitched there.

10 And they removed from Elim, and encamped by the Red Sea.

28..41. It is observable, that these tribes as they were now first placed before the other tribes, so long after they were displaced before the other tribes. We find that they were carried captive into Assyria some years before the other tribes, 2 Kings, xxix. Such a proportion doth providence sometimes observe in balancing prosperity and adversity; he sets the one over against the other. Vol. I.

CHAP. XXXIII. 1..49. When the Israelites began this tedious march God ordered Moses to keep a journal, or diary, and to insert in it all the remarkable occurrences of their way, that it might be a satisfaction to himself in the review, and an instruction to others when it should be published. It may be of good use for private Christians, but especially for those in public stations, to
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11 And they removed from the Red Sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the south, in the land of Canaan heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.

49 And they pitched by Jordan, from Beth-jeshimoth even unto Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses in

reserve in writing an account of the providences of God concerning them, especially those turns and changes which have made some days of their lives more remarkable. Our memories are de-

ceitful, and need this help that we may remember all the way which the Lord our God has led us in this wilderness, Deut. viii. 2.

50..56. They are threatened that if they either spared the idols

the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan,

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants* of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families; *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth: according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, *that* I shall do unto you as I thought to do unto them.

CHAP. XXXIV.

In this chapter God directs Moses, and he is to direct Israel, I. Concerning the bounds and borders of the land of Canaan, 1. 15. II. Concerning the division of it to the tribes of Israel, 16. 29.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, (*this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof*),

3 Then your south quarter shall be from the wilderness of Zin, along by the coast of

Edom, and your south border shall be the utmost coast of the salt sea eastward.

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border; this shall be your west border.

7 And this shall be your north border; from the great sea ye shall point out for you mount Hor.

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath: and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward.

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea; this shall be your land, with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, *This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:*

14 For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, accord-

or the idolaters, they should be beaten with their own rod, and their sin would certainly be their own punishment. The righteous God would turn that wheel upon the Israelites which was to have crushed the Canaanites, 56, I shall do to you as I thought to do unto them. Let us hear this and fear. If we do not drive sin out, sin will drive us out: if we be not the death of our lusts, our lusts will be the death of our souls.

CHAP. XXXIV. 1 15. The land of promise lay, (compara-

tively) in a very little compass: as it is here bounded, it is reckoned to be but about one hundred and sixty miles in length, and about fifty in breadth; and yet this is the country which was promised to the father of the faithful, and was the possession of the seed of Israel. This was that little spot of ground in which, duly for many ages, God was known, and his name was great, Psal. lxxvi. 1. This was the vineyard of the Lord, the garden enclosed; but as it is with gardens and vineyards, the narrowness of the extent was ab-

ing to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance;

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sun-rising.

16 ¶ And the Lord spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you; Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these; Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltici the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

I. Forty-eight cities are assigned the Levites, 1-8. II. Six cities out of these were to be for cities of refuge, 9-15. In the law concerning these, observe, 1. In what cases sanctuary was not allowed, 16-21. 2. In what case it was allowed, 22-24. III. What was the law concerning those that took shelter in these cities of refuge, 25-34.

AND the Lord spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

2 Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst; this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge; which ye shall appoint for the man-slayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities; them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have many* ye shall give many; but from *them that have few* ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

dantly made up by the extraordinary fertility of the soil, otherwise it could not have subsisted so numerous a nation as did inhabit it. See here then, first, how little a part of the world God hath for himself; though the earth is his, and the fulness thereof, yet few have the knowledge of him, and serve him: second, how little a share of the world God often gives to his own people; but as here, what is wanting in quantity is made up in quality; a little that a righteous man hath, having it from the love of God, and his

blessing, is so far better and more comfortable than the riches of many wicked, Psal. xxxvii. 16.

CHAP. XXXV. 1-18. Jacob's curse on Levi's anger was, I will scatter them in Israel, Gen. xlv. 7. But that curse was turned into a blessing, and the Levites, by being thus scattered, were put into a capacity of doing so much the more good. It is a great mercy to a country to be replenished in all parts with faithful ministers.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan,

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge *both* for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares, may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer; when he meeteth him he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand that he die: he that smote *him* shall surely

be put to death; *for* he is a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and *was* not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high-priest which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood;

28 Because he should have remained in the city of his refuge until the death of the high-priest: but after the death of the high-priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 ¶ Moreover, ye shall take no satisfaction for the life of a murderer, which *is* guilty of death; but he shall surely be put to death.

9-34. Here is a great deal of good gospel couched under the type and figure of the cities of refuge; and to them the apostle seems to allude, when he speaks of our flying for refuge to the hope set before us, Heb. vi. 18, and being found in Christ, Phil. iii. 9. The man-slayer was safe in any of these cities; so in Christ believers that fly to him, and rest in him, are protected from the wrath of God, and the curse of the law. There is no condemnation to them that are in Christ Jesus, Rom. viii. 1. Who shall condemn those that are thus sheltered? Even strangers and sojourners, though they were not native Israelites, might take the benefit of

these cities of refuge, v. 15. So in Christ Jesus no difference is made between Greek and Jew, even the sons of the stranger that by faith fly to Christ shall be safe in him. Even the suburbs or borders of the city were a sufficient security to the offender, v. 20, 27. So there is virtue, even in the hem of Christ's garment, for the healing and saving of poor sinners. If we cannot reach to a full assurance, we may comfort ourselves in a good hope through grace. If the offender were ever caught straggling out of the borders of his city of refuge, or straggling from his own house again, he lost the benefit of his protection, and lay exposed to the avenger of

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land until the death of the high-priest.

33 So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

CHAP. XXXVI.

We have in this chapter another question on the case of the daughters of Zelophehad. Here, I. An inconvenience is suggested, in case they should marry into any other tribe, 1-4. II. It is prevented by a divine appointment: that they should marry in their own tribe and family, v. 5-7, and this is settled for a rule in like cases, v. 8, 9, and they did marry accordingly to some of their own relations, v. 10-12, and with this the book concludes, v. 13.

AND the chief fathers of the families of the children of Gilead, the son of Machir the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the Jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe

whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their fathers shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribe of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Mileah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons:

12 And they were married into the families of the sons of Manasseh, the son of Joseph: and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan, *near* Jericho.

blood; so those that are in Christ must abide in Christ, for it is at their peril if they forsake him and wander from him. Drawing back is to perdition.

CHAP. XXXVI. 1-4. The heads of the tribe of Manasseh aimed at two things in their representation: first, to preserve the divine appointment of inheritances: second, to prevent contests and quarrels among posterity. It is the wisdom and duty of those that have estates in the world to settle them, and dispose of them, so as that no strife and contention arise about them among posterity.

5-13. By the marriage of Zelophehad's daughters, it appears, first, that the marriage of cou-in-germans is not in itself unlawful, nor within the degrees prohibited, for then God would not have countenanced these marriages: but, second, it is not adviseable; for if there had not been a particular reason for it, (which cannot hold in any case now, inheritances being not disposed of as then by the special designation of Heaven) they would not have married such near relations. The world is wide, and he that walks uprightly will endeavour to walk surely.

THE FIFTH BOOK OF MOSES, CALLED *DEUTERONOMY.*

This book is a repetition of very much both of the history and of the laws contained in the three foregoing books, which repetition Moses delivered to Israel both by word of mouth, that it might affect, and by writing, that it might abide, a little before his death. There is no new history in it but that of the death of Moses in the last chapter, nor any new revelation to Moses for aught appears, therefore the style here is not as before, The Lord spake unto Moses, saying; but the former laws are repeated and commented upon, explained, and enlarged, and some particular precepts added to them, with copious reasonings for the enforcing of them; in this Moses was divinely inspired and assisted, so that this is as truly the word of the Lord by Moses, as that which was spoken to him with an audible voice out of the tabernacle of the congregation, Lev. i. 1. The Greek interpreters call it Deuteronomy, which signifies the second law, or a second edition of the law; not with amendments, for there needed none, but with additions, for the farther direction of the people in divers cases not mentioned before. The whole book contains the history but of two months; compare Judg. i. 3, with Josh. iv. 19, the latter of which was the thirty days of Israel's mourning for Moses; see how busy that great and good man was to do good, when he knew that his time was short; how quick his motion when he drew near his rest. Thus we have more recorded of what our blessed Saviour said and did in the last week of his life, than in any other. The last words of eminent persons do, and should make deep impressions. Observe, for the honour of this book, that when our Saviour would answer the devil's temptations with It is written, he fetched all his quotations out of this book, Matt. iv. 4-10.

CHAP. I.

The first part of Moses' farewell sermon to Israel, 1-5. The narrative in this chapter reminds them, I. Of the promise God made them of the land of Canaan, 6-8. II. Of the provision made of judges for them, 9-18. III. Of their unbelief and murmuring upon the report of the spies, 19-33. IV. Of the sentence passed upon them for it, 34-46.

THESE be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazereth, and Dizahab.

2 *(There are eleven days' journey from Horeb, by the way of mount Seir, unto Kadesh-barnea.)*

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them:

4 ¶ After he had slain Sihon the king of

the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Ashtaroth in Edrei,

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you, go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them

CHAP. I. 1-8. Moses had a great auditory, no question, he had as many as could crowd within hearing, and particularly all the elders and officers, the representatives of the people; and, probably, it was on the sabbath-day that he delivered this to them. He spake unto them all that the Lord had given him in commandment, 3; which intimates not only that what he now delivered was for substance the same with what had formerly been commanded, but it was

what God now commanded him to repeat. He gave them this rehearsal and exhortation purely by divine direction: God appointed him to leave this legacy to the church. He begins his narrative with their removal from mount Sinai, 6. Thither God brought them to humble them, and by the terrors of the law, to prepare them for the land of promise. There he kept them about a year, and then told them they had dwelt long enough there, they must go

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9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge rightcously between every man and his brother, and the stranger *that is* with him.

17 Ye shall not respect persons in judgment, *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us, and we came to Kadesh-barnea.

20 And I said unto you, ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned, and went up into the mountain, and came unto the valley of Eshkol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our hearts, saying, The people *is* greater and taller than we; the cities *are* great, and walled up to heaven: and, moreover, we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:

forward. Though God brings his people into trouble and affliction, into spiritual trouble and affliction of mind, he knows when they have dwelt long enough in it, and will certainly find a time, the fittest time, to advance them from the terrors of the spirit of bondage, to the comforts of the spirit of adoption.

9. 18. Moses here minds them of the happy constitution of their government, which was such as might make them all safe and easy, if it were not their own fault. When good laws were given them,

good men were entrusted with the execution of them; which as it was an instance of God's goodness to them, so it was of the care of Moses concerning them; and it should seem he mentions it here, to recommend himself to them as a man that sincerely sought their welfare, and so to make way for what he was about to say to them, wherein he aimed at nothing but their good.

19. 45. Moses lays the blame of sending the spies upon the Israelites, which did not appear in Numbers; there it is said, chap.

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God.

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children because he hath wholly followed the LORD.

37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.

39 Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But as for you, turn ye, and take your journey into the wilderness, by the way of the Red Sea.

41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight: for I am not

among you; lest ye be smitten before your enemies.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 ¶ And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

45 And ye returned, and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode there.

CHAP. II.

Moses in this chapter makes his narrative to begin again, when they faced about towards Canaan, 1-3. I. What nations they must not give any disturbances to, 4-23. II. What nations they should attack and conquer, 24-37.

THEN we turned, and took our journey into the wilderness, by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed unto yourselves therefore.

5 Meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth: because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye also shall buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee: thou hast lacked nothing.

xiii. 1, that the Lord directed the sending of them: but here we find that the people first desired it, and God, by permitting it, gave them up to their own counsels, 22. Ye said, we will send men before us. Moses had given them God's words, 20, 21, but they could not find in their hearts to rely upon that, as if it were not

enough, that they were sure of a God before them, they must send men before them.

See notes on Numbers xiii. and xiv.

CHAP. II. 1-7. The Israelites must not annoy the Amorites, but trade with them as neighbours: The reason given, 7, &

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8 And when we passed by from our brethren the children of Esau which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned, and passed by the way of the wilderness of Moab.

9 ¶ And the LORD said unto me, Distress not the Moabites, neither contend with them in battle; for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims also dwelt in Seir before-time, but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now, rise up, *said I*, and get you over the brook Zered; and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab; this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not

give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzûmîmîm,

21 A people great, and many, and tall as the Anakims; but the LORD destroyed them before them, and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them they succeeded them, and dwelt in their stead, even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon; behold, I have given into thine hand Sihon the Amorite king of Heshbon, and his land; begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble; and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land; I will go along by the highway, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat: and give me water for money, that I may drink: only I will pass through on my feet,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the LORD our God giveth us.

because God hath blessed thee, and hitherto thou hast lacked nothing; Thou hast experienced the care of the divine providence concerning thee, in confidence of which for the future, and in a firm belief of its all-sufficiency, never use any indirect methods for thy supply. Live by thy faith, and not by thy sword.

8-23. These revolutions are recorded to encourage the children of Israel, who were now going to take possession of Canaan,

against the difficulties they would meet with, and to shew the unbelief of those that were afraid of the sons of Anak, to whom the giants here said to be conquered are compared, 11.21; if the providence of God had done this for Moabites and Ammonites, much more would his promise do it for Israel his peculiar people.

24-37. God having tried the self-denial of his people, in forbidding them to meddle with the Moabites and Ammonites, and

30 But Sihon king of Heshbon would not let us pass by him : for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee : begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us : and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city ; we left none to remain :

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us : the LORD our God delivered all unto us.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

CHAP. III.

Moses in this chapter relates, I. The conquest of Og, King of Bashan, and the seizing of his country, 1.11. II. The distribution of these new conquests to the two tribes and a half, 12. 20. III. The encouragement to Joshua to carry on the war which was so gloriously begun, 21, 22. IV. Moses' request to go over into Canaan, 23. 25. With the denial of that request, but the grant of an equivalent, 26. 29.

THEN we turned, and went up the way to Bashan : and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not : for I will deliver him, and all his people, and his land, into thy hand ; and thou

they having quietly passed by those rich and fertile countries, here he recompenseth them : for their obedience by giving them possession of the country of Sihon king of the Amorites. If we forbear what God forbids, we shall receive what he promiseth, and shall be no losers at last by our obedience ; though it may seem for the present to be our loss. Wrong not others, and God shall avenge thee.

shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also the king of Bashan, and all his people : and we smote him, until none was left to him remaining.

4 And we took all his cities at that time : there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, besides unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon ;

9 (*Which* Hermon the Sidonians call Sirion, and the Amorites call it Shenir ;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah, and Edrei, cities of the kingdom of Og in Bashan :

11 For only Og king of Bashan remained of the remnant of giants : behold, his bedstead *was* a bedstead of iron : *is* it not in Rabbath of the children of Ammon ? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto

CHAP. III. 1. 20. What a new world did Israel now come into ! Most of them were born, and had lived all their days in a vast howling wilderness, where they knew not what either fields or cities were : had no houses to dwell in, neither sowed nor reaped ; and now of a sudden to become masters of a country so well built, so well husbanded, this made them amends for their long waiting, and yet it was but the earnest of a great deal more. Much more :

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the half-tribe of Manasseh ; all the region of Argob, with all Bashan, which was called The land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is the border of the children of Ammon ;*

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth, even unto the sea of the plain, *even* the salt sea, under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, 'The LORD your God hath given *you* this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you ;

20 Until the LORD have given rest unto your brethren as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan : and *then* shall ye return every man unto his possession which I have given you.

21 ¶ And I commanded Joshua at that time, saying, 'Thine eyes have seen all that the LORD your God hath done unto these two kings : so shall the LORD do unto all the kingdoms whither thou passest.

joyful will the change be which holy souls will experience when they remove out of the wilderness of this world to the better country, that is the heavenly : to the city that has foundations.

21, 29. God had said to Moses that he should not go over ; yet he prays he might ; not knowing but that the threatening was conditional, for it was not ratified with an oath, as that concerning the people was, that they should not enter. Thus Hezekiah prayed for his own life, and David for the life of his child, after both had been expressly threatened ; and the former prevailed, though the latter did not. God's answer to this prayer had in it a mixture of mercy and judgment, that he might sing unto God of both.

First, there was judgment in the denial of his request, and that in something of anger too, 26. The Lord was wroth with me for your sakes. God not only sees sin in his people, but is much displeased with it ; and even those that are delivered from the wrath to come, yet may lie under the tokens of God's wrath in this world ;

22 Ye shall not fear them : for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand : for what god *is there* in heaven or in earth that can do according to thy works, and according to thy might ?

25 I pray thee let me go over and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me : and the LORD said unto me, Let it suffice thee ; speak no more unto me of this matter.

27 Get thee up unto the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him ; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAP. IV.

In this chapter we have, I. A most earnest and pathetic exhortation to obedience, 1, 40. II. The appointing the cities of refuge on that side Jordan, 41, 43. III. The particular description of the place where Moses delivered the following repetition of the law, 44, 49.

NOW, therefore, hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live; and go in and possess the land which the Lord God of your fathers giveth you.

and may be denied some particular favour which their hearts are much upon.

Second, here is mercy mixed with this wrath ; in several things. God quieted the spirit of Moses under the decree that was gone forth, by that word, 26, Let it suffice thee. He put an honour upon his prayer, in bespeaking him not to insist upon this request. Speak no more to me of this matter. It intimates that God takes such a pleasure in the prayer of the upright, that it is no pleasure to him to give a denial to it.

He promised him a sight of Canaan from the top of Pisgah, 27, and he provided him a successor, one who should support the honour of Moses, and carry on and complete that glorious work, which the heart of Moses was so much upon, the bringing of Israel to Canaan, and settling them there, 28. Charge Joshua, and encourage him in this work.

CHAP. IV. 1, 40. The scope and drift of this discourse is to

2 Yeshall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God, which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep, therefore, and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people:

7 For what nation *is there* so great, who *hath* God so nigh unto them, as the LORD our God *is* in all *things* that we call upon him *for*?

8 And what nation *is there* so great, that *hath* statutes and judgments *so* righteous, as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy son's sons;

10 *Specialty* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me

all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near, and stood under the mountain: and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto *you* out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye* heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ Take ye, therefore, good heed unto yourselves: for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female;

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air;

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and

persuade the Israelites to keep close to God, and to his service, and not to forsake him for any other god, nor in any instance to decline from their duty to him. Now observe what he saith to them with so much divine rhetoric. First, See here how he charges and commands them, and shows them what is good, and what the Lord required of them. 1. He demands their diligent attention to the word of God, and to the statutes and judgments that were taught them. Hearken, O Israel. He means not only that they must now give him the hearing, but that whenever the book of the law was read to them, or read by them, they should be attentive to it. Hearken to the statutes, as containing the great commands of God, and the great concerns of your own souls, and therefore challenging your utmost attention. 2. He charges them to preserve the divine

law pure and entire among them, v. 2. Keep it pure, and do not add to it; keep it entire, and do not diminish from it. God's word is perfect, nothing can be put to it, or taken from it, but makes it the worse. See Deut. iii. 14. 3. He charges them to keep God's commandments, v. 2, to do them, 5-14, to keep and do them, 6, to perform the covenant, 13. Hearing must be in order to doing; knowledge in order to practice. 4. He charges them to be very strict and careful in their observance of the law, 9. Those that would be religious must be very cautious, and walk in the fear of the Lord. 5. He charges them particularly to take heed of the superstitions, that sin which others they would be most tempted to follow, customs of the nations, were most addicted to by the common people, their hearts, and would be most prevailing to God, and of most

brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance ;

22 But I must die in this land, I must not go over Jordan : but ye shall go over, and possess that good land.

23 Take heed unto yourselves lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, *even* a jealous God.

25 ¶ When thou shalt beget children and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger ;

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it ; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the

LORD thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice :

31 (For the LORD thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such things as this great thing is, or hath been heard like it ?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live ?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes ?

35 Unto thee it was shewed, that thou mightest know that the LORD he is God ; there is none else besides him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee ; and upon earth he shewed thee his great fire : and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt ;

38 To drive out nations from before thee,

pernicious consequence to themselves: Take good heed, lest in this matter ye corrupt yourselves, 15, 16. 6. He chargeth them to teach their children to observe the law of God. Teach them thy sons and thy sons' sons, 9, that they may teach their children, 10. Parents must take care to teach their own children the fear of God, and to train them up in an observance of all his commandments. 7. He charges them never to forget their duty, 23, Take heed lest you forget the covenant of the Lord your God. We have need therefore to watch against all those things which would put the covenant out of our minds, and to watch over our own hearts, lest at any time we let it slip ; and so we must take heed lest at any time we forget our religion, lest we lose it, or leave it off.

Second, Let us now see the motives or arguments with which

he backs these exhortations. 1. He urges the greatness, glory, and goodness of God. Did we consider what a God he is with whom we have to do, we would surely make conscience of our duty to him, and would not dare to sin against him. 2. He urges their relation to this God, his authority over them, and their obligations to him. 3. He urges the wisdom of being religious, v. 6. 4. The singular advantages they enjoyed by virtue of the happy establishment they were under, 7, 8. 5. He urges God's glorious appearances to them at mount Sinai, when he gave them this law. 6. His gracious appearances for them, in bringing them out of Egypt from the iron furnace, where they laboured in the fire, and making them into a people, and then taking them to be his own people, a people of inheritance, 20, this he mentions again, 34.

greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as *it is* this day.

39 Know, therefore, this day, and consider *it* in thine heart, that the LORD he is God in heaven above, and upon the earth beneath ; *there is* none else.

40 Thou shalt keep, therefore, his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

41 ¶ Then Moses severed three cities on this side Jordan, toward the sun-rising ;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past ; and that, fleeing unto one of these cities, he might live ;

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites ; and Ramoth in Gilead of the Gadites ; and Golan in Bashan of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel,

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt :

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, towards the sun-rising :

37, 38. 7. And his righteous appearance against them sometimes we find was. He instanceth particularly in the matter of Peor: 24. 8. He urges the certain benefit and advantage of obedience. 9. And the fatal consequences of their apostasy from God: That it would undoubtedly be the ruin of their nation. Now let all these arguments be laid together, and then say, whether religion has not reason on its side? None cast off the government of their God, but those that have first abandoned the understanding of a man.

41-49. The introduction to another sermon that Moses preached to Israel, which we have in the following chapters. Probably it was preached the next sabbath-day after, when the congregation attended to receive instruction.

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which is Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

CHAP. V.

I. In this chapter we have the second edition of the ten commandments, 1-5. II. The particular precepts are repeated, 6-22. III. The settling of the correspondence from thenceforward between God and Israel, by the mediation and ministry of Moses, 23-32.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even us, who* are all of us here alive this day.

4 The LORD talked with you face to face in the mount, out of the midst of the fire.

5 (I stood between the LORD and you at that time, to shew you the word of the LORD ; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, or any likeness of *any thing* that is in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth ;

9 Thou shalt not bow down thyself unto them, nor serve them : for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the

CHAP. V. 1-22. Here is the repetition of the ten commandments : with a considerable variation in the fourth commandment, Exod. xx. the reason annexed is taken from the creation of the world : here it is taken from their deliverance out of Egypt, because that was typical of our redemption by Jesus Christ, in remembrance of which the Christian sabbath was to be observed, 29. Remember that thou wast a servant, and a freed brought thee out. And, therefore, first, it is fit that thy servant should be favoured by the sabbath rest ; for thou knowest the heart of a servant, and how welcome one day's ease will be after six days' labour : second, it is fit that thy God should be honoured by the sabbath work, and the religious services of the day, in consideration of the great things

third and fourth *generation* of them that hate me ;

10 And shewing mercy unto thousands of them that love me, and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain : for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work ;

14 But the seventh day *is* the sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates : that thy man-servant and thy maid-servant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence, through a mighty hand, and by a stretched-out arm : therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ Honour thy father and thy mother as the LORD thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto

all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice : and he added no more ; and he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders ;

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire ; we have seen this day that God doth talk with man, and he liveth.

25 Now, therefore, why should we die ? for this great fire will consume us. If we hear the voice of the LORD our God any more then we shall die.

26 For who *is there* of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived ?

27 Go thou near, and hear all that the LORD our God shall say ; and speak thou unto us all that the LORD our God shall speak unto thee ; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me : and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee ; they have well said all that they have spoken.

29 Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever !

30 Go, say to them, Get ye into your tents again.

31 But as for thee stand thou here by me, and I will speak unto thee all the com-

he has done for thee. In the resurrection of Christ we were brought into the glorious liberty of the children of God, with a mighty hand, and an out-stretched arm ; therefore by the gospel edition of the law we are directed to observe the first day of the week, in remembrance of that glorious work of power and grace.

25-33. Here Moses minds the Israelites of the agreement of both the parties that were now treating, in the mediation of Moses. Their earnest request, that God would from henceforward speak

to them by Moses, and God's approbation of their request. Hence he interposes a charge to them, to observe and do all that God had commanded them, 32, 33. Seeing God had shewed himself so tender of them, and so willing to consider their frame, and gratify them in what they desire, seeing they themselves had desired to have Moses for their teacher, who was now teaching them, and seeing they had promised so solemnly, and upon so many good causes and considerations, that they would hear and do, he charges

mandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do, therefore, as the LORD your God hath commanded you: ye shall not turn aside to the right hand, or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be well with you*, and *that ye may prolong your days in the land which ye shall possess.*

CHAP. VI.

Moses goes on with his charge to Israel, to be sure to keep up their religion in Canaan. I. The first truth to his preface is a persuasive to obedience, 1..5. II. He prescribes the means for keeping up religion, 6..9. III. He cautions them against those things which would be the ruin of religion, 10..25.

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it;

2 That thou mightest fear the LORD thy God, to keep all his statutes, and his commandments; which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear, therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel; The LORD our God is one LORD;

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

them to walk in all the ways that God commanded them; assuring them that it would be highly for their advantage to do so. The only way to be happy is to be holy. Say to the righteous it shall be well with them.

CHAP. VI. 1..3. The entail of religion in a family or country, is the best entail: for religion and righteousness advance and secure the prosperity of any people. Fear God, and it shall be well with thee.

4..10. Here is a brief summary of religion, containing the first principles of faith and obedience, 4, 5. These two verses the Jews reckon one of the choicest portions of scripture: they write it in their phylacteries, and think themselves not only obliged to

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not;

11 And houses full of all good *things*, which thou filledst not; and wells digged, which thou diggedst not; vineyards, and olive-trees, which thou plantedst not; when thou shalt have eaten, and be full.

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you:

15 ¶ (For the LORD thy God *is* a jealous God among you;) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD; that it

say it at least twice every day, but very happy in being so obliged: having this saying among them, Blessed are we who every morning and evening say, Hear, O Israel, the Lord our God is one Lord. But more blessed are we, if we daily consider and improve, first, what we are taught to believe concerning God; That Jehovah our God is one Jehovah: first, that the God whom we serve is Jehovah, a Being infinitely and eternally perfect, self-existent, and self-sufficient: second, that he is the one only living and true God: he only is God, and he is but one. The firm belief of this self-evident truth would effectually arm them against all idolatry, which was introduced by that time: and error, that there are gods many. We must love him, as the Lord, the best of Beings, and most excellent

may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers ;

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ And when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you ?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22 And the LORD shewed signs, and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes :

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAP. VII.

This chapter contains, I. A variety of exhortations to the children of Israel. II. The terms they stood upon with God. III. God's promises to them.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou ;

And when the LORD thy God shall de-

liver them before thee, thou shalt smite them *and* utterly destroy them ; thou shalt make no covenant with them, nor shew mercy unto them :

3 Neither shalt thou make marriages with them ; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods ; so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them ; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 ¶ For thou *art* an holy people unto the LORD thy God : the LORD thy God hath chosen thee to be a special people unto himself above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people ; (for ye *were* the fewest of all people ;)

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 ¶ Know, therefore, that the LORD thy God he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations ;

10 And repayeth them that hate him to their face, to destroy them ; he will not be slack to him that hateth him, he will repay him to his face.

or in scrolls of parchment to be worn about their wrists, and some think hence the phylacteries, so much used among the Jews, took rise. Christ blames the Pharisees, not for wearing them, but for affecting to have them broader than other people. Matt. xxiii. 5.

CHAP. VII. 1-11. Bloody work is here appointed, and yet it is God's work, and good work, and in its time and place needful, acceptable, and honourable. This severity was appointed, first, by way of punishment for the wickedness they and their fathers had been guilty of. The iniquity of the Amorites was now full, and the longer it had been in the filling, the sorer was the vengeance

11 Thou shalt, therefore, keep the commandments, and the statutes, and the judgments, which I command thee, this day, to do them.

12 ¶ Therefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee: but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I, how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

when it came at last: second, by way of prevention of the mischiefs they would do to God's Israel, if they were left alive. The people of these abominations must not be mingled with the holy seed, lest they corrupt them. Thus we must deal with our lusts that war against our souls: God has delivered them into our hands by that promise, sin shall not have dominion over you, unless it be your own faults; let not us then make covenants with them, nor show them any mercy, but mortify and crucify them, and utterly destroy them.

12-26 Here the caution against idolatry is repeated, and against communion with idolaters, 6. We are in danger of having fellowship with the works of darkness, if we take pleasure in fellow-

20 Moreover, the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field encrease upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven; there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein; for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it; *but* thou shalt utterly detest it, and thou shalt utterly abhor it: for it *is* a cursed thing.

CHAP. VIII.

In this chapter Moses gives the Israelites, I. General exhortations to obedience, 1-6. II. A review of the great things God had done for them in the wilderness, 2-5, and 15, 16. III. A prospect of the good land into which God would now bring them, 7, 8, 9. IV. A necessary caution against the temptations of a prosperous condition, 10-14, and 17, 18. V. A fair warning of the fatal consequences of apostasy from God, 19, 20.

ALL the commandments which I commanded thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

slap with those that do those works. They must not retain the images, to gratify their covetousness, or curiosity. Thou shalt not desire the silver or gold that is upon them, nor think it pay to have that destroyed. Achan paid dear for converting that to his own use, which was an anathema. The Canaanites were not expelled the first year; no, they must be paid out by little and little, and not all at once, 22. Thus corruption is driven out of the hearts of believers by little and little. The work of sanctification is carried on gradually, but that judgment will at length be brought forth into a complete victory.

CHAP. VIII. 1-9. By the method God took of providing food and raiment for them, he taught them. It was a northwestern

DEUTERONOMY.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments,

to them to be tied for forty years together to the same meat without any varieties, and to the same clothes, in the same fashion. Thus he taught them, that the good things he designed for them were figures of better things; and that the happiness of men consists not in being clothed in purple or fine linen, and in faring sumptuously every day, but by being taken into covenant and communion with God, and in learning his righteous judgments. He proved them whether they could trust him to provide for them then, when means and second causes failed. Thus he taught them to live in a dependance upon providence, and not to perplex themselves with care what they shall eat and drink; and wherewithal they shall be clothed. Christ would have his disciples learn the same lesson. Matt. vi. 25, and took a like method to teach it them, when he sent them out without purse or scrip, and yet took care that they lacked nothing. Luke xxii. 35. God took care of their health and ease. Though they travelled on foot in a dry country, the way rough and untrodden, yet their feet swelled not; God preserved them from taking hurt by the inconveniences of their journey; and

and his judgments, and his statutes, which I command thee this day.

12 Lest, when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint:

16 Who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end:

17 And thou say in thine heart, My power, and the might of mine hand, hath gotten me this wealth.

18 But thou shalt remember the LORD thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish;

mercies of that kind we ought to acknowledge. Those that follow God's conduct are not only safe, but easy. The difficulties the Israelites met with by the way, and the good things of Canaan, are here mentioned, to shew the great difference between that wilderness, through which God had led them, and the good land into which he was bringing them, and to shew what obligation they lay under to keep God's commandments, both in gratitude for his favour to them, and in interest, that the favours might be continued. 10-20. Moses directs them to a duty of a prosperous condition. 10. They are allowed to eat, even to fulness; not to surfeiting or excess; but let them always remember their benefactor, and never fail to give thanks after meat. Then thou shalt bless the LORD thy God. He arms them against the temptations of a prosperous condition, and charges them to take heed of pride, and of forgetting of God. This follows upon the lifting up of the heart; for it is through the pride of the countenance, that the wicked seek not after God, Psal. x. 4. Those that admire themselves, despise God.

because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

I. Moses dissuadeth the Israelites from the opinion of their own righteousness, by rehearsing their several rebellions, 1..25.
II. His prayer for them, 26..29.

HEAR, O Israel : Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven.

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak ?

3 Understand, therefore, this day, that the LORD thy God is he which goeth over before thee ; as a consuming fire he shall destroy them, and he shall bring them down before thy face ; so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land ; but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land ; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand, therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness ; for thou art a stiff-necked people.

7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness ; from the day that thou didst

depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights : I neither did eat bread, nor drink water.

10 And the LORD delivered unto me two tables of stone, written with the finger of God ; and on them *was written* according to all the words which the LORD spake with you in the mount out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence : for thy people, which thou hast brought forth out of Egypt, have corrupted *themselves* ; they are quickly turned aside out of the way which I commanded them ; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and behold, it is a stiff-necked people.

14 Let me alone, that I may destroy them, and blot out their name from under heaven ; and I will make of thee a nation mightier and greater than they.

15 So I turned, and came down from the mount, and the mount burned with fire ; and the two tables of the covenant *were* in my two hands

16 And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf : ye had turned aside

CHAP. IX. 1..6. Moses cautions the Israelites not to entertain the least thought of their own righteousness, as if that had procured them this favour at God's hand, but that it was to perform his promise to those that were in covenant with him : God swore to the patriarchs who loved him, and left all to follow him, that he would give this land to their seed ; and therefore he would keep that promised mercy for thousands of them that loved him and kept his commandments ; he would not suffer his promise to fail.

7..29. That they might have no pretence to think that God brought them to Canaan for their righteousness, he shews them what a miracle of mercy it was, that they had not long before this been destroyed in the wilderness : Their father's provocations are here charged among them ; for if God dealt with their fathers according to their deserts, this generation had never been, much less had they entered Canaan. We are apt to forget our provocations, especially when the smart of the rod is over, and have

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quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights : I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD to provoke him to anger.

19 (For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him : and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust : and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise, when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you : then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first ; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which

thou hast brought forth out of Egypt with a mighty hand.

need to be often put in mind of them, that we may never entertain any conceit of our own righteousness. St. Paul argues from the guilt all mankind is under, to prove, that we cannot be justified before God by our own works, Rom. iii. 19, 20. If our works condemn us, they will not justify us.

27 Remember thy servants Abraham, Isaac, and Jacob : look not unto the stubbornness of this people, nor to their wickedness nor to their sin ;

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAP. X.

Moses, I. Mentions divers tokens of God's favour and reconciliation to them, 1..11. II. From hence he infers what obligations they lay under, to fear, and love, and serve God, which he presses upon them with many motives, 12..22.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables, which thou brakedst, and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly : and the LORD gave them unto me.

5 And I turned myself, and came down from the mount, and put the tables in the ark which I had made : and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera : there Aaron died, and there he was buried ; and Eleazar his son ministered in the priest's office in his stead.

CHAP. X. 1..11. There were four things in and by which God shewed himself reconciled to Israel, and made them truly great and happy ; and in which God's goodness took occasion from their badness to make himself the more illustrious. 1. He gave them this law ; gave it them in writing : as a standing pledge of his favour.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his inheritance, according as the LORD thy God promised him.

10 ¶ And I stayed in the mount, according to the first time, forty days and forty nights: and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land which I swear unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul.

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens, *is* the LORD's thy God, the earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked.

17 For the LORD your God *is* God of gods, and LORD of lords, a great God, a

mighty, and a terrible, which regardeth not persons, nor taketh reward.

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore, the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name;

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAP. XI.

I. Moses mentions several of the great works God had done before their eyes, 2-7. II. He sets before them the blessing and the curse, according as they did or did not keep God's commandments, 8-17. III. He directs them what means to use that they might keep in mind the law of God, 18-21. And, IV. concludes all with solemnity, putting them to their choice which they would have, the blessing or the curse, 26-32.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 ¶ And know ye this day; for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3 And his miracles, and his acts which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

2. He led them forward towards Canaan, though they in their hearts turned back towards Egypt, that he might justly have chosen their delusions, 6, 7. 3. He appointed a standing ministry among them, to deal for them in holy things. 4. He accepted Moses as an advocate or intercessor for them, and therefore constituted him their prince and leader, 10, 11.

12, 13. We are here most plainly directed in our duty to our neighbour, 19. Love ye the stranger. And if the stranger, much more our brethren, as ourselves. The Israelites, that were such a peculiar people, so particularly distinguished from all people, must be kind to strangers; much more must we, that are not included in such a pale to ourselves, 10. Circumcise the foreskin

of your hearts, i. e. cast away from you all corrupt affections and inclinations, which hinder you from fearing and loving God. Mortify the flesh, with the lusts of it. Let not reason rule, and religion will. Consider the greatness and glory of God, and therefore fear him, and from that principle serve and obey him. Consider the goodness and grace of God, and therefore love him, and from that principle serve and obey him. His goodness is his glory as much as his greatness.

CHAP. XI. 1, 7. Because God has made thee as the stars of heaven for multitude, so the chapter before concludes. Therefore thou shalt love the LORD thy God: so this begins. Those whom God has built up into families, whose behaviour was good, but their father

5 And what he did unto you in the wilderness, until ye came into this place :

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben : how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession in the midst of Israel.

7 But your eyes have seen all the great acts of the LORD, which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it :

9 And that ye may prolong *your* days in the land which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to possess it, *is* not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs :

11 But the land whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven ;

12 A land which the LORD thy God careth for ; the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul :

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields, for

thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them :

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit ; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 ¶ And ye shall teach them your children ; speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates :

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him ;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread, shall be yours : from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

and greatly increaseth, should use that as an argument with themselves why they should serve God. Observe the connection of these two : Thou shalt love the Lord, and keep his charge. Love will work by obedience, and that only is acceptable obedience, which flows from love, 1 John v. 3.

8.25. Egypt was a country fruitful enough, but it was all flat, and was watered, not as other countries with rain, but by the overflowing of the river Nile at a certain season of the year ; to the improving of which there was necessary a great deal of the art and labour of the husbandman ; so that in Egypt a man must bestow as much cost and pains upon a field as upon a garden of herbs. And this made them the more apt to imagine, that the power of their own lands got them this wealth. But the land of Canaan was an

uneven country, a land of hills and valleys, which not only gave a more pleasing prospect to the eye, but yielded a great variety of soils for the several purposes of the husbandman. It was a land that had no great rivers in it, except Jordan, but drank water of the rain of heaven. This saved them a great deal of labour, and led them to look to God, who giveth us rain from heaven, and fruitful seasons, Acts. xiv. 17, and promised to be himself as the dew unto Israel, Hos. xiv. God would certainly bless them with abundance of all good things, if they would love him and serve him, 13, 14, 15, I will give you the rain of your land in due season, so that they should neither want it when the ground called for it, nor have it in excess ; but the former rain which fell at seed-time, and the latter rain which fell before the harvest, Amos iv. 7. This represented

CHAP. XII.

25 There shall no man be able to stand before you : for the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse ;

27 A blessing, if ye obey the commandments of the LORD your God which I command you this day.

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land, whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the campaign over against Gilgal, beside the plains of Moreh ?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAP. XII.

Moses in this chapter comes to the particular statutes which he had to give in charge to Israel, and he begins with those which relate to the worship of God; and particularly those which explain the second commandment, about which God is in a special manner jealous.

THESE are the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth

all the reasonable blessings God would bestow upon them, especially spiritual comforts, which would come as the latter and former rain, Hos. vi. 3. Their revolt from Gods to idols would certainly be their ruin, 10, 17. Take heed that your hearts be not deceived. All that forsake God to set their affection upon any creature, will find themselves wretchedly deceived to their own destruction; and this will aggravate it, that it was purely for want of taking heed.

26 32. He appoints a public and solemn proclamation to be made of the blessing and curse which he had set before them, upon the two mountains of Gerizim and Ebal, 29, 30. We have more particular directions for this solemnity, chap. xxvii. 11, and an account of the performance of it, Josh. viii. 33, &c.

CHAP. XII. 1-4. From those great original truths, that there is a God, and that there is but one God, arise those great funda-

mentals, that that God is to be worshipped, and he only, and that therefore we are to have no other God before him: that is the first commandment, and the second is a guard upon it, or a hedge about it. To prevent a revolt to false gods, we are forbidden to worship the true God in such a way as the false gods were worshipped; and are commanded to observe the instituted ordinances of worship; that we may adhere to the proper object of worship. For this reason Moses is very large in his exposition of the second commandment. What is contained in this and the four following chapters, mostly refers to that. These are statutes and judgments which they must observe to do, 1.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds, and of your flocks.

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety:

mentals, that that God is to be worshipped, and he only, and that therefore we are to have no other God before him: that is the first commandment, and the second is a guard upon it, or a hedge about it. To prevent a revolt to false gods, we are forbidden to worship the true God in such a way as the false gods were worshipped; and are commanded to observe the instituted ordinances of worship; that we may adhere to the proper object of worship. For this reason Moses is very large in his exposition of the second commandment. What is contained in this and the four following chapters, mostly refers to that. These are statutes and judgments which they must observe to do, 1.

5- 32. There is not any one particular precept in all the law of Moses, so largely pressed, and inculcated, as this, by which they are all tied to bring their sacrifices to that one altar which was set

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11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you ; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD.

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates ; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest.

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee : the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye shall not eat the blood : ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand :

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates ; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ Take heed to thyself that thou forsake

not the Levite as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee ; then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them : the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood : for the blood is the life, and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it ; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt do *that which is right* in the sight of the LORD.

26 ¶ Only thy holy things which thou hast and thy vows, thou shalt take, and go unto the place which the LORD shall choose.

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God : and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right* in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land :

up in the court of the tabernacle, and there to perform all the rituals of their religion ; for, as to moral services, then, no doubt, as now, men might pray every where, as they did in their synagogues. This stress is laid upon it, first, because of their strange proneness to idolatry and superstition, and the danger of their being seduced by the many temptations which they would be surrounded with : second, because of the great use which the observance of this ap-

pointment would be of to them : and, third, because of the significance of this appointment. They must keep to one place, in token of their belief of those two great truths, which we find together, 1 Tim. ii. 5. that there is one God, and one Mediator between God and man. They must eat according to the blessing which God had given them, 15. As it is unjust on the one hand to hoard what should be laid out ; so it is much more unjust to lay out more than

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God; for every abomination to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

The Israelites must take heed lest any should draw them to idolatry, under any pretence whatever.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him:

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God

we have; for what is not our own must needs be another's, who is thereby robbed and defrauded.

CHAP. XIII. 1-5. Here is a very strange supposition, 1, 2. It is strange that there should arise any among themselves, especially any pretending to vision and prophecy, that should move them to go and serve other gods. It is yet more strange that the sign or wonder given for the confirmation of this false doctrine should come to pass. Can it be thought that God himself should give any countenance to such a vile motion? Did ever a false prophet work a true miracle? It is supposed here to strengthen the caution against hearkening to such an one. Though it were possible that he should work a true miracle, yet you must not believe him

commanded thee to walk in: so shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

9 But thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterward the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known:

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants

if he tells you you must serve other gods, for the divine law against that is certainly perpetual and unalterable. The supposition is like that, Gal. i. 8. If we, or an angel from heaven, preach any other gospel to you, which doth not prove it possible that an angel should preach another gospel, but strongly expresseth the certainty and perpetuity of that which we have received.

6-18. Though we do not find this law respecting a city revolting from its allegiance to God, put in execution in all the history of the Jewish church, yet for the neglect of the execution of it upon the interior cities, that served idols, God himself, by the army of the Chaldeans, put in execution upon Jerusalem the head city, which, for its apostacy from God, was utterly destroyed, and all

of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand; that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments, which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

Here is. I. The law of mourning. II. Of meats to be eaten. III. Of tithes.

YE are the children of the LORD your God. Ye shall not cut yourselves, nor make any baldness between your eyes for the dead:

2 For thou art an holy people unto the LORD thy God; and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 Thou shalt not eat any abominable thing.

4 These are the beasts which ye shall eat: The ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and

in ruins seventy years. Though idolaters may escape the punishment from men, (nor is this law in the letter of it binding now, under the gospel) yet the Lord our God will not suffer them to escape his righteous judgments. The New Testament speaks of communion with idolaters as a sin which above any other provokes the Lord to jealousy, and dares him, as if we were stronger than he, 1 Cor. x. 21, 22.

CHAP. XIV. 1-21. God had dignified the Israelites as a peculiar people, with three distinguishing privileges which were their honour, and figures of those spiritual blessings in heavenly things, with which God has in Christ blessed us. Here is election; the Lord hath chosen thee, 2. Here is adoption, 1. Ye are the children of the Lord your God. Here is sanctification, 2. Thou art a holy people; separated and set apart for God. God's people

cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that are in the waters; All that have fins and scales shall ye eat.

10 And whatsoever hath not fins and scales ye may not eat: it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: The eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien;

are obliged to be holy; and if they be holy, are obliged to the grace of God that makes them so. The Lord has set them apart for himself, and qualified them for his service, and the enjoyment of him, and so has made them holy to himself.

Ye shall not cut yourselves, v. 1. That forbids (as some think) not only their cutting themselves at their funerals, either to express their grief, or with their own blood to appease the infernal deities, but their wounding and mangling themselves in the worship of their gods, as Baal's prophets did, 1 Kings xviii. 28, or their marking themselves by incisions in their flesh, for such and such deities, which in them above any would be an inexcusable crime, who in the sign of circumcision bore about with them in their bodies the marks of the Lord Jehovah.

22-29. The products of the ground were twice tithed, so that

for thou art an holy people unto the Lord thy God. Thou shalt not seeke a kid in his mother's milk.

22 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year

23 ¶ And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

24 ¶ And if the way be too long for thee so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee;

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates;

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and

putting both together, a fourth part was devoted to God out of their increase, and only four parts of five were for their own common use: and they could not but own they paid an easy rent, especially since God's part was disposed of to their own benefit and advantage. The first tithe was for the maintenance of their Levites, who taught them the good knowledge of God, and ministered to them in holy things: the second tithe is here spoken of, which was to be taken out of the remainder, when the Levites had had theirs.

The blessing of God is all in all to our outward prosperity, and the way to obtain that blessing is to be diligent and charitable. The blessing descends upon the working hand; expect not that God should bless thee in thy idleness, and love of ease.

shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

CHAP. XV.

I. The seventh year a release for the poor, 1..6. II. To be no hindrance to charitable lending, 7..11. III. Concerning the sanctification of firstlings, 19..23.

At the end of every seven years thou shalt make a release.

2 And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called The Lord's release.

3 Of a foreigner thou mayest exact it again; but that which is thine with thy brother thine hand shall release.

4 Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it:

5 Only, if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments, which I command thee this day;

6 For the Lord thy God blesseth thee, as he promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand, from thy poor brother.

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year,

but in all the work of thy hand: It is the hand of the diligent, with the blessing of God upon it, that makes rich, Prov. x. s. 4..22. And it descends upon the giving hand: he that thus scatters, certainly increases: and the liberal soul will be made fat. It is an undoubted truth, though little believed, that to be charitable to the poor, and to be free and generous in the support of religion, and any good work, is the surest and safest way of thriving. What is lent to the Lord, will be repaid with abundant interest, Ezek. xlv. 30.

CHAP. XV. 1..11. The law concerning lending, 9..11, is spiritual, and lays a restraint upon the thoughts of the heart. We must carefully watch against all those secret suggestions which

the year of release, is at hand : and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty :

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress : *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee; therefore I command thee this thing to-day.

16 And it shall be, if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever: and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee when thou sendest him away free from thee; for

he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep :

20 Thou shalt eat *it* before the LORD thy God, year by year, in the place which the LORD shall choose, thou and thy household.

21 And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God;

22 Thou shalt eat it within thy gates; the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAP. XVI.

In this chapter we have, I. A repetition of the laws concerning the three yearly feasts, 11. The institution of an inferior magistracy, and general rules of justice, 18-20. III. A caveat against groves and images, 21, 22.

OBERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt, therefore, sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

•ould divert us from our duty, or discourage us in it. Those that would keep from the act of sin, must keep out of their minds the very thought of sin. When we have an occasion of charitable lending, if we cannot trust the borrower, we must trust God, and lend, hoping for nothing again in this world, but expecting it will be recompensed in the resurrection of the just, Luke vi. 35, xiv. 14.

12-18. In addition to the law that had been given concerning Hebrew servants, they are here required to put some small stock into their servants' hands to set up with for themselves, when they

sent them out of their service, 13, 14, no certain measure is prescribed, that is left to the master's generosity, who probably would have respect to the servant's merit and necessity; but the Jewish writers say, he could not give less than the value of thirty shekels of silver, but as much more as he pleased.

19-23. See notes on Exodus 22-30.

CHAP. XVI. 1-17. Much of the communion between God and his people Israel was kept up, and a face of religion preserved in the nation by the three yearly feasts, the institution of which

4 And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh which thou sacrificedst the first day at even remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a solemn assembly to the LORD thy God; thou shalt do no work *therein*.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine;

and the laws concerning them, we have several times met with already; and here they are repeated.

18-22. While they were encamped in the wilderness, they had judges and officers according to the numbers, rulers of thousands and hundreds, Exod. xvi. 25. When they came to Canaan, they must have them according to their towns and cities, in all their gates; for the courts of judgment sat in the gates. Pursuant to

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes; and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment: thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up *any* image, which the LORD thy God hateth.

CHAP. XVII.

The charge of this chapter is concerning, I. The perfection of animals offered in sacrifices, 1. II. The punishment of idolatry, 2-7. III. Appeals from the inferior courts, 8-13. IV. The choice and duty of a king, 14-30.

THOU shalt not sacrifice unto the LORD thy God *any* bullock or sheep wherein

this law, besides the great Sanhedrim that sat at the sanctuary, consisting of 70 elders and a president of these was in the larger cities, such as had a court above 120 judges, a court of 25 judges; in the smaller cities, a court of 3 judges. See this law revived by Jehoshaphat, 2 Chron. xix. 5, 8.

CHAP. XVII. 4-7. It was made a capital crime to seduce others to idolatry, chap. xiii. here it is made no less to be avoided.

DEUTERONOMY.

is blenish, *or* any evil-favouredness: for that is an abomination unto the LORD thy God.

2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and behold, *it be true, and the thing certain, that* such abomination is wrought in Israel;

5 Then shalt thou bring forth that man, or that woman, which have committed that wicked thing, unto thy gates, *even* that man, or that woman, and shalt stone them with stones till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death: *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: so thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the LORD thy God shall choose:

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire: and they shall shew thee the sentence of judgment.

10 And thou shalt do according to the

sentence which they of that place which the LORD shall choose shall shew thee: and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee whom the LORD thy God shall choose; *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon

This God would possess them with a dread of that sin, which they must conclude exceeding sinful, when so many sanguinary laws were made against it, and would deter those from it that would not otherwise be persuaded against it: and yet the law which works death proved ineffectual.

8-13. The definitive sentence given by the judge, priest, or council, must be obeyed by the parties concerned, upon pain of death. From this law the apostle infers the soreness of the punishment they will be thought worthy of, that trample on the authority of the Son of God, Heb. x. 28, 29.

14-20. Their having a king is neither promised as a mercy, nor commanded as a duty, nothing could be better for them than the divine regimen they were under, but it is permitted them, if

they desired it: so that care was taken that the ends of government were answered, and God's laws duly observed and put in execution, they shall not be tied to any one form of government. Laws are here given to the prince that should be elected, for the due administration of the government. He must carefully avoid every thing that would divert him from God and religion. He must write himself a copy of the law out of the original, which was in the custody of the priests that attended the sanctuary, and having a bible by him of his own writing, he must not think it enough to keep it in his cabinet, but he must read ther in all the days of his life, 19. It is not enough to have bibles, but we must use them, use them daily, as the duty and necessity of every day requires: our souls must have their constant meals of that manna; and, if

the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites :

19 And it shall be with him, and he shall read therein all the days of his life ; that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them :

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand or to the left ; to the end that he may prolong *his* days in his kingdom, he and his children, in the midst of Israel.

CHAP. XVIII.

In this chapter, I. Rules are given concerning the Levites, 1-8. II. Caution against idolatry repeated, 9, 14. III. A promise of the spirit of prophecy to continue among them, and to center at last in Christ the great prophet, 15, 18.. Wrath threatened against those that despise prophecy, 19, or counterfeit it, 20, and a rule given for the trial of it, 21, 22.

THE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren ; the LORD is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep : and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give them.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

well digested, it will be true nourishment and strength to them. His writing and reading were all nothing, if he did not reduce to practice what he wrote and read, 19, 20. The word of God is not designed merely to be an entertaining subject of speculation, but to be a commanding rule of conversation.

CHAP. XVIII. 1-8. If a priest that by the law was obliged to serve at the altar only in his turn, and was paid for that, should out of his great affection to the sanctuary, devote himself to a constant attendance there, the priests, whose turn it was to attend, must admit him both to join in the work, and to share in the wages, and not grudge him either the honour of the one, or the profit of the other, though it might seem to break in upon them, 6, 7. 8. A hearty pious zeal to serve God and his church, though it may a little encroach upon a settled order, and there may be somewhat

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose ;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat besides that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, of an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an abomination unto the LORD : and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken :

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the LORD my God: neither let

in it that looks irregular, yet ought to be gratified, and not discouraged.

15, 19. Whether a succession of prophets be included in this promise or no, we are sure it is primarily intended as a promise of Christ, and it is the clearest promise of him that is made in the law of Moses. It is expressly applied to our Lord Jesus as the Messiah promised, Acts iii. 22, and vi. 37, and the people had an eye to this promise, when they said concerning him, This is that truth that prospect that should come into the world, John vi. 14, and it was his spirit that spake in all the other prophets, 1 Pet. i. 11. Observe what it is that is here promised concerning Christ ; what God promised Moses at mount Sinai, which he relates, 18 ; he promised the people, 15, in God's name, first, that there should come a prophet, great above all the prophets, by whom God would make

we see this great fire any more, that I die not.

17 And the Lord said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20 ¶ But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that *is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously; thou shalt not be afraid of him.

CHAP. XIX.

This chapter relates, I. To the sixth commandment, 1..13. II. To the eighth commandment, 15. III. To the ninth commandment, 15..21.

WHEN the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses:

2 Thou shalt separate three cities, for thee

known himself and his will to the children of men, more fully and clearly than ever he had done before. He is the light of the world, as prophecy was of the Jewish church, Job viii. 12. He is the word by whom God speaks to us, John i. 1, Heb. i. 1: second, that God would raise him up from the midst of them. In his birth he should be one of that nation, should live among them, and be sent to them. In his resurrection he should be raised up at Jerusalem, and from thence his doctrine should go forth to all the world; thus God having raised up his Son Jesus Christ, sent him to bless us: third, that he should be like unto Moses, only as much above him as the other prophets came short of him. Moses was such a prophet as was a law-giver to Israel, and their deliverer out of Egypt; and so was Christ, he not only teaches, but rules and saves; Moses was the founder of a new dispensation, by signs, and wonders, and mighty deeds: and so was Christ, by which he proved himself a teacher come from God. Was Moses faithful? So was Christ. Moses as a servant, but Christ as a Son: fourth, That God would put his words in his mouth, 18. What messages God had to send

in the midst of thy land, which the Lord thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die; he shall flee unto one of those cities, and live.

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways, then shalt thou add three cities more for thee, besides these three;

10 That innocent blood be not shed in thy land which the Lord thy God giveth thee for an inheritance, and so blood be upon thee,

to the children of men, he would send them by him, and give him full instructions what to say and do as a prophet. Hence our Saviour saith, John vii. 16, My doctrine is not mine originally, but his that sent me. So that this great promise is performed; this Prophet is come, even Jesus, it is he that should come, and we are to look for no other. A charge was given to all people to hear and believe, hear and obey this great Prophet here promised: Unto him ye shall hearken, 15, and whoever will not hearken to him shall be surely and severely reckoned with for his contempt, 19, I will require it of him. God himself applied this to our Lord Jesus in the voice that came out of the excellent glory, Matt. xvii. 5. Hear ye him, i. e. this is he concerning whom it was said by Moses of old, Unto him ye shall hearken; and Moses and Elias then stood by and assented to it. Whoever turns a deaf ear to Jesus Christ, it is at their peril, the same that is the prophet is to be their judge, John xii. 48.

CHAP. XIX. 1..13. This law may be alluded to, to shew that in Jesus Christ there is no refuge for presumptuous sinners, that go on still in their trespasses. If we thus sin wilfully, sin and go on in

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally, that he die, and flee into one of these cities :

12 Then the elders of his city shall send, and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's *land-mark*, which they of old time have set in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth : at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

16 ¶ If a false witness rise up against any man, to testify against him *that which is* wrong ;

17 Then both the men between whom the controversy *is*, shall stand before the LORD, before the priests, and the judges which shall be in those days.

18 And the judges shall make diligent inquisition : and behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother ;

19 Then shall he do unto him as he had thought to have done unto his brother : so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity ; *but* life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

it, there remains no sacrifice, Heb. x. 26. Those that flee to Christ from their sins, shall be safe in him, but not those that expect to be sheltered by him in their sins.

See Exodus xxi. 12, 21.

14, 21. It is a just shame which the law that requires two witnesses put upon mankind, as false and not to be trusted, every man is by it suspected ; and it is the honour of God's grace, that the record he has given concerning his Son is confirmed both in heaven and in earth by three witnesses, 1 John v. 7. Let God be true in every man a liar, Rom. iii. 4.

CHAP. XX. 1, 9. The giving of encouragement to the soldiers

This chapter settles the laws of war, 1. Relating to the soldiers, 1, 9. II. Relating to the enemies they made war with, 10, 20.

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them ; for the LORD thy God, *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel ; Ye approach this day unto battle against your enemies : let not your hearts faint ; fear not, and do not tremble, neither be ye terrified because of them :

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it ? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it ? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her ? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and faint-hearted ? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people,

by a priest, one of the Lord's ministers, intimates, first, that it is very fit that armies should have chaplains, not only to pray for them, but to preach to them, both to reprove in that which would hinder their success, and to raise their hopes of it : second, that it is the work of Christ's ministers to encourage his good soldiers in their spiritual conflicts with the world and the flesh, and to assure them of a conquest, yea, more than a conquest, through Christ that loved us. God would not be served in his wars by pressed men that were forced into the army against their will, but they must all be perfectly volunteers, Psal. ex. 3, thy people shall be willing. In running the Christian race, and fighting the good fight of faith

that they shall make captains of the armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it :

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself : and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, *which are* not of the cities of these nations.

16 ¶ But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth :

17 But thou shalt utterly destroy them ; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites ; as the LORD thy God hath commanded thee ;

18 That they teach you not to do after all their abominations, which they have done unto their gods ; so should ye sin against the LORD your God.

we must lay aside every weight, and all that which would clog and divert our minds, and make us unwilling.

10. 20. When they made war on any other nation than the seven nations of Canaan, either for the enlarging of their coast, the avenging of any wrong done, or the recovery of any right denied ; they must first proclaim peace to them. Let this shew God's grace in dealing with sinners : though he might most justly and easily destroy them, yet having no pleasure in their ruin, he proclaims peace, and beseeches them to be reconciled. Let it also shew us our duty in dealing with our brethren : if any quarrel happen, let us not only be ready to hearken to the proposals of peace, but forward to make such proposals. We should never make use of the law till we have first tried to accommodate matters in variance amicably, and without expence and vexation. We must be for peace wherever we are for war. Care is here taken, that in the besieging of

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them : for thou mayest eat of them, and thou shalt not cut them down, for the tree of the field *is* man's life) to employ *them* in the siege :

20 Only the trees which thou knowest that they *be* not trees for meat thou shalt destroy, and cut them down ; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

CHAP. XXI.

In this chapter provision is made, I. For the expiation of blood, when he that shed it was fled from justice, 1. 9. II. For the honour of a captive maid, 12. 14. III. For the right of a first-born son, 15. 17. IV. For the restraining and punishing of a rebellious son, 11. 21. V. For the maintaining of the honour of human bodies, 22, 23.

IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him ;

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain :

3 And it shall be, *that* the city *which is* next unto the slain man, *even* the elders of that city shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke :

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley :

5 And the priests, the sons of Levi, shall come near ; (for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD ;) and by

the cities there should not be any destruction made of fruit-trees, 19, 20. That reason, for the tree of the field is man's (the word life we supply) all the ancient versions, the Septuagint, Targums, &c. read, For is the tree of a field a man ? Or, the tree of a field is not a man, that it should come against thee in the siege ; or, retire from thee into the bulwark. Do not brutishly vent thy rage against the trees that can do thee no harm. But our translation seems most agreeable to the intent of the law ; and it teaches us, that armies, and their commanders, are not allowed to make what desolation they please in the countries that are the seat of war. Military rage must always be checked and ruled with reason.

CHAP. XXI. 1. 9. Now this solemnity was appointed, that it might give occasion to common and public discourse concerning the murder, which perhaps might some way or other occasion the discovery of it, that it might possess people with a dread of th-

their word shall every controversy and every stroke be *tried*.

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley :

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife ;

12 Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails :

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month : and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will ; but thou shalt not sell her at all for money, thou shalt not make merchandize of her, because thou hast humbled her.

guilt of blood, and that we might all learn to take heed of partaking in other men's sins, and making ourselves accessory to them by countenancing the sin or sinner, and not witnessing against it in our places.

10-14. For the hardness of their hearts Moses gave them permission to marry their captives, lest they should take the liberty to defile themselves with them, and by such wickedness the camp would be troubled. The man is supposed to have a wife already, and to take this wife for a secondary wife, as the Jews called them. This indulgence of men's inordinate desire, in which their hearts walked after their eyes, is by no means agreeable to the law of Christ, which therefore in this respect, among others, far exceeds in glory the law of Moses. The regulations made in this case, intimately how binding the laws of justice and honour are, particularly in the pretensions of love, the courting of affections.

Vol. I.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated : and *if* the first-born son be her's that was hated ;

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born :

17 But he shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all that he hath ; for he *is* the beginning of his strength ; the right of the first-born *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them ;

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place :

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice : *he is* a glutton and a drunkard.

21 And all the men of his city shall stone him with stones that he die : so shalt thou put evil away from among you ; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree ;

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day ; (for he that is hanged *is* accursed of God :) that thy land be not

and the promises of marriage, which are to be looked upon as solemn things that have something sacred in them, and therefore are not bejested with.

15-17. The law that restrains men from disinheriting their eldest sons, is in this case still binding to parents, they must give their children their right and without partiality. Since it is the providence of God that makes heirs, the disposal of providence in this matter must be acquiesced in, and not opposed. No son should be abandoned by his father, till he manifestly appear to be abandoned of God, which is hard to say of any while there is life.

18-23. Those that give up themselves to vice, and will not be reclaimed, forfeit their interest in the natural affections of their nearest relations. There is one reason here given for the burying the bodies of malefactors, which has reference to Christ, He that is hanged is accursed of God, i. e. it is the highest degree of disgrace

defiled, which the LORD thy God giveth thee for an inheritance.

CHAP. XXII.

Laws, I. For the preservation of good neighbourhood, 1-4. II. Of order and distinction, 5-11. III. Of birds, 6, 7. IV. Of her, 8. V. Of the commandments, 12. VI. Of the reputation of a wife, if innocent, 13-19, but for her punishment, if guilty, 20, 21. VII. For the chastity of wives, 22. Virgins betrothed, 23-27, or not betrothed, 28, 29. And, lastly, against incest, 30.

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found shalt thou do likewise: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young.

and reproach that can be done to a man, and proclaims him under the curse of God as much as any external punishment can. The apostle shewing how Christ has redeemed us from the curse of the law, by being himself made a curse for us, illustrates it by comparing this brand here put on him that was hanged on a tree with the death of Christ, Gal. iii. 13.

CHAP. XXII. 1-4. If such care must be taken of a neighbour's ox or ass going astray, much more of himself if he go astray from God and his duty, we should do our utmost to convert him, James v. 19, and restore him, considering ourselves, Gal. xi. 1.

5-12. The distinction of sexes by the apparel is to be kept up, for the preservation of our own and our neighbour's chastity, 5. The same promise is here made to the observance of the law against taking the dam, that is made to the keeping of the fifth commandment, that it may be well with thee, and that thou mayest prolong thy days: for as disobedience in a small matter, shews a

7 But thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and that thou mayest prolong thy days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not plow with an ox and an ass together.

11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

very great contempt of the law, so obedience in a small matter shews a very great regard to it. He that lets go a bird out of his hand, purely because God bids him, in that makes it to appear, that he esteems all God's precepts concerning all things to be right, and that he could deny himself rather than sin against God. The roofs of their houses were flat for people to walk on, as appears by many scriptures; now lest any through carelessness should fall off them, they must compass them with battlements, which (the Jews say) must be three feet and a half high. The Jews say, that by the equity of this law, they were obliged (and so are we too) to fence, or remove every thing by which life may be endangered, as to cover draw-wells, keep bridges in repair, and the like; lest if any perish through our omission, their blood be required at our hand.

13-30. If a damsel were betrothed and not married, she was from under the eye of her intended husband, and therefore she and

18 And the elders of that city shall take that man and chastise him.

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife: he may not put her away all his days.

20 But if this thing be true, *and the tokens* of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her:

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die: the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die.

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour and slayeth him, even so is this matter;

27 For he found her in the field, *and the*

betrothed damsel cried, and *there was none* to save her.

28 ¶ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife because he hath humbled her, he may not put her away all his days.

30 A man shall not take his father's wife, nor discover his father's skirt.

CHAP. XXIII.

I. Laws for the purity and honour of the families of Israel, 1-8. II. For the purity and honour of the camp of Israel when it was abroad, 9-14. III. For the entertaining of deserters, 15, 16. IV. Against whoredom, 17, 18. V. Against usury, 19, 20. VI. Against the breach of vows, 21-23. VII. Concerning a neighbour's field and vineyard, and what not, 24, 25.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 ¶ An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.

4 Because they met you not with bread and with water in the way when ye came forth out of Egypt; and because they hired against thee Balaam, the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

her chastity were taken under the special protection of the law. By this law the virgin Mary was in danger of being made a public example, that is, of being stoned to death, but that God by an angel cleared the matter to Joseph.

CHAP. XXIII. 1-8. Interpreters are not agreed what is here meant by entering into the congregation of the Lord, which is forbidden to eunuchs and to bastards, Ammonites and Moabites for ever; but to Edomites and Egyptians only till the third generation. Some think they are hereby excluded from communicating with

the people of God in their religious services; others think they are hereby excluded from bearing office in the congregation; while others again think they are excluded only from marrying with Israelites. With the daughters of these nations, it should seem the men of Israel might marry if they were completely proselyted to the Jewish religion; but with the men of these nations the daughters of Israel might not marry, nor could they be naturalized, except as here excepted.

9-14. The design of the laws against pollution was to teach,

7 ¶ Thou shalt not abhor an Edomite ; for he is thy brother : thou shalt not abhor an Egyptian ; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp ; he shall not come within the camp :

11 But it shall be, when evening cometh on, he shall wash *himself* with water ; and when the sun is down he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

13 And thou shalt have a paddle upon thy weapon ; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee :

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee ; therefore shall thy camp be holy ; that he see no unclean thing in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee :

16 He shall dwell with thee, *even* among you, in that place which he shall choose, in one of thy gates where it liketh him best : thou shalt not oppress him.

17 ¶ There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price of a dog, into the house

them modesty, cleanliness, purity from the defilements of sin, and a reverence of the divine majesty.

15, 16. It is an honourable thing to shelter and protect the weak, provided they be not wicked. God doth allow his people should patronize the oppressed. The angel bid Hagar return to her mistress ; and St. Paul sent Onesimus back to his master Philemon because they had neither of them any cause to go away, nor

of the LORD thy God for any vow : for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother ; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury ; that the LORD thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it : for the LORD thy God will surely require it of thee ; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform ; *even* a free-will offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure ; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand : but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAP. XXIV.

We have, I. The toleration of divorce, 1. 4. II. A discharge of new-married men from the war, 5. III. Laws concerning pledges, 6, 10, 13, and 17. IV. Against man-stealing, 7. V. Concerning the leprosy, 8, 9. VI. Against the injustice of masters towards their servants, 14, 15 ; Judg. v. 16. VII. Of charity to the poor, 19..22.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her ; then let him write her a bill of divorcement, and

were either of them in any danger of returning. But the servant here is supposed to escape, i. e. to run for his life, to the people of Israel, of whom he had heard that they were a merciful people, to save himself from the fury of a tyrant.

CHAP. XXIV. 1. 4. This is that permission which the Pharisees erroneously referred to as a precept, Matt. xix. 7. Moses commanded to give a writing of divorcement : it was not so ; our Saviour

give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house : or if the latter husband die, which took her to be his wife ;

4 Her former husband, which sent her away, may not take her again to be his wife after that she is defiled ; for that is abomination before the LORD : and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business : *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper mill-stone to pledge ; for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him ; then that thief shall die : and thou shalt put evil away from among you.

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you ; as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

told them, he only suffered it because of the hardness of their hearts, lest if they had not had liberty to divorce their wives, they should have ruled them with rigour, and, it may be, have been the death of them. It is probable that divorces were in use before they are taken for granted, Lev. xxi. 14, and Moses thought it needed care to give some rules concerning them.

5.22. Though God, the sovereign Lord of life, sometimes visits the iniquity of the fathers upon the children, especially the sin of Vol. I.

12 And if the man *be* poor, thou shalt not sleep with his pledge ;

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee ; and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates ;

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it ; for he *is* poor, and setteth his heart upon it : lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless, *nor* take the widow's raiment to pledge ;

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence : therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it : it shall be for the stranger, for the fatherless, and for the widow : that the LORD thy God may bless thee in all the work of thine hands,

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again : it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward : it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt ; therefore I command thee to do this thing

holiness, when he deals with nations in their national capacity, yet he doth not allow men to do so. Accordingly we find Amalek sparing the children, even then when the fathers were put to death for smiting the king, 2 Kings xiv. 6. It was in an extraordinary case, and no doubt from special direction from heaven, that Saul's sons were put to death by his silence, and they died rather as sacrifices than as malefactors, 2 Sam. xxi. 9. 14.

CHAP. XXV.

There is, I. A law concerning malefactors, 1, 2, 3. II. A law in favour of the ox that treads out the corn, 4. III. For him that refused to marry his brother's widow, 5, 10. IV. For the punishment of an immodest woman, 11, 12. For just weights and measures, 13, 16. VI. For the destroying of Amalek, 17, 19.

IF there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ Thou shalt not muzzle the ox when he treadeth out the corn.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be that the first-born which she beareth shall succeed in the name of his brother, which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her:

CHAP. XXV. 1-4. How great save the crime were, the number of stripes should never exceed forty, v. 3. Forty save one was the common usage, as appears 2 Cor. xi. 24. It seems they always gave Paul as many stripes as oxen they gave to any malefactor whatsoever. They abided one, either for fear of being miscounted, or, because they would not go to the utmost rigour, or, because the execution was usually done with a whip of three lashes, so that thirteen stripes (each one being counted for three) made up thirty-nine, but one more by that reckoning would have been forty-two. The reason given for this is, lest thy brother should seem vile unto thee. He must still be looked upon as a brother, 2 Thess. iii. 15, and his reputation as such was preserved by this merciful limitation of his punishment. It saves him from seeming vile to his brethren, when God himself by his law takes this care of him: men must not be treated as dogs: nor must those seem vile in our sight,

9 Then shall his brother's wife come unto him, in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 ¶ Thou shalt not have in thy bag diverse weights, a great and a small.

14 Thou shalt not have in thine house diverse measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, even when thou wast faint and weary: and he feared not God.

19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance

to whom, for aught we know, God may yet give grace to make them precious in his sight. That which makes this law about the ox that treads out the corn very remarkable above its fellows (and which countenances the like application of other such laws) is that it is twice quoted in the New Testament, to show that it is the duty of the people to give their ministers a comfortable maintenance, 1 Cor. ix. 9, 10, and 1 Tim. v. 17, 18. It teacheth us in the letter of it to make much of the brute creatures that serve us, and to allow them not only the necessary supports of this life, but the advantages of their labour.

5 19. It was near four hundred years after this that Saul was ordered to put this sentence against Amalek in execution, 1 Sam. xv. and was rejected of God because he did not do it effectually, but spared some of that devoted nation, in contempt not only of the particular orders he received from Samuel, but of this general

to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it.

CHAP. XXVI.

In this chapter, I. Moses goes to a room of confession, with a cutting of his throat, 1. 11. II. the prayer to be made at the descent of the third year's tithes, 12. 13. III. the promise of the Lord to give them, by the divine authority, 16, and by the mutual covenant between God and them, 17. 19.

AND it shall be when thou *art* come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein:

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord swore unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous.

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And the Lord brought us forth out of

Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me; and thou shalt set it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine houses, thou and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third year, *which* is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled:

13 Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as

commanded here given by Moses, which he could not be ignorant of. David afterwards made some destruction of them, and the Simeonites, in Hezekiah's time, smote the rest that remained. 1 Chron. iv. 43. for when God judgeth he will overcome.

CHAP. XXVI. 1. 11. Jacob is here called an Aramite, or Syrian, because he lived twenty years in Padan-Aram; his wives were of that country, and his children were all born there, except Benjamin; and perhaps the confessor means not Jacob himself, but that son of Jacob who was the father of his tribe. However it be, both father and sons were more than once ready to perish by Laban's severity, Esau's cruelty, and the famine in the land, which last was the occasion of their going down into Egypt.

It is well to God that we should not only be cheerful in our obedience upon his holy commandments, but that we should be cheerful in our enjoyment of the gifts of his providence. Whatever good things God gives us, it is his will that we should make the best use we can of them, yet still tracing the source to the fountain of all comfort and consolation.

12. 13. We must make a solemn profession that the poor, and particularly poor ministers, poor strangers, and poor widows, have their part according to the commandment. It is fit God, who by his providence gives to all we have, should by this law direct the using of it, and though we are not now under such particular appropriations of our revenue as they then were, yet in gene-

thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments.

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

Moses commands, I. That they should write the law upon stones? 1..10. II. That the curses that were the sanctions of the law, should be pronounced in the hearing of Israel, 11..16.

AND Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the day, when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster.

3 And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.

And we are commanded to give alms of such things as we have; and then, and not otherwise, all things are clean to us.

16..19. They did avouch the Lord to be their God: by their attendance on his word had done it expressly, Exod. xxiv. and were now to do it again before they parted, Deut. xxiv. 1. Now this obligeth us in fidelity to our word, as well as in duty to our sovereign, to keep his statutes and his commandments. We really forswear ourselves, and perfidiously violate the most sacred engagements, if when we have taken the Lord to be our God, we do not make conscience of obeying his commands.

CHAP. XXVII. 1..10. Where the law was written, an altar was set up close to it, to signify, that we could not look with any

4 Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of the LORD thy God, of whole stones; and thou shalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; This day thou art become the people of the LORD thy God.

10 Thou shalt, therefore, obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying;

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal to curse, Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites shall speak and say unto all the men of Israel with a loud voice,

15 Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of

comfort upon the law, being conscious to ourselves of the violation of it, if it were not for the great sacrifice by which atonement is made for sin; and the altar was set on mount Ebal, the mount on which those tribes stood that said Amen to the curses, to intimate that through Christ we are redeemed from the curse of the law.

11..26. To each of the curses the people were to say, Amen. This was an acknowledgment of the equity of these curses; when they said Amen, they did in effect say, not only, It is certain it shall be so, but it is just it should be so. It was such an imprecation upon themselves as strongly obliged them to have nothing to do with those evil practices upon which the curse is here entailed.

The curse of God is here fastened upon an unjust counsellor,

the craftsmen, and putteth it in a secret place : and all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother : and all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's land-mark : and all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way : and all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow : and all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife ; because he uncovereth his father's skirt : and all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast : and all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother : and all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother-in-law : and all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly : and all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay an innocent person : and all the people shall say, Amen.

26 Cursed *be* he that confirmeth not *all* the words of this law to do them : and all the people shall say, Amen.

who, maliciously directs his friend to that which he knows will be to his prejudice ; which is making the blind to wander out of the way, under pretence of directing him in the way, than which nothing can be either more barbarous or treacherous, 18. Those that seduce others from the way of God's commandments, and entice them to sin, bring this curse upon themselves, which our Saviour has explained, *Mat. xx. 14.*

The solemnity concludes with a general curse upon him that confirmeth not, or as it might be read, that performeth not all the words of this law to do them, 26. to this we must all say Amen, owning ourselves under the curse, justly to have deserved it, and that we must certainly have perished for ever under it, if Christ had not redeemed us from the curse of the law, by being made a curse for us.

CHAP. XXVIII. 1-26. This chapter is much to the same purpose with Lev. 26, setting before them life and death, good

Moses here, I. describes the blessings that should come upon them if they were obedient, 1-14. II. He more largely describes the curses which would come upon them if they were disobedient ; such as would be their extreme vexation, 15-44. Their utter ruin and destruction at last, 45-67.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments, which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth.

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face ; they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto ; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments

and eat ; and the promise in the close of that chapter of their restoration upon their repentance is here likewise more largely repeated, chap. xxx. Thus as they had precept upon precept in the repetition of the law, so they had line upon line in the repetition of the promises and threatenings. And those are both there and here delivered, not only as sanctions of the law, what should be conditionally, but as predictions of the event, what would be certainly, that for a while the people of Israel would be happy in their obedience, but that at length they would be undone by their disobedience, and therefore it is said, chap. xxx. 1, that all those things would come upon them, both the blessing and the curse.

The blessings are here put before the curses, to intimate, that God is slow to anger, but swift to show mercy, he had said it, and sworn, that he had much rather we would obey and live, than sin and die. It is his delight to bless. It is promised, that the grace of God should establish them a holy people, 9. Having

of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy store.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou

be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee; until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

27 The LORD shall smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart.

29 And thou shalt grope at noon-day as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

taken them into covenant with himself he would keep them in covenant, and provided they used the means of steadfastness, he would give them the grace of steadfastness that they should not depart from him. Those that are sincere in holiness God will establish in holiness: and he is of power to do it, Rom. xvi. 25.

15-44. To complete the misery of the disobedient it is threat-

ened that they should be mad for the sight of their eyes, i. e. v. 34, quite bereaved of all comfort and hope, and abandoned to utter despair. Those that walk by sight, and not by faith, are in danger of losing reason itself, when every thing about them looks frightful: and their condition is woful indeed, that are mad for the sight of their eyes.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not be restored to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in: for the locusts shall consume it.

39 Thou shalt plant vineyards and dress them; but shalt neither drink of the wine nor gather the grapes: for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees, and fruit of thy land, shall the locusts consume.

43 The stranger that is within thee shall get up above thee very high, and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes, which he commanded thee.

46 And they shall be upon thee for a sign, and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things:

48 Therefore shalt thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young;

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God giveth thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy

45-58. It should seem to arise from a part of this commination, Moses foretells their captivity in Babylon, and the calamities which introduced and attended that, but more in this latter part, he foretells their last destruction by the Roman, and their dispersion thereupon. And this last destruction being here represented more dreadful than the former, it shows that their sin in rejecting

Christ and his gospel was more heinous and more provoking to God than idolatry itself, and left them more under the power of Satan; for their captivity in Babylon ended their idolatry, and their destruction in seventy years time. But under this last destruction now for above 1800 years, they continue incurably aversely to the Lord Jesus. The threatening that women should eat their children

daughters, which the LORD thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee ;

54 *So that* the man *that is* tender among you, and very delicate, his eyes shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave ;

55 So that he will not give to any of them of the flesh of his children whom he shall eat ; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear : for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law, *that are* written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sickness, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of ; and they shall cleave unto thee.

61 Also every sickness and every plague which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

was fulfilled in the letter of it, more than once to the perpetual reproach of the Jewish nation : never was the like done either by Greek or Barbarian, but in the siege of Samaria, a woman boiled her own son, 2 Kings vi. 28, 29 : And it is spoken of as commonly done among them in the siege of Jerusalem by the Babylonians, Lam. iv. 10. And in the last siege by the Romans, Josephus tells us of a noble woman that killed and ate her own child, through the extremity of the famine, and when she had eaten one half secretly, 57, that she might have it to herself, the mob smelling meat, got in the house, to whom she shewed the other half, which she had kept till another time, inviting them to share with her. What is too barbarous for them to do, that are abandoned of God!

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude, because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you : so the LORD will rejoice over you to destroy you, and to bring you to nought : and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter them among all people, from the one end of the earth even unto the other : and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66 And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Would God it were even : and at even thou shalt say, Would God it were morning ! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again, with ships, by the way whereof I spake unto thee, Thou shalt see it no more again : and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

CHAP. XXIX.

Here is, I. God's dealing with them, to bring them into this covenant, 2-8. II. A solemn charge to them to keep the covenant, 9. III. An abstract of the covenant itself, 12-15. IV. The persons taken into the covenant, 10, 11, 14. V. The great design of this covenant, 16, 17. VI. A

The remnant should be scattered throughout the nations. This is remarkably fulfilled in their present dispersion, for there are Jews to be found in all countries that are possessed either by Christians or Mahometans. In the close God threatens to leave them as he found them, in a house of bondage, 68. The Lord shall bring thee into Egypt again, i. e. into such a miserable state as they were in when they were slaves to the Egyptians, and ruled by them with rigour. The accomplishment of these predictions upon the Jewish nation, shews that Moses spake by the spirit of God, who certainly foresees the ruin of sinners, and gives them warning of it that they may prevent it by a true and timely repentance, or else be left inexcusable. Let us all from hence learn to stand in awe, and not to sin.

denunciation of wrath against such as promise themselves peace in a sinful way, 18-23. VII. The conclusion of this treaty, 29.

THESE are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land ;

3 The great temptations which thine eyes have seen, the signs, and those great miracles ;

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink ; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them :

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep, therefore, the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God ; your captains of your tribes, your elders, and your officers, *with* all the men of Israel.

11 Your little ones, your wives, and thy

stranger *that is* in thy camp, from the hewer of thy wood unto the drawer of thy water ;

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day ;

13 That he may establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath ;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is not here with us this day ;

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by ;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them :)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations : lest there should be among you a root that beareth gall and wormwood

19 And it shall come to pass when he heareth the words of this curse that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst :

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses *that are* written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto

CHAP. XXIX. 1-9. The hearing ear, the seeing eye, and the understanding heart, are the gift of God. All that have them, have them from him. God's readiness to do us good in other things, is a plain evidence, that if we have not grace, that best of gifts, it is our own fault and not his; he would have gathered us, and we would not.

10-29. Not the men of Israel only, but the stranger that was in their camp, provided he was so far proselyved to their religion as to renounce all false gods, was taken into this covenant with the God of Israel, for as much as he also, though a stranger, was to be looked upon in this matter as a son of Abraham, Luke XIX. 9. This was an early indication of favour to the Gentiles, and of that kindness

God had in store for them. The principal design of the renewing of this covenant at this time, was to fortify them against temptations to idolatry. Though other sins will be the sinner's ruin, yet this was the sin that was likely to be their ruin. Now, concerning this, he shews: The sinner promiseth himself impunity, though he persist in impiety, 19. Though he heareth the words of the curse, so that he cannot plead ignorance of the danger, as other idolaters: yet, even then, he blesseth himself in his own heart, thinks himself safe from the wrath of the God of Israel, under the protection of his idols, and therefore saith, I shall have peace, though I be governed in my religion not by God's institution, but by my own imagination, to add drunkenness to thirst, one act of wicked-

evil, out of all the tribes of Israel, according to all the curses of the covenant, *that are written in this book of the law*;

22 So that the generation to come of your children that shall rise up after you, and the stranger, that shall come from a far land, shall say, when they see the plagues of that land, and the sickness which the LORD hath laid upon it:

23 *And that* the whole land thereof is brimstone, and salt, and burning, *that it is not sown, nor beareth, nor any grass groweth therein*, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations shall say, Wherefore hath the LORD done this unto this land; *What meaneth the heat of this great anger*:

25 Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them,

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses *that are written in this book*.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, *as it is this day*.

29 The secret *things belong* unto the LORD our God: but these *things which are revealed belong* unto us, and to our children for ever, *that we may do all the words of this law*.

CHAP. XXX.

Here we have, I. Exceeding great and precious promises made to them upon their return to God, 1..10. II. The righteousness of faith set before them in the plainness and easiness of the

ness to another. Idolaters were like drunkards, violently set upon their idols themselves, and industrious to draw others in with them. Those are ripe for ruin, and there is little hope of their repentance, who have made themselves believe that they shall have peace though they go on in a sinful way. Moses concludes his prophecy of the Jews' rejection, just as St. Paul concludes his discourse on the same subject when it began to be fulfilled, Rom. xi. 33. How unsearchable are God's judgments, and his ways past finding out! So here, 29, secret things belong to the Lord our God. By this we are forbidden curiously to enquire into the secret counsels of God, and to determine concerning them, and directed and encouraged

commandment that was now given them, 11..14. III. A fair reference of the whole matter to their choice, 15..20.

AND it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee:

2 And thou shalt return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it: and he will do thee good and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed to love the LORD thy God with all thine heart, and with all thy soul that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:

diligently to enquire into that which God has made known; things revealed belong to us and our children.

CHAP. XXX. 1..10. Two ways these verses may be considered; either as a conditional promise, or as an absolute prediction: first, they are chiefly to be considered as a conditional promise, and so they belong to all persons and all people, and not to Israel only; and the design of them is to assure us, that the greatest sinners, if they repent and be converted, shall have their sins pardoned, and be restored to God's favour. This is the purport of the covenant of grace, it leaves room for repentance in cases of misdemeanor, and promiseth pardon upon repentance, which the co-

for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers.

10 If thou shalt hearken unto the voice of the LORD thy God to keep his commandments, and his statutes, *which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.*

11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off:

12 It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it.

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good and death and evil:

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them:

18 I denounce unto you this day, that ye shall surely perish, *and that ye shall not pro-*

long your days upon the land whither thou passest over Jordan, to go to possess it

19 I call heaven and earth to record this day against you, *that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.*

20 That thou mayest love the LORD thy God, *and that thou mayest obey his voice, and that thou mayest cleave unto him, (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob to give them.*

CHAP. XXXI.

I. Moses encourageth the people, 1-6, and Joshua, 7, 8, 23.
II. He takes care for the keeping of these things always in their remembrance, by the book of the law, 9-13, 24, 29, and by a song, 14-23, 28-30.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, *I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.*

3 The LORD thy God he will go over before thee, *and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.*

4 And the LORD shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them whom he destroyed.

5 And the LORD shall give them up be-

nevolent of innocency did not: second, this also may be considered as a prediction of the repentance and restoration of the Jews. It is certain this was fulfilled in their return from their captivity in Babylon. Some think it is yet farther to be accomplished in the conversion of the Jews that are now dispersed, their repentance for the sin of their fathers, in crucifying Christ, their return to God through him, and their accession to the Christian church. But, alas, who shall live when God doth this?

11, 14. First, this is true of the law of Moses. They could never plead in excuse of their disobedience, that God had enjoined them that which was either unintelligible, or impracticable, impossible to be known or to be done, 11: second, this is true of the gospel of Christ to which the apostle applies it, and makes it the language of the righteousness which is of faith, Rom. x. 6, 7, 8. And many think it is principally intended by Moses here, for he wrote of Christ, John v. 46. This is God's commandment now under the gospel, that we believe in the name of his son Jesus Christ, 1 John iii. 23. If we ask as the blind man did, Lord, who is he? or where is he, that we may believe on him? John vi. 36, this scripture gives an answer, We need not go up to heaven, to fetch him

thence, for he is come down from thence in his incarnation; nor down to the deep to fetch him thence, for thence he is come up in his resurrection. But the word is nigh us, and Christ in that word; so that if we believe in the heart that the promises of the incarnation and resurrection of the Messiah are fulfilled in our Lord Jesus, and receive him accordingly, and confess him with our mouth, we have then Christ with us, and we shall be saved. The law was plain and easy, but the gospel much more so.

15-20. Let us then hear the conclusion of the whole matter. If they and theirs would love God and serve him, they should live and be happy, 16. If they or theirs should at any time turn from God, desert his service, and worship other gods, that would certainly be their ruin, 17, 18. The purport of the New Testament is much the same; that in like manner sets before us life and death, good and evil: He that believes shall be saved: he that believes not shall be damned, Mark xvi. 16.

CHAP. XXXI. 1-8. Moses assures the people of the constant presence of God with them, 3. The Lord thy God that has led thee and kept thee hitherto, he will go over before thee; and they might follow boldly, who were sure that they had God for their

fore your face, that ye may do unto them according unto all the commandments, which I have commanded you.

6 Be strong and of good courage, fear not nor be afraid of them; for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the LORD your God, and observe to do all the words of this law;

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live

leader. And he repeats it with enlargement, not only he goes before thee at first, to set thee in, but he will continue with thee all along, with thee and thine, he will not fail thee, nor forsake thee; he will not disappoint thy expectations in any strait, nor will he ever desert thine interest. This is applied by the apostle to all God's spiritual Israel, for the encouragement of their faith and hope; unto us is this gospel preached, as well as unto them. He will never fail thee nor forsake thee, Heb. xiii. 5. Though Joshua had signalized himself in many brave actions, yet Moses saw cause to bid him be of good courage now he was entering upon a new action. He therefore gives him the same assurances of the divine presence, and consequently of a glorious success, that he had given the people.

9-13. The women and children were not obliged to go up to the other feasts, but to this only in which the law was read. It is

in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them; and I will hide my face from them; and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now, therefore, write ye this song for you, and teach it the children of Israel: put it in their months, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them unto the land which I swore unto their fathers, that floweth with milk and honey, and they shall have eaten, and filled themselves,

the will of God that all people should acquaint themselves with his word. It is a rule to all, and therefore should be read to all.

14-21. God has a clear and infallible foresight of all the wickedness of the wicked, and hath often covenanted with those who he knew would deal very treacherously, Isa. lxviii. 8, and conferred many favours on those who he knew would deal very ungratefully. He directs Moses to deliver them a song, in the composing of which he should be divinely inspired, and which should remain a standing testimony for God as faithful to them in giving them warning, 19. This song, if rightly improved, might be a means to prevent their apostacy; and if it did not prevent their apostacy, yet it might help to bring them to repentance, and serve as a glass to shew them their own faces, that they might humble themselves, and return to him from whom they have revolted. Those whom God has mercy in store for, he may leave them to fall, yet he will

and waxen fat : then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness : for it shall not be forgotten out of the mouths of their seed : for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

22 Moses, therefore, wrote this song the same day, and taught it the children of Israel.

23 ¶ And he gave Joshua, the son of Nun, a charge, and said, Be strong, and of a good courage : for thou shalt bring the children of Israel into the land which I swear unto them ; and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying,

26 'Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck : behold, while I am yet alive with you this day ye have been rebellious against the LORD : and how much more after my death ?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

provide means for their recovery. Medicines are prepared beforehand for their cure.

22-30. Moses makes no mention of their rebelling against himself; those he had long since forgiven and forgotten: but their rebellions against God they must be made to hear of, that they may be ever repented of, and never repeated. Many a sad thought, no doubt, it occasioned to this good man, to foresee the apostacy and ruin of a people he had taken so much pains with to do them good, and make them happy; but this was his comfort, that he had done his duty, and that God would be glorified, if not in their settlement, in their dispersion. Thus our Lord Jesus, a little before his death, foretold the rise of false churches and false prophets, Matt. xxiv. 25, notwithstanding which, and all the apostacies of the latter times, we may be confident that the gates of hell shall not prevail against the church, for the foundation of God stands sure.

CHAP. XXXII. 1-6. The heaven and earth themselves would sooner bear than this perverse and unthankful people, for they revolt not from their obedience to their Creator, but continue

29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you and evil will befall you in the latter days. because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAP. XXXII.

I. The song of Moses, 1-43. II. The exhortation with which he delivered this, 44-47. III. The orders God gives to Moses to go up to mount Nebo and die, 48-52.

GIVE ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew ; as the small rain upon the tender herb, and as the showers upon the grass :

3 Because I will publish the name of the LORD : ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect : for all his ways *are* judgment : a God of truth, and without iniquity ; just and right *is* he.

5 They have corrupted themselves ; their spot *is* not *the spot* of his children : *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD ? O foolish people, and unwise ! *is* not he thy father *that* hath bought thee ? hath he not made thee, and established thee ?

7 ¶ Remember the days of old, consider the years of many generations ; ask thy fa-

ther to this day, according to his ordinance, as his servants, Psal. cix. 90, 91, and therefore will rise up in judgment against rebellious Israel. Or heaven and earth are here put for the inhabitants of both, angels and men ; both shall agree to justify God in his proceedings against Israel, and to declare his righteousness, Psal. i. 6. See Rev. xix. 1. This doctrine is fitly compared to rain and showers that come from above to make the earth fruitful, and accomplish that for which they are sent, Isa. lv. 10, 11, and depend not on the wisdom or will of man, Mic. v. 7. It is a mercy to have this rain come often upon us, and our duty to drink it in, Heb. v. 7. When Moses would set forth the greatness of God, he doth it not by explaining his eternity and immensity, or describing the brightness of his glory in the upper world, but by showing the fruitfulness of his word, the perfection of his works, and the wisdom and equity of his government ; for in these his glory shines most clear to us, and these are things revealed concerning him, which belong to us and our children, 4. Even God's children have their spots (while they are in this imperfect state ; for if we say, we have no sin, no spot

ther, and he will shew thee : thy elders. and they will tell thee ;

8 When the most High divided to the nation their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel :

9 *For the Lord's portion is his people ; Jacob is the lot of his inheritance.*

10 He found him in a desert land, and in the waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings ;

12 *So the Lord alone did lead him, and there was no strange god with him.*

13 He made him ride on the high places of the earth, that he might eat the increase of the field ; and he made him to suck honey out of the rock, and oil out of the flinty rock ;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat ; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat and kicked : thou art waxen fat, thou art grown thick, thou art covered *with fatness* ; then he forsook God *which* made him, and lightly esteemed the rock of his salvation.

we deceive ourselves. But the sin of Israel was none of those : it was not an infirmity which they strove against, but an evil which their hearts were fully set in them to do. Moses charges them with ingratitude and folly, and wilful sinners, especially sinners in Israel, are the most unwise, and most ungrateful people in the world.

7-14. When the earth was divided among the sons of men, in the days of Peleg, God had Israel in his thoughts ; for designing this good land into which they were now going, to be in due time an inheritance for them, he ordered that the posterity of Canaan, rather than any other of the families then in being, should be planted there in the mean time, to keep possession as it were, till Israel was ready for it, because those families were under the curse of Noah, by which they were condemned to servitude and ruin, Gen. ix. 25, and therefore would be the more justly, honourably, easily, and effectually rooted out, when the fulness of time was come that Israel should take possession. Thus he set the bounds of that people with an eye to the designed number of the children of Israel, that they might have just as much as would serve their turn. He did that for them which the eagle doth for her nest of young ones, 11, 12. The similitude was touched, Exod. xix. 4. I bare you on eagles' wings ; here it is enlarged upon. Eagles are observed to have a strong affection to their young, and shew it not only as other creatures, by protecting them, and making provision

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God ; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And when the Lord saw it he abhorred them, because of the provoking of his sons and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*, for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God ; they have provoked me to anger with their vanities : and I will move them to jealousy with *those that are* not a people, I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them ; I will spend my arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction : I will also send the teeth of

for them, but by educating them and teaching them to fly. For that purpose she stirs them up out of the nest, when they lie dozing, flutters over them, to shew them how they must use their wings, and then useth them to fly upon her wing till they have learned to fly upon their own. God did thus by Israel ; when they were in love with their slavery, and loth to leave it, God, by Moses, stirred them up to aspire after liberty, and many a time kept them from returning to the house of bondage again. He carried them out of Egypt, led them into the wilderness, and now at length had led them through it, 13. He made him ride on the high places of the earth, i. e. he brought him on with conquest, and brought him home with triumph. They were to have great plenty of all good things. Not only the ordinary increase of the field, but which was uncommon, honey out of the rock, and oil out of the flinty rock. Which may refer, either to their miraculous supply with fresh water out of the rock that followed them in the wilderness, or, to the great abundance of honey and oil they should find in Canaan, even in those parts that are less fertile.

15-18. These people were called Jeshurun, an upright people, so some ; a seeing people, so others : but they soon lost the reputation both of their knowledge and of their righteousness.

19-25. The method of this song follows the method of the predictions in the foregoing chapter, and therefore after the revolt of Israel from God, described in the foregoing verses, here follow

beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of grey hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men :

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand is high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 Oh that they were wise, *that* they understood this, *that* they would consider their latter end !

30 How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the LORD had shut them up ?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah ; their grapes *are* grapes of gall, their clusters *are* bitter :

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures ?

35 To me *belongeth* vengeance and recompence ; their foot shall slide in *due* time : for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he

me lately the resolves of divine justice concerning them ; we deceive our lives if we think that God will thus be mocked by a foolish faithless people.

26-33. After many terrible threatnings of deserved wrath and vengeance, we have here surprising intimations of mercy, by which it appears that God has no pleasure in the death of sinners, but would rather they should turn and live : first, in jealousy for his own honour, he will not make a full end of them, 26, 27, 28 : second, in concern for their welfare, he earnestly wishes and desires their conversion ; and, in order to that, their serious consideration of their latter end, 29. He calls to mind the great things he had done for them formerly, as a reason why he should not quite cast them off. This seems to be the meaning of that, 30, 31. How should one Israelite have been too hard for a thousand Canaanites, as they have been many a time, but that God, who is greater than

seeth that *their* power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods *their* rock, in whom they trusted ;

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings ? let them rise up and help you, *and* be your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me : I kill, and I make alive ; I wound, and I heal : neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh ; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries ; and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel :

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law.

47 For it *is* not a vain thing for you ; be-

all gods, fought for them ? yet these verses may be understood of the strange prevalency of the enemies of Israel against them, when God made use of them as the rod of his anger, Isa. x. 5, 6. How should one Canaanite chase a thousand Israelites, unless Israel's rock had deserted them, and given them up ? He resolves upon the destruction of those at last that had been their persecutors and oppressors. In displeasure against their wickedness, which he takes notice of, and keeps an account of, 34, 35. In compassion to his own people, who, though they had greatly provoked him, yet stood in relation to him, and their misery appeared to his mercy, 36 ; and in contempt, and to the reproach of the idol gods, 37. Those who trust to any rock but God, will find it sand in the day of their distress : it will fail them then when they most need it.

39-43. The conclusion of this song speaks three things : glory to God, 39. Vengeance to his enemies, 40, 41, 42 ; and comfort

cause it is your life : and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the Lord spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession ;

50 And die in the mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in mount Hor, and was gathered unto his people ;

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

I. Moses pronounceth the people of Israel blessed in what God had done for them already, 1..5. II. He pronounceth a blessing upon each tribe, 6..25. III. He pronounceth them all in general blessed, upon the account of what God would do for them, 26..29.

AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.

to his own people, 43. He concludes the song with words of joy ; for in God's Israel there is a remnant whose end will be peace : God's people will rejoice at last, will rejoice everlastingly.

CHAP. XXXIII. 1..5. The first verse is the title of the chapter : it is a blessing. Moses begins this lesson with a lofty description of the glorious appearances of God to them in giving them the law, and the great advantage they had by it. Even Seir and Paran, two mountains at some distance, were illuminated by the divine glory which appeared on mount Sinai. To this the prophet alludes, to set forth the wonders of the divine providence, Hab. iii. 3, 4. He came with his holy miriads, as Enoch had long since foretold he should come in the last day to judge the world, Jude 14. These were the angels, those chariots of God, in the midst of which the Lord was, on that holy place, Psal. lxxviii. 17. They attended his divine majesty, and were employed as his ministers in the solemnities of the day. Hence the law is said to be given by the disposition of angels, Acts vii. 53, Heb. ii. 2.

His law is called a fiery law, because it was given them out of the midst of the fire, Deut. iv. 33, and because it works like a fire ; if it be received it is melting, warming, purifying, and burns up the dross of corruption ; if it be rejected, it hardens, sears, torments, and destroys. The spirit descended in cloven tongues as of fire, for the gospel also is a fiery law. All his saints were in his hand. Some understand it particularly of his supporting them and preserving them alive at mount Sinai, when the terror was so great that Moses himself quaked : they heard the voice of God, and lived, Deut. iv. 33. Or it notes his forming them into a people by his law ; he moulded and managed them, as the potter doth the clay.

2 And he said. The Lord came from Sinai, and rose up from Seir unto them : he shined forth from mount Paran, and he came with ten thousands of saints ; from his right hand *went* a fiery law for them.

3 Yea, he loved the people ; all his saints are in thy hand : and they sat down at thy feet ; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people, *and* the tribes of Israel, were gathered together.

6 ¶ Let Reuben live, and not die ; and let *not* his men be few.

7 ¶ And this is the blessing of Judah : and he said, Hear, Lord, the voice of Judah, and bring him unto his people : let his hands be sufficient for him ; and be thou an help to him from his enemies.

8 ¶ And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah :

9 Who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant.

The people are taught, 4, 5, in gratitude for the law of God, always to keep up an honourable remembrance both of the law itself, and of Moses, by whom it was given. They looked upon the law as their wealth and true treasure. Those that enjoy the word of God, and the means of grace, have reason to say, that they have a goodly heritage. They must own Moses as king in Jeshurun. Having commanded them the law, he took care to see it put in execution, and they were very happy in having such a king.

6, 7. The blessing of Judah may refer either to the whole tribe in general, or in particular to David, as a type of Christ ; that God would hear his prayers, Psal. xx. 1. And Christ was heard always, John xi. 42. That he would give him victory over his enemies, and success in his great undertakings. See Psal. lxxxix. 20. And that prayer, that God would bring him to his people, seems to refer to Jacob's prophecies, concerning Shiloh, That to him should the gathering of the people be, Gen. xlix. 10.

The tribe of Simeon is omitted in the blessing, because Jacob had left it under a brand, and it had never done any thing, as Levi had done, to retrieve its honour ; or, because the lot of Simeon was an appendage to that of Judah, that tribe is included in the blessing of Judah.

8..11. The blessing of Levi has reference, 1. To the high-priest, here called God's holy one, 8, because his office was holy, in token of which, Holiness to the Lord was written upon his forehead. It is probable he pleads with God the zeal and faithfulness of Aaron, and his boldness in stemming the tide of the people's murmurings at the other Meribah, Exod. xvii. 7, which might be very remarkable, and which God might have an eye to in conferring the priesthood upon him, though no mention be made of it there. 2

10 They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush: let the

blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together, to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar, in thy tents.

19 They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures, hid in the sand.

20 ¶ And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a proportion of the law-giver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

To the inferior priests and Levites, 9, 10, 11. He commends the zeal of this tribe for God, when they sided with Moses (and so with God) against the worshippers of the golden calf, Exod. xxxii. 26, &c. and being employed in cutting off the ring-leaders in that wickedness, they did it impartially: the best friends they had in the world, though as dear to them as their next relations, they did not spare them if they were idolaters. Our regard to God and to his glory, ought always to prevail above our regard to any creature whatsoever. Perhaps Moses may have an eye to the sons of Korah, who refused to join with their father in his gain-saying, Numb. xvi. 11. Also to Phinehas, who executed judgment and stayed the plague.

12-17. It is here intimated, that the temple in which God would dwell should be built in the borders of the tribe of Benjamin. Jerusalem, the holy city, was in the lot of this tribe, Josh. xviii. 28, and though Zion, the city of David, is supposed to belong to Judah, yet mount Moriah, on which the temple was built, was in Benjamin's lot. God is therefore said to dwell between his shoulders, because the temple stood on that mount as the head of a man upon his shoulders.

Now the blessings here prayed for, and prophesied of for the tribe of Joseph, are great plenty and great power. For seasonable rains, and dews, the precious things of heaven. For plentiful springs, which help to make the earth fruitful, called here the deep that coucheth beneath: For the benign influences of the heavenly bodies, 14, for the precious fruits, put forth by the quickening heat of the sun, and the cooling moisture of the moon. For the fruitfulness even of their hills and mountains, which in other countries used to be barren, 15. For the products of the lower grounds, 16. For the precious things of the earth. But what are the precious things of the earth to a soul that came from God, and must return to him? or what is its fulness to the fulness that is in Christ, whence we receive grace for grace? Some make these precious things here prayed for to be figures of spiritual blessings in heavenly things by Christ, the gifts, graces, and comforts of the Spirit.

He crowns all with the good-will, or favourable acceptance of him that dwelt in the bush, 16, i. e. of God, that God who appeared to Moses in the bush that burned and was not consumed, Exod. iii. 2, to give him his commission for the bringing of Israel out of Egypt. Here are three instances of power foretold. His authority among his brethren. 1. His glory is like the firstling of his bullock, or young bull, which is a stately creature, and therefore formerly used as an emblem of royal majesty. Joshua that was to succeed Moses, was of the tribe of Ephraim (the son of Joseph, and his glory was indeed illustrious, and he was an honour to his tribe. In Ephraim was the royal cities of the ten tribes afterwards. And of Manasseh were Gideon, Jephtha, and Jair, who were all ornaments and blessings to their country. 2. His force against his enemies, and his victory over them: his horns are like the horns of an unicorn, i. e. the forces he shall bring into the field shall be very strong and formidable, and with them he shall push the people, i. e. he shall overcome all that stand in his way. 3. The numbers of his people, in which Ephraim, though the younger house, exceeded, Jacob having in the foresight of the same thing crossed hands, Gen. xlviii. 19. They are the ten thousands of Ephraim, and the thousands of Manasseh.

18-21. Whatever our place and business is, it is our wisdom and duty to accommodate ourselves to it. Let Zebulun rejoice in his going out, let him thank God for the gains and make the best of the losses and inconveniences of his merchandize, and not despise the meanness, or envy the quietness of Issachar's tents: let Issachar rejoice in his tents let him be well pleased with the retirements, and not grudge that he has not Zebulun's pleasure of travelling, and profit of trading. They should both be serviceable in their places to the honour of God, and the interests of religion in the nation, 19. They shall call the people to the mountain, i. e. to the temple, which Moses foresaw should be built upon a mountain. This prophecy concerning Zebulun perhaps looks as far as the preaching of Christ and his apostles, which began in the land of Zebulun, Matt. iv. 14, 15, then they called the people to the mount

DEUTERONOMY.

22 ¶ And of Dan he said, *Dan is a lion's whelp; he shall leap from Bashan.*

23 ¶ And of Naphtali he said, *O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.*

24 ¶ And of Asher he said, *Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.*

25 *Thy shoes shall be iron and brass, and as thy days, so shall thy strength be.*

26 ¶ *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.*

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, *Destroy them.*

28 Israel then shall dwell in safety alone. *the fountain of Jacob shall be upon a land*

tain, i. e. to the kingdom of the Messiah, which is called the mountain of the Lord's house, Isa. ii. 2.

The blessing of the tribe of Gad comes next, 20, 21. He commends this tribe for what they had done and were now doing, 21. They had done wisely for themselves when they chose their lot with the first in a country already conquered. They were now doing honestly and bravely for their brethren, for they came with the heads of the people, before whom they went armed over Jordan, to execute the justice of the Lord upon the Canaanites under the conduct of Joshua, to whom we afterwards find they solemnly vowed obedience, Josh. i. 12-15.

22-25. The blessing of Dan, 22, may refer either to a more general achievement to that tribe, when a party of them upon information brought them of the security of Laish, surprised it, and soon made themselves masters of it, Judg. xviii. 24. The portion of the tribe of Naphtali (the Jews say) was so fruitful, and the product so forward, though it lay north, that they of that tribe were generally the first that brought their first-fruits to the temple; and so they had first the blessing from the priest, which was the blessing of the Lord. Capernaum, in which Christ chiefly resided, lay in this tribe. Four things he prays for, and prophesieth concerning Asher: 1. The increase of their numbers. 2. Their interest in their neighbours. 3. The richness of their land, above and beneath; Thy shoes shall be iron and brass, i. e. thou shalt have great plenty of these metals (mines of them) in thy own ground, which by an uncommon blessing shall have both its surface and its bowels rich: or, have them imported from abroad: for the lot of this tribe lay on the sea-coast. 4. The continuance of their strength and vigour; as thy days, so shall thy strength be. The day is often in scripture put for the events of the day; and taking it so it is a promise that God would graciously support them under their trials. And so it is a promise sure to all the spiritual seed of Abraham, that God will wisely proportion their graces and comforts to the services and sufferings he calls them out to.

26-29. Moses, the man of God, with his last breath magnifies both the God of Israel, and the Israel of God. Two things he takes notice of as proofs of the incontestible pre-eminence of the God of Jeshurun above all other gods. 1. His sovereign power and authority; he rides upon the heavens, and with the greatest state and magnificence on the skies. Riding on the heavens notes his greatness and glory, in which he manifests himself to the upper world, and the use he makes of the influences of heaven, and the products of the clouds, in bringing to pass his own counsels in this

of corn and wine; also his heaven shall drop down dew.

29 Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

CHAP. XXXIV.

Here is, I. The view Moses had of the land of Canaan just before he died, 1-4. II. His death and burial, 5, 6. III. His age, 7. IV. Israel's mourning for him, 8. V. His successor, 9. VI. His character, 10-12.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord shewed him all the land of Gilead, unto Dan,

2 And all the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the

lower world; he manages and directs them as a man doth the horse he rides on. 2. His boundless eternity; he is the eternal God, and his arms are everlasting, 27. The gods of the heathen were but lately invented, and would shortly perish; but the God of Jeshurun is eternal, he was before all worlds, and will be when time and days shall be no more. See Hab. i. 12.

No people were like the Israel of God. 1. Never was people so well seated and sheltered, 27. The eternal God is thy refuge; Or, as the word signifies, thy habitations or mansion-house, in which thou art safe and easy, as a man in his own house. Never was people so well supported and borne up; underneath are the everlasting arms, i. e. the almighty power of God is engaged for the protection and consolation of all that trust in him, in their greatest straits, and under their heaviest burdens. Never was people so well commanded and led on to battle; He shall thrust out the enemy from before thee by his almighty power, and by a commission which will bear thee out, he shall say, Destroy them. Never was people so well secured and protected, 28, Israel shall then dwell in safety alone. Those that dwell in God, and make his name their strong tower, dwell in safety; the place of their defence is the munitions of rocks, Isa. xxxiii. 16. Never was people so well provided for; the fountain of Jacob, i. e. the present generation of that people, which is as the fountain to all the streams that shall hereafter descend and be derived from it, shall now presently be fixed upon a good land. Never was people so well helped; if they were in any strait, God himself rode upon the heavens for their help, 26. And they were a people saved by the Lord, 29. Never was people so well armed; God himself was the shield of their help, the sword of their excellency, by whom they were made both formidable and successful in all their wars. Never was people so well assured of victory over their enemies; They shall be found liars unto thee; i. e. shall be forced to submit to thee sore against their will, so that it will be but a counterfeit submission, yet the point shall be gained, for thou shalt tread upon their necks, (so the LXX.) which we find done, Josh. x. 24. Now lay all this together, and then you will say, Happy art thou, O Israel! Who is like unto thee, O people! Thrice happy the people whose God is the Lord.

CHAP. XXXIV. 1-4. He saw it at a distance; such a sight the Old Testament saints had of the kingdom of the Messiah, they saw it afar off: thus Abraham long before this saw Christ's day; and being fully persuaded of it embraced it in the promise, leaving others to embrace it in the performance, Heb. xi. 13.

THE BOOK OF J O S H U A.

We have now before us, I. The history of the Jewish nation, in this book, and those that follow it, to the end of the book of Esther. These books, to the end of the books of the Kings, the Jewish writers call the first book of the prophets, to bring them within the distribution of the books of the Old Testament, into the law, the prophets, and the Cherubim, or Hagiographa, Luke xxiv. 41. The rest they make part of Hagiographa. It should seem that though the substance of the several histories were written when the events were fresh in memory, and written under a divine direction, yet that long after they were put into the form wherein we now have them, by some other hand, under divine direction likewise, probably all by the same hand or about the same time. The grounds of the conjecture are, 1. Because former writings are so often referred to, as the book of Jasher, Josh. x. 13, and 2 Sam. 18, and the Chronicles of the Kings of Israel and Judah often; and the books of Gad, Nathan, and Iddo. 2. Because the days, when the things were done, are spoken of sometimes as days long since passed; as 1 Sam. ix. 9, He that is now called a prophet was then called a seer. And, 3. Because we so often read of things remaining unto this day, as stones, Josh. iv. 9, vii. 29, x. 27, 1 Sam. vi. 18. Names of places, Josh. v. 9, viii. 26, Judg. i. 36, xv. 19, xviii. 12, 2 Kings xiv. 7. Rights and possessions, Judg. i. 21, 1 Sam. xxvii. 6. Customs and usages, 1 Sam. v. 5, 2 Kings xvii. 41. However, though we are in the dark concerning their authors, we are in no doubt concerning their authority, they were a part of the oracles of God, which were committed to the Jews, and were so received and referred to by our Saviour and the apostles.

II. We have next before us the book of Joshua, so called perhaps not because it was written by him, for that is uncertain; however that be, it is written concerning him, and if any other wrote it, it was collected out of his journals, or memoirs. It contains the history of Israel under the command and government of Joshua, how he presided as general of their armies; we may see in it, 1. Much of God, and his providence, his power in the kingdom of nature, his justice in punishing the Canaanites when the measure of their iniquity was full; his faithfulness to his covenant with the patriarchs; his kindness to his people Israel, notwithstanding their provocations. See him as the Lord of Hosts determining the issues of war, and as the director of the lot, determining the bounds of men's habitations. 2. Much of Christ and his grace. Though Joshua is not expressly mentioned in the New Testament as a type of Christ, yet all agree he was a very eminent one. He bore our Saviour's name, as did also another type of him, Joshua the high-priest, Zech. vi. 11, 12.

CHAP. I.

In this chapter, I. God appoints Joshua to the government in the stead of Moses, 1-9. II. He accepts the government, 10-15. III. The people agree to it, and take an oath of fealty to him, 16-18.

NOW, after the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto Joshua, the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now, therefore, arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 ¶ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness, and this Lebanon, even unto the great river, the river Eu-

phrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 ¶ There shall not any man be able to stand before thee all the days of thy life, As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong, and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

CHAP. I. 1-9. God gives command to Joshua that he conform himself in every thing to the will of God, and make that his rule, 7, 8. He is to meditate therein day and night, that he might un-

derstand it, and have it ready to him upon all occasions. If ever any man's business might have excused him from meditation and other acts of devotion, one would think Joshua's night at this time

valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for

Moses in the plains of Moab thirty days, so the days of weeping and mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom: for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

Such a sight believers now have through Christ of the bliss and glory of their future state. The word and ordinances are to them what mount Pisgah was to Moses, from them they have comfortable prospects of the glory to be revealed, and rejoice in hope of it.

Canaan was Immanuel's land, Isa. viii. 8, so that in viewing it he had a view of the blessings we enjoy by Christ: It was a type of heaven, Heb. xi. 16, which faith is the substance and evidence of. These may leave this world with a great deal of cheerfulness that die in the faith of Christ, and in the hope of heaven, and with Canaan in their eye. Having thus seen the salvation of God we may well say, Lord, now lett st thou thy servant depart in peace.

5-8. The servants of the Lord, when they have done all their other work, must die at last in obedience to their master, and be freely willing to go home whenever he sends for them, Acts xxi. 13. The particular place of Moses' burial was not known, lest the children of Israel, who were so very prone to idolatry, should have enshrined and worshipped his dead body. His life was prolonged to a good old age: there was no decay either of the strength of his body, or of the vigour and activity of his mind. This was the general reward of his services; and it was in particular the effect of his extraordinary meekness, for that is a grace which is as much as

any other health to the navel, and marrow to the bones. There was a solemn mourning for him, 8. It is a debt owing to the surviving honour of deceased worthies to follow them with our tears, as those that loved and valued them, are sensible of our loss of them, and are truly humbled for those sins which had provoked God to deprive us of them.

9-12. Moses saw more of the glory of God than any, at least, of the Old Testament saints ever did: he had more free and frequent access to God, and was spoken to, not in dreams and visions, and slumberings on the bed, but when he was awake and standing before the cherubims. But as far as the other prophets came short of him, our Lord Jesus went beyond him; his doctrine more excellent, his miracles more illustrious, and his communion with his father more intimate, for he had lain in his bosom from eternity, and by him God doth now in these last days speak to us. Moses was faithful as a servant, but Christ as a son. The history of Moses leaves him buried in the plains of Moab, and concludes with the period of his government; but the history of our Saviour leaves him sitting at the right hand of the Majesty on high, and we are assured that of the increase of his government and peace there shall be no end.

8 This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee ? Be strong, and of a good courage ; be not afraid, neither be thou dismayed : for the LORD thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals ; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan ; but ye shall pass before your brethren armed, all the mighty men of valour, and help them,

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them ; then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do,

and yet he must find time and thoughts for meditation. Whatever affairs of this world we have to mind, we must not neglect the one thing needful.

210.18. This answer was given not by the two tribes and a half only, though they are spoken of immediately before, but by the officers of all the people, 10, as their representatives, concurring with the divine appointment, by which Joshua was set over them, and they did it heartily, and with a great deal of cheerfulness and resolution.

CHAP. II. 1.7. God's Israel, for aught appears, had but one friend, but one well-wisher in all Jericho, and that was Rahab a harlot. God has often served his own purposes and his church's interests by men of none of the best morals. Had the scouts gone
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and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee ; only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death : only be strong, and of a good courage.

CHAP. II

In this chapter we have an account, I. How Joshua sent the spies, 1. II. How Rahab received them, 2.7. III. The account she gave them, 8.11. IV. The bargain she made with them, 12.21. V. Their safe return to Joshua, and the account they gave him of their expedition, 22.24.

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came in men hither to-night, of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the country.

4 And the woman took the two men, and hid them ; and said thus, There came men unto me, but I wist not whence they were.

5 And it came to pass, about the time of shutting of the gate, when it was dark, that the men went out ; whither the men went I wot not : pursue after them quickly ; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the

to any other house but this, they had certainly been betrayed and put to death without mercy. Thus that which seems to us most contingent and accidental, is often over-ruled by the divine providence to serve its great ends. And those that faithfully acknowledge God in their ways, he will guide them with his eye. See Jer. xxxvi. 19.26. We are sure her receiving the spies was a good work : it is canonized by the apostle, James ii. 25, where she is said to be justified by works ; but there's that in it which it is not easy to justify. It is plain she deceived the officers that examined her with an untruth ; and divines generally conceive that it was a sin, and inexcusable : that being a Canaanite she was not better taught the evil of lying ; but God accepted her faith, and pardoned her infirmity : however it was in this case, we are sure it is our duty to
4 R

stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords : and as soon as they which pursued after them were gone out they shut the gate.

8 ¶ And, before they were laid down, she came up unto them upon the roof :

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the LORD dried up the water of the Red Sea for you, when ye came out of Egypt ; and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And, as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man because of you ; for the LORD your God, he is God in heaven above, and in earth beneath.

12 Now, therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house : and give me a true token :

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window ; for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you ; and hide yourselves there three days, until

speaking every man the truth to his neighbour, to dread and detest lying, and never to do evil, that good may come of it, Rom. iii. 8.

8-21. Rahab the harlot, who had only heard of the wonders God had wrought, speaks with more assurance of the truth of the promise made to the fathers, than all the elders of Israel had done, who were eye-witnesses of these wonders, many of whom perished through unbelief of this promise. Blessed are they that have

the pursuers be returned : and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear :

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by : and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless : and whosoever shall be with thee in the house, his blood *shall be* on our head if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words so *be* it. And she sent them away, and they departed : and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befel them.

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land : for even all the inhabitants of the country do faint because of us.

CHAP. III.

I. The people are directed to follow the ark, 2-4. II. They are commanded to sanctify themselves, 5. III. The priests with the ark are ordered to lead the van, 6. IV. Joshua is made commander in chief, 7, 8. V. Public notice is given of what God is about to do for them, 9-13. VI. Jordan is divided, 14-17.

AND Joshua rose early in the morning ; and they removed from Shittim, and

not seen, and yet have believed ; so Rahab did ; O woman, great is thy faith ! The scarlet thread was like the blood sprinkled upon the door-post, which secured the first-born from the destroying angel, and being of the same colour, some allude to this also to represent the safety of believers, under the protection of the blood of Christ sprinkled on the conscience.

CHAP. III. 1-6. We must go on in the way of our duty

JOSHUA.
Chap. II. V. 15.



Rahab lets down the rope.

came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass, after three days that the officers went through the host ;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it :

4 Yet there shall be a space between you and it, about two thousand cubits by measure ; come not near unto it : that ye may know the way by which ye must go ; for ye have not passed *this* way heretofore.

5 ¶ And Joshua said unto the people, Sanctify yourselves : for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites

11 Behold, the ark of the covenant of the

though we foresee difficulties, trusting God to help us through them when we come to them. Let us proceed as far as we can, and depend on divine sufficiency for that which we find ourselves not sufficient for. It must be all their care to attend to the motion of the ark, and follow it with an implicit faith. Thus must we walk after the rule of the word, and the direction of the Spirit in every thing, so shall peace be upon us as it now was upon the Israel of God. They must follow the priests as far as they carried the ark, but no farther, so must we follow our ministers only as they follow Christ.

LORD of all the earth passeth over before you into Jordan.

12 Now, therefore, take ye twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off from the waters that come down from above ; and they shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the ark of the covenant before the people ;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters, which came down from above, stood, *and* rose up upon an heap, very far from the city Adam, that is beside Zaretan : and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off : and the people passed over right against Jericho.

17 And the priests, that bare the ark of the covenant of the LORD, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAP. IV.

The miraculous passage of Israel through Jordan. I. The provision that was made at that time to preserve the memorial of it, 1..9 II. The march of the people through Jordan, 10..14. III. The closing of the waters, 15..19. IV. The erecting of the monument in Gilgal, 20..24.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

7..13. By the dividing of the Red Sea Israel was convinced that God was with Moses in bringing them out of Egypt ; therefore they are said to be baptized unto Moses in the sea, 1 Cor. x. 2. And upon that occasion they believed him, Exod. xiv. 31. And now by the dividing of Jordan, they shall be convinced, that God is in like manner with Joshua in bringing them into Canaan.

14..17. When we have finished our pilgrimage through this wilderness, death will be like this Jordan between us and the heavenly Canaan, but the ark of the covenant has prepared us a way through it, it is the last enemy that shall be destroyed.

2 Take you twelve men out of the people, out of every tribe a man ;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones ; and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man ;

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel ;

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* ye by these stones ?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD : when it passed over Jordan, the waters of Jordan were cut off : and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood : and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua : and the people hastened and passed over.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them :

13 About forty thousand, prepared for war, passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass when the priests that bare the ark of the covenant of the LORD, were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 ¶ And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones ?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God

CHAP. IV. 1-9. God's works of wonder ought to be kept in everlasting remembrance, and means devised for the preserving of the memorial of them.

10-19. On that day the Lord magnified Joshua, both by the

fellowship he admitted him to with himself, speaking to him upon all occasions, and being ready to be consulted by him : and by the authority he confirmed him in, over both priests and people. Those that honour God he will honour, and when he will magnify

did to the Red Sea, which he dried up from before us, until we were gone over :

24 That all the people of the earth might know the hand of the LORD, that it is mighty : that ye might fear the LORD your God for ever.

CHAP. V.

This chapter tells us, I. How the enemies of Israel were dispirited, 1. II. Circumcision was renewed, 2-9. III. The passover was celebrated, 10. IV. Their camp was victualled with the corn of the land, whereupon the manna ceased, 11, 12. V. The captain of the Lord's host himself appeared to Joshua, 13-15.

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted : neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise : All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised ; but all the people *that were* born in the wilderness by the way as they

a man, as he had said he would magnify Joshua, chap. iii. 7, he will do it effectually.

CHAP. V. 1-9. Joshua could not be sure that the Canaanites might not take the same advantage against them, as Simeon and Levi took against Shechem, and therefore if he had ordered this general circumcision just at this time of his own head, he might justly have been censured as imprudent, for how good soever the thing was in itself in the eye of reason, it was not seasonable at this time, and might have been of dangerous consequence ; but when God commanded him to do it, he must not consult with flesh and blood : he that bid them do it, no doubt would protect them in it. Some think God favourably dispensed with the omission of this ordinance in consideration of their frequent removes while they were in the wilderness. Their circumcision rolled away the reproach of Egypt. They were hereby owned to be the free-born children of God, having the seal of the covenant in their flesh, and so the reproach of their bondage in Egypt was removed.

10-12. Now they are entered into Canaan, it is very seasonable to remember those wondrous works of divine power and goodness

came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD : unto whom the LORD swore that he would not shew them the land which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, *them* Joshua circumcised : for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you : wherefore the name of the place is called Gilgal unto this day.

10 ¶ And the children of Israel encamp'd in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched *corn* in the self-same day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land ; neither had the children of Israel manna any more ; but they did eat of the fruit of the land of Canaan that year.

by which they were brought out of Egypt. The finishing of mercies should bring to mind the beginning of them ; and when it is perfect day, we must not forget how welcome the morning light was, when we had long waited for it. Notice is taken of the ceasing of the manna as soon as ever they had eaten the old corn of the land ; to teach us not to expect extraordinary supplies, when they may be had in an ordinary way. The word and ordinances of God are spiritual manna, with which God nourisheth his people in this wilderness : and though often tormented, yet they are continued while we are here ; but when we come to the heavenly Canaan, this manna will cease, for we shall have no longer need of it.

13-15. We have reason to think that this man was the son of God the eternal Word, who, before he assumed the human nature, for good and all, frequently appeared in a human shape. Joshua gave him divine honours, and he received them, which a created angel would not have done, and he is called Jehovah, chap. vi. 2. The bold question with which Joshua accosted him, plainly implies that the cause between the Israelites and Canaanites, between

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my LORD unto his servant?

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

CHAP. VI.

The taking of Jericho. I. Directions concerning it, 1..5. II. The trial of the people's obedience in walking round the city six days, 6..14. III. The delivery of it into their hands the seventh day, with a solemn charge to them to use it as a devoted thing, 15..21 and 24. IV. The preservation of Rahab and her relations, 22, 23. V. A curse pronounced upon the man that should dare to rebuild this city, 26, 27.

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2 ¶ And the LORD said unto Joshua, See I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat,

Christ and Beelzebub, will not admit of a neutrality. He that is not with us is against us. Observe the account he gave of himself, 14, nay, not for your adversaries, you may be sure, but as captain of the host of the Lord I am now come, not only for you as a friend, but over you as commander in chief. Perhaps, in allusion to this, Christ is called the captain of our salvation, Heb. ii. 10, and a leader and commander to the people, Isa. lv. 4. They cannot but be victorious that have such a captain. He now came as captain to review the troops, to animate them, and to give the necessary orders for the besieging of Jericho.

and the people shall ascend up, every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city; and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on before the LORD, and blew with the trumpets; and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rere-ward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout: then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass, on the seventh

CHAP. VI. 1..5. God appointed this way of taking Jericho, to magnify his own power, to put an honour upon his ark and upon the priests, to try the faith, and obedience, and patience of the people, and to encourage the hope of Israel, with reference to the remaining difficulties that were before them.

6..16. The trumpets they used were not those silver trumpets which were appointed to be made for ordinary service, but trumpets of rams' horns, bored hollow for the purpose, as some think; these trumpets were of the basest matter, dumbest sound, and least shew, that the excellency of the power might be of God. Thus

ay, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times; only on that day they compassed the city seven times.

16 And it came to pass, at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be accursed, *even* it; and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise, keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels, of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

20 ¶ So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab and her father, and her mother, and her brethren, and all that she had; and they brought out all

her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass, and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household; and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua; and his fame was *noised* throughout all the country.

CHAP VII

We have here, I. The sin of Achan, 1. II. The defeat of Israel before Ai, 2..5. III. Joshua's humiliation and prayer, 6..9. IV. The directions God gave him for the putting away of the guilt, 10..15. V. The conviction and execution of the criminal, 16..26.

BUT the children of Israel committed a trespass in the accursed thing: for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai, and make not all the people to labour thither; for they *are* but few.

4 So there went up thither of the people

by the foolishness of preaching, the devil's kingdom is thrown down, and the weapons of our warfare, though they are not carnal, nor seem to a carnal eye likely to bring any thing to pass, yet they are mighty through God to the pulling down of strong holds, 2 Cor. x. 4, 5.

17..27. Having received Israelites in the name of the Israelites, Rahab had an Israelite's reward. Bishop Pierson observes, that Joshua's saving Rahab the harlot, and admitting her into Israel, was a figure of Christ's receiving into his kingdom the publicans and the harlots, Matt. xxi. 31. Or it may be applied to the conversion

of the Gentiles. Men build for their posterity, but he that builds Jericho shall have no posterity to enjoy what he builds; his eldest son shall die when he begins the work, and if he take not warning by that stroke to desist, the finishing of his work shall be attended with the funeral of his youngest, and we must suppose all the rest cut off between. This curse, not being a curse causeless, did come upon that man who long after did rebuild Jericho, 1 Kings xvi. 31. CHAP. VII. 1..5. The defeat before Ai served to humble Israel, and call them to purge out the old leaven.

about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men; for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down; wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas! O Lord God, wherefore at all hast thou brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say, when Israel turneth their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land, shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

6-9. Joshua, as a public person, interested himself more than any other in this public loss; and is therein an example to princes and great men; and teacheth them to lay much to heart the calamities that befall their people; he is also a type of Christ, to whom the blood of his subjects is precious, Psal. lxxii. 14. Observe, had it been but the common chance of war (as we are too apt to express it) it had not become a general to droop thus under it: But when God was angry, it was his duty and honour to relent thus. One of the bravest soldiers that ever was, owned his flesh trembled for the fear of God, Psal. cxix. 120. He speaks as one quite at a loss concerning the meaning of this event, 8. The methods of providence are often intricate and perplexing, and such as the

13 Up, sanctify the people, and say: Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning, therefore, ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah: and he took the family of the Zarhites; and he brought the family of the Zarhites; man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done;

21 When I saw among the spoils a goodly Babylonish garment, and two hundred she-

wisest and best of men know not what to say to: but they shall know hereafter, John xiii. 7.

10-15. God awakens him to enquire farther into the sin, by telling him, that if this accursed thing were not destroyed, they could not expect the return of God's gracious presence; in plain terms, neither will I be with you any more as I have been, except ye destroy the accursed, i. e. the accursed person who is made so by the accursed thing. Let all men know, it is nothing but sin that separates between them and God, and if that be not sincerely repented of and forsaken, it will separate eternally.

16-26. Achan's sons and daughters were put to death with him. Some indeed think that they were brought out, 24, only

kels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned them with stones, and burned them with fire after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger: wherefore the name of that place was called, The valley of Achor unto this day.

CHAP. VIII.

Here is, I. The glorious progress of the Israelites' arms in the taking of Ai, 1. 29. II. The great solemnity of writing and reading the law before a general assembly of all Israel, 30. 35.

AND the LORD said unto Joshua, Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof,

to be the spectators of their father's punishment, but most conclude that they died with him, and that they must be meant, 25, where it is said, they burned them with fire, after they had stoned them with stones. It is very probable that he could not hide them in the midst of his tent, but they must know and keep his counsel, and so they became accessories, and if they were never so little partakers in the crime, it was so heinous that they were justly sharers in the punishment. However, God was hereby glorified, and the judgment executed was thus made the more tremendous. A new name was given to the place, it was called the Valley of Achor, or Vol. I.

shall ye take for a prey unto yourselves. Lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city; go not very far from the city; but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them.

6 (For they will come out after us,) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua, therefore, sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai; but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men,

Trouble. The Valley of Achor is said to be given for a Door of hope, because when we put away the accursed thing, then there begins to be hope in Israel, Hos. ii. 15.

CHAP. VIII. 1, 2. Observe how Achan, who caught at forbidden spoil, lost that, and life, and all; but the rest of the people who had conscientiously refrained from the accursed thing, were presently recompensed for their obedience with the spoil of Ai; the way to have comfort of what God allows us, is to forbear what he forbids us.

3. 22. What Joshua did in the stratagem is applicable to our 4 T

and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

13 And when they had set the people *even* all the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted, and rose up early; and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And, when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven; and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city

against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, *that* all that fell that day both of men and woman, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation, unto this day.

29 And the king of Ai he hanged on a tree, until even-tide: and, as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the Lord God of Israel in mount Ebal;

31 As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up *any* iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

Lord Jesus, of whom he was a type. Joshua conquered by yielding, as if he had himself been conquered; so our Lord Jesus, when he bowed his head and gave up the ghost, seemed as if death had triumphed over him; but in his resurrection he rallied again, and

gave the powers of darkness a total defeat; broke the serpent's head by suffering him to bruise his heel. A glorious stratagem.

23..35. This religious solemnity is a remarkable instance of the zeal of Israel for the service of God and his honour; and of the

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and curses, according to all *that is* written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAP. IX.

Here is in this chapter, I. The impolitic confederacy of the kings of Canaan against Israel, 1, 2. II. The politic confederacy of the inhabitants of Gibeon with Israel, 3-27.

AND it came to pass when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite heard *thereof*,

2 That they gathered themselves together to fight with Joshua, and with Israel, with one accord.

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai.

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up;

5 And old shoes, and clouted upon their feet, and old garments upon them, and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp

case of God concerning his faithful worshippers. For as they were an enemy's country as yet un conquered, and in the service of God they were safe. When we are in the way of duty, God takes us under his special protection.

CHAP. IX. 1-14. The Gibeonites' falsehood cannot be justified, but their prudence is greatly to be commended. Our Lord

at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now, therefore, make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us, and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, from a very far country thy servants are come, because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses, on the day we came forth to go unto you; but, now, behold, it is dry, and it is mouldy.

13 And these bottles of wine which we filled, *were* new, and, behold, they be rent, and these our garments and our shoes are become old, by reason of the very long journey.

14 And the men took of their victuals, and asked not *counsel* at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them.

16 And it came to pass at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed,

committed even the unjust steward, because he had done wisely and not wrong himself, Luke xvi. 8. In submitting to Israel they submitted to the God of Israel, which implied a renunciation of the god they had served, and a resignation to the laws of true religion.

15-27. As the Gibeonites submitted themselves to the Israelites, let us submit to our Lord Jesus, and refer ourselves to him,

and came unto their cities on the third day : now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel : and all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel : now, therefore, we may not touch them.

20 This we will do to them ; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live, but let them be hewers of wood, and drawers of water unto all the congregation, as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you ; when ye dwell among us ?

23 Now, therefore, ye *are* cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand ; as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the Lord,

saying, We are in thy hand, do unto us as seemeth good and right unto thee ; only save our souls, and we shall not repent it : if he appoint us to bear his cross, and draw in his yoke, and serve at his altar, that shall be afterwards neither shame nor grief to us, while the meanest office in God's service will entitle us to a dwelling in the house of the Lord all the days of our life.

CHAP. X. 1-6. The Gibeonites send notice to Joshua of the distress they were in, 6, and he cannot refuse to help them,

even unto this day, in the place which he should choose.

CHAP. X.

In this chapter we have an account, I. Of the routing of the Canaanites in the field, 1-15. II. Of the execution of their kings, 15-27. III. Of the taking of their particular cities, and the total destruction of all that were found in them, 28-42.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it, (as he had done to Jericho and her king, so he had done to Ai and her king) and how the inhabitants of Gibeon had made peace with Israel, and were among them ;

2 That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon ; for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants ; come up to us quickly, and save us, and help us ; for all the kings of the Amorites that dwell in the mountains, are gathered together against us.

7 So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

when it is for their affection to him, and to the name of his God, that they are attacked. When our spiritual enemies set themselves in array against us, and threaten to swallow us up, let us, by faith and prayer, apply ourselves to Christ, our Joshua, for strength and succour, as St. Paul did, and we shall receive the same answer of peace, my grace is sufficient for thee, 2 Cor. xii. 8, 9.

7-14. The prayer of Joshua that the sun might stand still, was an instance of his unwearied activity in the service of God, and

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hands; there shall not a man of them stand before thee.

9 Joshua, therefore, came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon; and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died; *there were* more which died with hail-stones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 And Joshua returned, and all Israel, with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them: suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed; be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening.

27 And it came to pass, at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

Israel, and of his great faith in the almighty power of God. No doubt Joshua had an extraordinary impulse or impression upon his spirit, which he knew to be of divine original, prompting him to desire that this miracle might be wrought upon this occasion, else it had been presumption in him to desire or expect it; the prayer

had not been granted by the divine power, if it had not been dictated by the divine grace. God wrought this faith in him, and then said, according to thy faith, and thy prayer of faith, be it unto thee. What God will give, he inclines the hearts of his praying people to ask, and for what he will do he will be enquired of, &c.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Hiram king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him: and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword; and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, according to all that he had done to Eglon,

xxxvi. 37. By this stupendous miracle, God would convince and confound those idolaters that worshipped the sun and moon, and gave divine honours to them, by demonstrating that they were subject to the command of the God of Israel, and that as high as they were he was above them; and thus he would fortify his people against temptations to this idolatry.

but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

41 And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings, and their land, did Joshua take at one time; because the Lord God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

Here is, I. The confederacy against Israel, 1-5. II. The encouragement God gave Joshua to engage them, 6. III. His victories, 7-23.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achsaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west;

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon, in the land of Mizpeh.

CHAP. XI. 1-9. We have here the story of another campaign that Joshua made, and it was a glorious one; no less illustrious than the former in the success of it, though in respect of miracles it was inferior to it in glory. The wonders God then wrought for them were to animate and encourage them to act vigorously themselves. Thus the war carrying on by the preaching of the gospel

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Meron, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him; he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor; and smote the king thereof with the sword: for Hazor before time was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; and he utterly destroyed them, as Moses, the servant of the LORD, commanded.

13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they

smote with the edge of the sword, until they had destroyed them, neither left they any to breathe

15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon; and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them; as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains; from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

against Sutan's kingdom, was at first forwarded by miracles, but the war being by them sufficiently proved to be of God, the managers of it are now left to the ordinary assistances of divine grace in the use of the sword of the Spirit.

God had given to Moses, relating to the conquest of Canaan, were obeyed on the people's part, at least, while Joshua lived, and that all the promises God had given to Moses relating to this conquest, were accomplished on his part, 23. If we make conscience of our duty, we need not question the performance of the promise

10.23. It is here observed in the close, that all the precepts

CHAP. XII.

This chapter is a summary of Israel's conquests, I. Under Moses, on the other side Jordan, eastward, 1-6. II. Under Joshua, on this side Jordan, 7-34.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun; from the river Arnon unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon:

3 And from the plain to the sea of Chinneroth, on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon;

6 Them did Moses, the servant of the LORD, and the children of Israel, smite: and Moses, the servant of the LORD, gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession, according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaan-

CHAP. XII. 1-24. The list of the kings that were conquered and subdued by the sword of Israel, shews what a very fruitful country Canaan then was, which could subsist so many kingdoms; and how good God was to Israel, in giving them victory over all these kings. These were some of the great and famous kings that

ites, the Perrizzites, the Hivites, and the Jebusites.

9 The king of Jericho, one; the king of Ai, which is beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achsaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzath, one: all the kings thirty and one.

CHAP. XIII.

I. God informs Joshua what part was intended for Israel, yet unconquered, 1-6. II. Orders a distribution of what was conquered, 7. III. A repetition of the distribution Moses had made of the land on the other side Jordan, 8-33.

NOW Joshua was old and stricken in years: and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri.

God'smote, for his mercy endureth for ever; and gave their land for an heritage; even an heritage unto Israel his servant, for his mercy endureth for ever, Psal. cxxvi. 17, &c.

CHAP. XIII. 1-6. But God mentions Joshua's age and growing infirmities, as a reason why he should now lay by the thoughts

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite : five lords of the Philistines ; the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites ; also the Avites ;

4 From the south all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites ;

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baalgad under mount Hermon, unto the entering into Hamath ;

6 All the inhabitants of the hill-country, from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel ; only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now, therefore, divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh ;

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses, the servant of the LORD, gave them ;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon ;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon ;

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah ;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants : for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites : but the Geshurites and the Maachathites dwell among the Israelites unto this day.

14 Only unto the tribe of Levi he gave none inheritance ; the sacrifice of the LORD God of Israel made by fire are their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba ;

17 Heshbon, and all her cities that are in the plain ; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and Ashdod-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon dwelling in the country.

22 ¶ Balaam also, the son of Beor, the soothsayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad, according to their families ;

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah ;

26 And from Heshbon unto Ramath-mizpeh, and Betonim ; and from Mahanaim unto the border of Debir ;

27 And in the valley, Beth-aram, and

of pursuing the war ; and as a reason why he should speedily apply himself to the dividing of that which he had conquered. All people, but especially old people, should set themselves to

do that presently which must be done before they die, lest death prevent them, Eccles. ix. 10.

7. 33. Joshua must have the honour of dividing the land. That

Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinneroth, on this other side Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave inheritance unto the half tribe of Manasseh; and *this* was the possession of the half tribe of the children of Manasseh, by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities;

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir, by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not *any* inheritance: the Lord God of Israel *was* their inheritance, as he said unto them.

CHAP XIV.

Here is, I. The general method in dividing the land, 1. .5. II. The demand Caleb made of Hebron, as his by promise, 6. .12. Joshua's grant of that demand, 14, 15.

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua, the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot *was* their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half-tribe.

he might be herein a type of Christ, who has not only conquered for us the gates of hell, but has opened to us the gates of heaven, and having purchased the eternal inheritance for all believers, will in due time put them all in possession of it.

CHAP. XIV. 1-15 Though Caleb had wandered with the rest in the wilderness, and had been kept thirty-eight years out of Canaan, as they were, for that sin, which he was so far from having a hand in, that he had done his utmost to prevent it; yet instead of complaining of that, he mentions to the glory of God his mercy to him in two things, first, that he was kept alive in the wilderness, not only notwithstanding the common perils and fatigues of that

3 For Moses had given the inheritance of two tribes, and an half tribe, on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim; therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle, and for their substance.

5 As the Lord commanded Moses, so the children of Israel did; and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the Lord said unto Moses, the Man of God, concerning me and thee in Kadesh-Barnea.

7 Forty years old *was* I when Moses, the servant of the Lord, sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God.

9 And Moses sware in that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever; because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 As yet I *am* as strong this day as I *was* in the day that Moses sent me; as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

tedious march, but though all that generation of Israelites, except himself and Joshua, were one way or other cut off by death. The death of many others round about us, should make us the more thankful to God for sparing us and keeping us alive. That he was fit for business now he was in Canaan. Though eighty-five years old, yet as hearty and lively as when he was forty, 11, As my strength was then so it is now. This was the fruit of the promise, and out-did what was said; for God not only gives what he promiseth, but he gives more; life by promise shall be life, and health, and strength, and all that which will make the promised life a blessing and comfort. The promise Moses had made him, as we

12 Now, therefore, give me this mountain, whereof The LORD spake in that day: (for thou heardest in that day how the Anakims were there, and that the cities were great and fenced;) if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb, the son of Jephunneh Hebron for an inheritance.

14 Hebron, therefore, became the inheritance of Caleb, the son of Jephunneh the Kenezite, unto this day; Because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

CHAP. XV.

In this chapter we have, I. The bounds of the inheritance of Judah, 1..13. II. The assignment of Hebron and the country thereabouts to Caleb, 13..19. III. The names of the several cities that fell within Judah's lot, 21..63.

THIS then was the lot of the tribe of the children of Judah by their families *even* to the border of Edom, the wilderness of Zin, southward, *was* the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward;

3 And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed towards Azmon, and went out unto the river of Egypt: and the goings out of that coast were at the sea. This shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan; and *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan.

And it, Numb. xiv. 24, it is general, him will I bring into the land whereunto he went, and his seed shall possess it; but it seems it was more particular, and Joshua knew it; both sides understood a mountain for which Caleb was now a suitor to be intended.

CHAP. XV. 1..13. Judah and Joseph were the two sons of Jacob, on whom Reuben's forfeited birth-right devolved. Judah had the dominion entailed on him, and Joseph the double portion,

6 And the border went up to Beth-hoglah, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan, the son of Reuben.

7 And the border went up toward Debir, from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river; and the border passed toward the waters of Enshemesh, and the goings out thereof were at En-rogel.

8 And the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite, the same is Jerusalem, and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah, which is Kirjath-jearim.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, (which is Chesalon,) on the north side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron northward; and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This is the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb, the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba, the father of Anak; which city is Hebron.

14 And Caleb drove thence the three sons

and therefore these two tribes were first seated, Judah in the southern part of the land of Canaan, and Joseph in the northern part, and on them the other seven did attend, and had their respective lots as appurtenances to these two; the lots of Benjamin, Simeon, and Dan, were appendant to Judah, and those of Issachar and Zebulon, Naphtali and Ashur, to Joseph.

13..63. Many of the cities of the tribe of Judah occur in the list

of Anak, Sheshai, and Animan, and Talma, the children of Anak.

15 And he went up thence to the inhabitants of Debir; and the name of Debir before was Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldst thou?

19 Who answered, give me a blessing: for thou hast given me a south land, give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This is the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom, southward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

26 Anam, and Shema, and Moladah,

27 And Hagar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sanfannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine with their villages.

33 And in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tapuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages.

37 Zenan, and Hadasha, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Maresah: nine cities with their villages.

45 Ekron, with her towns and her villages.

46 From Ekron even unto the sea, all that lay near Ashdod, with their villages.

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.

48 And in the mountains, Shamir, and Jatsir, and Socoh,

49 And Dannah, and Kirjath-sannah, which is Debir,

50 And Anab, and Eshitemoh, and Anam,

51 And Goshen, and Holon, and Giloh: eleven cities with their villages.

52 Arah, and Dumah, and Eshean,

53 And Jannum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba, (which is Hebron,) and Zior; nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

tory of David's troubles. Adullam, Ziph, Keilah, Maon, Engedi, Ziklag, were places here reckoned in his tribe, near which David had most of his haunts; for though sometimes Saul drove him out from the inheritance of the Lord, yet he kept as close to it as he could.

The wilderness of Judah he frequented much, and in it John Baptist preached, and there the kingdom of heaven commenced, Matt. iii. 1. The riches of this country no doubt answered Jacob's blessing of this tribe, that he should wash his garments in wine,

57 Cain, Gibeah, and Timnath : ten cities with their villages.

58 Hahul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon : six cities with their villages.

60 Kirjath-baal, (which is Kirjath-jearim,) and Rabbah : two cities with their villages,

61 In the wilderness, Beth-arabah, Mid-din, and Secacah.

62 And Nibshan, and the city of Salt, and En-gedi : six cities with their villages.

63 ¶ As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out ; but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

I. A general account of the lot of these two tribes together, 1..4. II. The borders of the lot of Ephraim in particular, 5..10.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho, throughout mount Beth-el,

2 And goeth out from Beth-el to Luz and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer : and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus* ; even the border of their inheritance on the east side was Ataroth-adar, unto Beth-horon the upper.

6 And the border went out toward the sea to Mithmethah on the north side ; and the border went about eastward unto Ten-nath-shilo, and passed by it on the east to Janohah ;

Gen. xlix. 11. And in general, Judah, thou art he whom thy brethren shall praise, not envy.

CHAP. XVI. 1..10. Many famous places were within this lot of the tribe of Ephraim, though not mentioned here. In it was Ramah, Samuel's city, called in the New Testament, Arimathea, of which Joseph was, that took care of our Saviour's burial, and Shiloh, where the tabernacle was first set up. Samaria, built by Omri, after burning the royal palace of Tizzah, was in this tribe, and was long the royal city of the kingdom of the ten tribes ; not Vol. I.

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah ; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And they drave not out the Canaanites that dwelt in Gezer ; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAP. XVII.

I. The families of the tribe of Manasseh that were to be portioned, 1..6. II. The country that fell to their lot, 7..13. III. The request of the two tribes that descended from Joseph, for the enlargement of their lot, and Joshua's answer, 14..18.

THERE was also a lot for the tribe of Manasseh, (for he *was* the first-born of Joseph,) *to wit*, for Machir the first-born of Manasseh, the father of Gilead : because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for the rest of the children of Manasseh by their families ; for the children of Abiezer, and for the children of Helek, and for the children of Afriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida ; these *were* the male children of Manasseh the son of Joseph, by their families.

3 ¶ But Zelophehad the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters ; and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun,

and from it was Shechem, and the mountains Ebal and Gerizim, and Sychar near which was Jacob's well, where Christ talked with the woman of Samaria. We read much of mount Ephraim in the story of the judges, and of a city called Ephraim, it is probable, in this tribe, to which Christ retired, John xi. 54. The whole kingdom of the ten tribes is often in the prophets, especially in Hosea, called Ephraim.

CHAP. XVII. 1..6. Manasseh was itself but one half of the tribe of Joseph, and yet was divided and subdivided. 1. It was

and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren: therefore, according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which were on the other side Jordan.

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah, on the border of Manasseh, belonged to the children of Ephraim:

9 And the coast descended unto the river Kanah, southward of the river; these cities of Ephraim are among the cities of Manasseh; the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea.

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar, and in Asher, Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Tanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

12 ¶ Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto.

15 And Joshua answered them, If thou be a great people, then get thee up to the wood-country, and cut down for thyself there, in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, even to Ephraim, and to Manasse, saying, Thou art a great people, and hast great power; thou shalt not have one lot only:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine; for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

CHAP. XVIII.

I. The tabernacle is set up at Shiloh. II. The remainder of the land is described and divided by lot. III. The cities of Benjamin.

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there; and the land was subdued before them.

2 ¶ And there remained among the chil-

divided into two parts, one already settled on the other side Jordan, who were the posterity of Machir, 1. 2. That part on this side Jordan was subdivided into ten families, 5.

7-13. The most remarkable person of this half tribe in after-time, was Gideon, whose great actions were done within this lot. He was of the family of Abiezer. Cesarea was in this lot, and Antipatris, famed in the latter ages of the Jewish state.

14-18. Many wish for larger possessions who do not cultivate what they have; think they should have more talents given them, and do not trade with those with which they are entrusted.

CHAP. XVIII. 1. Shiloh was pitched upon, because it was in the heart of the country, because it was in the lot of that tribe

of which Joshua was, and some think there was an eye to the name of the place, Shiloh being the name by which the Messiah was known, in dying Jacob's prophecy, Gen. xlix. 10. This prophecy, no doubt, was well known among the Jews; the setting up of the tabernacle in Shiloh gave them a hint, that in that Shiloh, whom Jacob spoke of, all the ordinances of this worldly sanctuary should have their accomplishment in a greater and more perfect tabernacle, Heb. ix. 1-11. Here the ark continued about three hundred and twenty-five years, till the sins of Eli's house forfeited the ark, lost it and ruined Shiloh, and its ruins were long after made use of as warnings to Jerusalem; Go, see what I did to Shiloh, Jer. vii. 12, Psal. lxxviii. 60.

children of Israel, seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?

4 Give out from among you three men for each tribe; and I will send them, and they shall rise and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts; Judah shall abide in their coasts on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall, therefore, describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites had no part among you: for the priesthood of the LORD is their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the LORD, gave them.

8 ¶ And the men arose, and went away, and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went, and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD; and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side

was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven.

13 And the border went over from thence toward Luz, to the side of Luz, (which is Beth-el,) southward; and the border descended to Ashtaroth-adar, near the hill that lieth on the south side of the nether Beth-horon.

14 And the border was drawn thence and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, (which is Kirjath-jearim), a city of the children of Judah. This was the west quarter.

15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummin, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah northward, and went down unto Arabah;

19 And the border passed along to the side of Beth-hoglah northward; and the outgoings of the border were at the north bay of the salt sea, and the south end of Jordan. This was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

2.10. Many are diverted from real duties, and debared from real comforts, by seeming difficulties. God by his grace has given us a title to a good land, the heavenly Canaan, but we are slack to take possession, we enter not into that rest as we might, by faith,

and hope, and holy joy: we live not in heaven, as we might, by setting our affections on things above, and having our conversation there. How long shall it be thus with us?

11.28. Gilead was in the tribe of Benjamin, where Israel fl...

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Moza,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, (which is Jerusalem,) Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX

Here is, I. The lot of Simeon, 1..9. II. Of Zebulun, 10..16. III. Of Issachar, 17..23. IV. Of Asher, 24..31. V. Of Naphtali, 32..39. VI. Of Dan, 40..43. Lastly, The inheritance assigned to Joshua himself, 49..51.

AND the second lot came forth to Simeon, even for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, and Sheba, and Moladah.

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethus, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-fusah,

6 And Beth-lebaoth, and Sharuh: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Ashan: four cities and their villages.

8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the

tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon; for the part of the children of Judah was too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabhasheth, and reached to the river that is before Jokneam;

12 And turned from Sarid eastward toward the sun-rising, unto the border of Chrishoth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar, to Neah;

14 And the border compasseth it on the north side to Hannathon; and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem; twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Tappharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

encamped when Saul was made king, 1 Sam. xi. 14. Beth-el was in this tribe, a famous place; though Benjamin adhered to the house of David, yet Beth-el it seems was in the possession of the house of Joseph, Judg. i. 25, and there Jeroboam set up one of his calves. Paul was the honour of this tribe, Rom. xi. 1, Phil. iii. 5, but where his land lay we know not, he sought the better country.

CHAP. XIX. 1..9. What course the Simeonites took to enlarge their borders and make room for themselves, we find 1 Chron. v. 39, &c.

40..16. Though there were some places in this tribe which

were made famous in the Old Testament, especially mount Carmel, on which the famous trial was between God and Baal in Elijah's time, yet it was made much more illustrious in the New Testament, for within the lot of this tribe was Nazareth, where our blessed Saviour spent so much of his time on earth, and from which he was called Jesus of Nazareth: and mount Tabor on which he was transfigured, and that coast of the sea of Galilee on which Christ preached so many sermons, and wrought so many miracles.

17..23. Issachar was a numerous tribe, Numb. xxvi. 25. Tola, one of the judges, was of it, Judg. x. 1. So was Baasha, one of the kings of Israel, 1 Kings xv. 37.

21 And Remen, and En-gannim, and En-haddah, and Beth-pazzez ;

22 And the coast reacheth to Tabor ; and Shahazimah, and Beth-shemesh ; and the outgoings of their border were at Jordan ; sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misbeal ; and reacheth to Carmel westward, and to Shihor-libnath ;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north side of Beth-emek, and Neil, and goeth out to Cabul on the left hand,

28 And Hebrón, and Rehob, and Hammon, and Kanah, *even* unto great Zidon ;

29 And *then* the coast turneth to Ramah, and to the strong city Tyre ; and the coast turneth to Hosah ; and the outgoings thereof are at the sea, from the coast to Achzib ;

30 Ummah also, and Aphek, and Rehob : twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekab, and Jabneel, unto Lakum ; and the outgoings thereof were at Jordan :

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the

west side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and Enhazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh ; nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out *too little* for them : therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua, the son of Nun, among them :

24, 31. The lot of Asher lay upon the coast of the great sea : we read not of any famous person of this tribe, but Anna the prophetess, who was a constant resident in the temple at the time of our Saviour's birth, Luke ii. 36, nor were there many famous places in this tribe.

32, 39. In the tribe of Naphtali, Capernaum and Bethsaida, Vol. I.

in which Christ did so many mighty works : and the mountain (as is supposed) on which Christ preached, Matt. v. 1.

40, 48. Providence ordered this numerous and puissant tribe into a post of danger, as best able to deal with their vexatious neighbours the Philistines, and so it was found in Samson. An account of what they got by their own industry and valor.

50 According to the word of the LORD, they gave him the city which he asked, *even* Timnath-erah in mount Ephraim: and he built the city, and dwelt therein.

51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAP. XX.

Here is, I. The law God gave concerning the cities of refuge, 1..6. II. The designation of cities for that use, 7, 8, 9.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares, *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand, because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high-priest that shall be in those days: then shall the slayer return, and come unto his own city,

which is mentioned here, 47, but related at large, Judg. xviii. 7. &c.

49..51. The children of Israel are said to give an inheritance to Joshua. 19, which speaks his humility, that he would not take it to himself without the people's consent, but would hold even the estate of his family under God, by the grant of the people.

CHAP. XX. 1..6. As soon as ever God had given them cities of rest, he bid them appoint cities of refuge, to which none of them knew but they might be glad to escape. Thus God provided not only for their ease at all times, but for their safety in times of danger, and it intimates what God's spiritual Israel have and shall have

and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba (which *is* Hebron) in the mountain of Judah

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares, might flee thither and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAP. XXI.

We have here, I. The motion the Levites made to have their cities assigned them, 1, 2. II. The nomination of the cities, 3..8. III. A catalogue of the cities, 9..42. IV. What God had promised to his people Israel, 43..45.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh, in the land of Canaan, saying, The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites, out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot, out of the tribe of Judah, and out of the

in Christ and heaven, not only rest to repose themselves in, but refuge to secure themselves in.

7..9. Besides these cities, the horns of the altar, wherever it was, were a refuge to those who took hold on them, if the crimes were such as that sanctuary was allowed. This is implied in that law, Exod. xxi. 14, that a wilful murderer shall be taken from God's altar to be put to death. And we find the altar used for this purpose, 1 Kings i. 50, ii. 28. Christ is our altar, who not only sanctifies the gifts, but protects the giver.

CHAP. XXI. 1..8. The Levites had not their lot assigned them till they made their claim. There is an inheritance provided for

tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot, out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name.

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, *had*; for theirs was the first lot.

11 And they gave them the city of Arba, the father of Anak, (which *city is* Hebron,) in the *hill-country* of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest, Hebron with her suburbs, *to be* a city of refuge for the slayer, and Libnah with her suburbs,

14 And Jattir with her suburbs, and Esh-temoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs, four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities, with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs, in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs.

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gathrimmon with her suburbs: four cities.

25 And out of the half tribe of Manasseh Taanaoh with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs: four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hamoth-dor

all the saints, that royal priesthood, but then they must petition for it; Ask and it shall be given you.

9. 12. The Levites were dispersed into all the tribes, and not suffered to live altogether in any one part of the country, this would

find them all with work, and employ them all for the good of others; for ministers, of all people, must neither be idle nor live to themselves, or to one another only. Christ left his twelve disciples together in a body, but left orders that they should in due

with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

41 All the cities of the Levites, within the possession of the children of Israel, *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them; thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel: all came to pass.

I. Joshua's dismission of the two tribes and half-tribe from the camp of Israel, 1. 29. II. The altar they built, 10. III. The offence which the rest of the tribes took at this altar, 11. 20. IV. The apology, 21. 29. V. The satisfaction their apology gave, 30. 34.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses, the servant of the LORD, commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them; therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But take diligent heed to do the commandment, and the law, which Moses, the servant of the LORD, charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 ¶ Now, to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren, on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

time disperse themselves, that they might preach the gospel to every creature.

43. 45. Such an acknowledgment as this here subscribed by Joshua, in the name of all Israel, we afterwards find made by Solomon; and all Israel did in effect say Amen to it, 1 Kings viii. 56. All the saints have been ready to bear testimony to the inviolable truth of God's promise, and if in any thing it has seemed to come

short, they have been as ready to own that they themselves must bear all the blame.

CHAP. XXII. 1. 28. Though it was by the favour of God and his power that Israel got possession of this land, and he must have all the glory, yet Joshua thought there was a thankful acknowledgment due to their brethren who assisted them, and whose sword and bow were employed for them. God must be chiefly

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And, when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest ;

14 And with him ten princes, of each chief house a prince, throughout all the tribes of Israel ; and each one was an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in

that ye have builded you an altar, that ye might rebel this day against the LORD ?

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, (although there was a plague in the congregation of the LORD,))

18 But that ye must turn away this day from following the LORD ? and it will be, seeing ye rebel to-day against the LORD, that to-morrow he will be wrath with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us : but rebel not against the LORD, nor rebel against us, in building you an altar, besides the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel ? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require it :

24 And if we have not rather done it for fear of this thing, saying, in time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel ?

eyed in our praises, yet instruments must not be altogether overlooked.

10-20. Their zeal was commendable, but it ought to have been guided with discretion ; there was no haste of building an altar for the purpose they intended this, but they might have taken time to consider and take advice ; yet when their sinning was made to appear, we do not find that they were blamed for their rashness ; God doth, and men should, overlook the weakness of an honest zeal. Thus was their zeal for God tempered, guided, and governed with meekness of wisdom. Many an unhappy state would be pre-

vented, or soon made up, by an impartial and favourable inquiry into that which is the matter of offence.

21-29. The two tribes make a solemn appeal to God, and a solemn apology to their brethren. Though the record on high, and the witness in our bosoms, are principally to be made sure for us, yet there is a satisfaction besides, which we owe to our brethren, who doubt concerning our integrity, and which we should be ready to give with meekness and fear. They who have themselves found the comfort and benefit of God's ordinances, cannot but desire to preserve and perpetuate the entail of them upon their seed, and

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may* be a witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore, said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God, that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them.

31 And Phinehas, the son of Eleazar the priest, said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

use all possible precautions that their children after them may not be made to cease from following the Lord, or be looked upon as having no part in him.

30 34. They called the altar Ed, a witness. A witness of the relation they stood in to God and Israel, and of their concurrence with the rest of the tribes in the same common faith, that Jehovah is God; he and no other. It was a witness to posterity of their

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it shall be a witness between us, that the LORD is God.

CHAP. XXIII.

In this chapter we have, I. A convocation of the state called 1, 2. II. Joshua's speech to them, 3-16.

AND it came to pass, a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old, and stricken in age:

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye, therefore, very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

care to transmit their religion pure and untire to them, and would be a witness against them, if ever they should forsake God, and turn from following after him.

CHAP. XXIII. 1-16. Would we cleave to the Lord, and not forsake him, we must always stand upon our guard; for many a precious soul is lost and ruined through carelessness; take heed, therefore, take good heed to yourselves, to your souls, so the word is.

7 That ye come not among these nations, these that remain among you, neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them ;

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong : but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand : for the LORD your God, *he it is* that fighteth for you, as he hath promised you.

11 Take good heed, therefore, unto yourselves, that ye love the LORD your God.

12 ¶ Else, if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you ;

13 Know for a certainty, that the LORD your God will no more drive out *any of* these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land, which the LORD your God hath given you.

14 And, behold, this day *I am* going the way of all the earth : and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, *that as* all good things are come upon you, which the LORD your God promised you ; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land, which the LORD your God hath given you.

that the inward man be kept clean from the pollutions of sin, and closely employed in the service of God. God has given us precious souls, with this charge, take good heed to them, keep them with diligence, above all keepings.

Observe how Joshua describes the apostasy which he warns Israel against. The steps of it would be, 1. growing intimate with idolaters, and intermarrying with them. And the consequence of that would be, 16. serving their gods, which were pretended to be the ancient deities of the country, and bowing down to them. Thus the way of sin is down-hill, and those who have fellowship

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them ; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1. The great care Joshua took to confirm the people of Israel in the true worship of God, 1-28. 11. The conclusion of this history, with, 1. The death of Joshua, 29, 30. And Eleazar, 31. And the mention of the burial of Joshua's bones upon the occasion, 32. 2. A general account of the state of Israel at that time, 31.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers ; and they presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nahor ; and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac,

4 And I gave unto Isaac, Jacob and Esau : and I gave unto Esau mount Seir, to possess it ; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them ; and afterward I brought you out.

6 And I brought your fathers out of Egypt : and ye came unto the sea ; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea.

7 And when they cried unto the LORD,

with sinners, cannot avoid having fellowship with sin. He tells them that these remainders of the Canaanites, if they should harbour them, and indulge them, and join in affinity with them, would be snares to draw them to sin, and would then act more openly, and be scourges in their sides, and thorns in their eyes. See how the punishment would be made to answer the sin, nay, how the sin itself would be the punishment.

CHAP. XXIV. 1-28. Joshua's putting of the worship of God to the choice of the Israelites, plainly intimates two things, 1. That it is the will of God we should every one of us make religion

he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt; and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you; and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak, the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam, the son of Beor, to curse you:

10 But I would not hearken unto Balaam, therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites; and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now, therefore, fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve: whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. *LORD*

our serious and deliberate choice. Let us resolve upon a life of serious godliness, not merely because we know no other way, but because really upon search we find no better. 2. That religion hath so much self-evident reason and righteousness on its side, that it may safely be referred to every man that allows himself to think, either to choose or refuse it, for the merits of the

16 And the people answered and said, God forbid that we should forsake the LORD to serve other gods;

17 For the LORD our God, he *it is* that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land, *therefore* we will also serve the LORD, for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD; for he *is* an holy God: he *is* a jealous God: he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witness against yourselves, that ye have chosen you the LORD to serve him. And they said, *We are* witnesses.

23 Now, therefore, put away, *said he*, the strange gods which are among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the

cause are so plain, that no considerate man can do otherwise but choose it. The cause is so clear that it determines itself. Though all the families of Israel should revolt from God, and serve idols, yet Joshua and his family will stedfastly adhere to the God of Israel. Those that resolve to serve God, must not stick at being singular in it, nor be drawn by the crowd to forsake his service

CHAP. I.

JOSHUA which he spake unto us: it shall be, therefore, a witness unto you, lest ye deny your God.

28. 8. Joshua let the people depart, every man unto his inheritance.

29. ¶ And it came to pass, after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30. And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaath.

31. And Israel served the LORD all the days of Joshua, and all the days of the

elders that over-lived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32. ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph.

33. ¶ And Eleazar the son of Aaron died, and they buried him in a hill *that pertained* to Phinehas his son, which was given him in mount Ephraim.

This chapter should for heaven must be willing to swim against the current, and must not do as the most do, but as the best do. Joshua was not without the seeming discouragements which lay in the way, but he might draw from them a promise yet more precious and solemn, that they would continue faithful to God and his commandments.

29. 33. This book, which began with triumphs, here ends with

funerals, with which all the glory of man is stained. Lastly, We have a general idea given us of the state of Israel at this time, 31. While Joshua lived, religion was kept up among them; but soon after he and his contemporaries died it went to decay, so much oftentimes doth one head hold up: how well it is for the gospel church, that Christ, our Joshua, is still with it by his Spirit, and will be always, even unto the end of the world!

THE BOOK OF J U D G E S.

This is called in the Hebrew *Sepher Shoptim*, the *Book of Judges*, which the Syriac and Arabic versions enlarge upon, and call it, *The book of the Judges of the children of Israel*: the judgments of that nation being peculiar, so were their judges, whose office differed vastly from that of the judges of other nations. It is the history of the commonwealth of Israel, during the government of the judges from Othniel to Eli; so much of it as God saw fit to transmit to us. It contains the history (according to Dr. Lightfoot's computation) of two hundred and ninety-nine years; reckoning to Othniel of Judah, forty years; to Ehud of Benjamin, eighty years; to Barak of Naphtali, forty years; to Gideon of Manasseh, forty years; to Abimelech his son, three years; to Tola of Issachar, twenty-three; to Jair of Manasseh, twenty-two; to Jephthah of Manasseh, six; to Ibzan of Judah, seven; to Elon of Zebulun, ten; to Abdon of Ephraim, eight; to Samson of Dan, twenty; in all two hundred and ninety-nine. As for the years of their wickedness, as where Elon is said to oppress the men eighteen years, and Jabin twenty years, and so some others, those must be reckoned to fall in with some or other of the years of the judges. The judges here appeared to have been of eight several tribes; that honour was thus diffused, until at last it centered in Judah. Eli and Samuel, the two judges that fall not within this book, were of Levi. It seems there was no judge of Reuben or Simeon, Gad or Asher. The history of these judges in their order we have in this book, to the end of chap. xvi. And then in the five last chapters we have an account of some particular memorable events which happened, as the story of Ruth did, Ruth i. 1. In the days when the judges ruled, but it is not certain in which judge's days; but they are put together at the end of the book, that the thread of the general history might not be interrupted.

CHAP. I.

We are here told, I. The united tribes of Judah and Simeon did bravely, 1. 19. II. The other tribes in comparison with these did but smackingly, 20. 34.

NOW, after the death of Joshua, it came to pass, that the children of Israel

asked the LORD, saying, who shall go up for us against the Canaanites first, to fight against them?

2. And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

CHAP. I. 1. 8. Judah was the tribe out of which our Lord was to spring: so that in Judah, Christ the lion of the tribe of Judah

went before them. Christ engaged the powers of darkness first, and foiled them, which animates us for our conflicts; and it is in

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my tables: as I have done, so God hath requited me: And they brought him to Jerusalem, and there he died.

8 (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 ¶ And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.

10 ¶ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjath-arba,) and they slew Shesha, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

him that we are more than conquerors. Judah was the most considerable of all the tribes, and Simeon the least considerable, and yet Judah begs Simeon's friendship, and prays an aid from him: the head cannot say to the foot, I have no need of thee, for we are members one of another. It becomes Israelites to help one another against Canaanites; and all Christians, even those of different tribes, to strengthen one another's hands against the common interests of Satan's kingdom. Those who thus help one another in

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing; for thou hast given me a south land, give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 ¶ And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called Hormah:)

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the Lord was with Judah; and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said; and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the Lord *was* with them.

23 And the house of Joseph sent to desecry Beth-el: (now the name of the city before *was* Luz:)

24 And the spies saw a man come forth

love, have reason to hope that God will graciously help them both. Observe how justly Adoni-bezek was treated as he had treated others. Thus the righteous God sometimes in his providence makes the punishment to answer the sin, and observes an equality in his judgments; the spoiler shall be spoiled, and the treacherous dealer dealt treacherously with, Isa. xxxiii. 1.

9-36. Upon the whole matter, it appears that the people of Israel were generally very careless, both of their duty and interest

out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25 And, when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz; which is the name thereof unto this day.

27 ¶ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob;

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemeth, nor the inhabitants of Beth-anah; but he dwelt among the Canaanites, the inhabitants of the land; nevertheless the inhabitants of Beth-shemesh and of Beth-anath, became tributaries unto them.

34 And the Amorites forced the children

of Dan into the mountain; for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

CHAP. II.

I. A particular message which God sent to Israel by an angel, 1..5. II. The state of Israel during the government of the judges, 6..23.

AND an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD that he did for Israel.

8 And Joshua the son of Nun, the servant

in this thing; they did not what they might have done to expel the Canaanites, and make room for themselves.

CHAP. II. 1..5. It was the privilege of Israel, that they had not only a law in general sent them from heaven, once for all, to direct them into, and keep them in the way to happiness, but that they had particular messages sent them from heaven, as there was occasion, for reproof, for correction, and for instruction in righteousness, when at any time they turned aside out of that way. Here begins that way of God's dealing with them. When they

would not hear Moses, let it be tried whether they will hear the prophets. In these verses we have a very awakening sermon that was preached to them when they began to cool in their religion. They wept, but we do not find that they reformed, that they went home and destroyed all the remains of idolatry and idolaters among them. Many are melted under the word, that harden again before they are cast into a new mould.

6..23. We have here a general idea of the state of things in Israel, during the time of the judges; the same repeated in the

of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim.

12 And they forsook the Lord GOD of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Withersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

same order: first, the people of Israel forsook the God of Israel, and gave that worship and honour to the dunghill deities of the Canaanites which was due to him alone. Baal and Ashtaroth, he-gods and she-gods, they made their court to sun and moon, Jupiter and Juno. Baalim signifies lords, and Ashtaroth blessed ones; both plural; for when they forsook Jehovah, who is one, they had gods many, and lords many, as a luxuriant fancy pleased to multiply them: second, the God of Israel was hereby provoked to anger, and delivered them up into the hands of their enemies, 14, 15: third, the God of infinite mercy took pity on them in their distresses, though they had brought themselves into them by their own sin and folly, and wrought deliverance for them: fourth,

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge; for it repented the LORD because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them; and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice.

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died;

22 That through them I may prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep it, or not.

23 Therefore the LORD left those nations, without driving them out hastily: neither delivered he them into the hand of Joshua.

CHAP. III.

I. A general account of Israel's enemies, 1-7. II. A particular account of the three first judges: first, Othniel, 8-11; second, Ehud, 12-30; third, Shamgar, 31.

NOW these *are* the nations which the LORD left, to prove Israel by them: (*even as many of Israel as had not known all the wars of Canaan*;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof:)

3 *Namely*, five lords of the Philistines, and

this degenerate people were not effectually and thoroughly reformed, no not by their judges, 17-19: fifth, God's just resolution hereupon was, still to continue the rod over them. Their sin was sparing the Canaanites; their punishment was that the Canaanites were spared, and so they were beaten with their own rod. They were not all delivered into the hand of Joshua while he lived, v. 23. Our Lord Jesus, though he spoiled the principalities and powers, yet did not complete his victory at first, we see not yet all things put under him; there are remains of Satan's interest in the church, as there were of the Canaanites in the land; but our Joshua lives for ever, and will in the great day perfect his conquests.

CHAP. III. 1-7. It had been mentioned in the close of the

all the Canaanites, and the Sidonians and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand: and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel, the son of Kenaz, died.

12 ¶ And the children of Israel did evil

again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera a Benjamite, a man left-handed, and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab, and Eglon was a very fat man.

18 And, when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the hall also went in after the

foregoing chapter, as an act of God's justice, that he let them remain for Israel's correction. But here another construction is put upon it, and it appears to have been an act of God's wisdom, that he let them remain for Israel's real advantage, that those who had not known the ways of Canaan, nor of learn war, 1, 2. Corruption is not laid off remaining in the hearts even of good Christians, that they may learn war, may keep on the whole armour of God, and stand continually upon their guard. One thing God intended in putting them among them, was to prove Israel, 1. that those who were bound to the God of Israel might have the honour of resisting the Canaanites' attentments to idolatry, and that those who were false and pusillanimous might be discovered, and might fall under the stroke of yielding to those attentments. Thus in the christian church, those that must needs be heretics, that they which are perfect may be made manifest, 1 Cor. xi. 19.

8-11. Chushan-rishathaim was king of that Syria which lay between the two great rivers of Tigris and Euphrates, thence called Mesopotamia, which signifies the midst of rivers. It is probable that was a wealthy prince, and aiming to enlarge his dominions, invaded the two tribes, first, on the other side Jordan that lay next him, and afterwards, perhaps by degrees, penetrated into the heart of the country, and lastly, he went for them under contribution, exacting it with rigour, and perhaps quartering soldiers upon them.

12-29. When Israel dwelt in tents, but kept their integrity, Eglon king of Moab, that would have strengthened himself against them, was hindered: but now they had forsaken God, here was another king of Moab whom God strengthened against them. This act of Eglon's was a policy used, because he had special direction from God to do it; but it was by no means justly any new modelling the like. No such commissions are now given, and to put it

blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he covereth his feet in his summer-chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them*: and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me; for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

Here is, Israel revolted from God, 1. II. Oppressed by Jabin, 2, 3. III. Judged by Deborah, 4, 5. IV. Rescued out of the hands of Jabin, 6-24.

AND the children of Israel again did evil in the sight of the LORD when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor: the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron: and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun:

7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand?

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

to them is to blaspheme God, and make him patronize the worst of villanies. Christ bid Peter sheathe the sword, and we find not that he bid him draw it again.

31. When it was said the land had rest eighty years, some think it is meant chiefly of that part of the land which lay eastward on the banks of Jordan, which had been oppressed by the Moabites; but it seems by this passage here, that the other side of the country which lay south-west, was in that time infested by the Philistines, against whom Shamgar made head. It is no matter how weak the weapon is, if God direct and strengthen the arm. An ox-goad, when God pleases, shall do more than Goliath's sword.

And sometimes he chooseth to work by such unlikely means, that the excellency of the power may appear to be of God.

CHAP. IV. 1-3. This Jabin reigned in Hazor, as another of the same name, and perhaps his ancestor, had done before him, whom Joshua routed, slew, and burnt his city, Josh. xi. 1-10. But it seems in process of time the city was rebuilt, the power regained, the loss retrieved, and by degrees the king of Hazor becomes able to tyrannize over Israel, who by sin had lost all their advantages against the Canaanites. This servitude was longer than either of the former, and much more grievous; Jabin, and his general Sisera, did mightily oppress Israel.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, *which is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak: so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.

17 ¶ Howbeit Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite; for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and

said unto him, Turn in, my lord, turn in to me: fear not. And when he had turned in unto her into the tent she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty: And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary;) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold Sisera lay dead, and the nail *was* in his temples.

23 ¶ So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan until they had destroyed Jabin king of Canaan.

CHAP. V.

A triumphant song for that glorious victory obtained over the forces of Jabin. I. It begins with praise to God, 2, 3. II. The substance of it transmits the memory of this great achievement, 4-30. III. It concludes with a prayer to God, 41.

THEN sang Deborah, and Barak the son of Abinoam, on that day, saying,

4-9. Some make Barak's request to be the language of a weak faith, he could not trust her word, unless he had her with him in pawn, as it were, for performance. It seems rather to arise from conviction of the necessity of God's presence and continual conduct, a pledge and earnest of which he would reckon Deborah's presence to be, and therefore begged thus earnestly for it.

10-16. See how the work and honour of this great action is divided between Deborah and Barak; she, as the head, gives the word, he, as the hand, doth the work. Thus doth God dispense his gifts variously, 1 Cor. xii. 4, &c. But though ordinarily the head of the woman is the man, 1 Cor. xi. 2, here he that has the residue of the spirit was pleased to cross hands, choosing the weak thing of the world to shame the mighty, that no flesh might glory in his presence.

17-24. Sisera was least safe when he was most secure. How

uncertain and precarious is human life! and what assurance can we have of it, when it may be so easily betrayed by those with whom it is trusted; and they may prove its destroyers: who, we hoped would have been its protectors. It is best making God our friend, for he will not deceive us. And as to this fact of Jael's, (like that of Elisha's in the chapter before) we have reason to think she was conscious of such a divine impulse upon her spirit to do it, as did abundantly satisfy herself, and it ought therefore to satisfy us, that it was well done. God's judgments are a great deep.

CHAP. V. 1-5. God is praised by a song, which is a very natural expression of rejoicing, and a very proper expedient for spreading the knowledge, and perpetuating the remembrance of great events. Neighbours would learn this song one of another, and the children of their parents, and by that means they who could not look, or could not read, yet would be made acquainted with

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes: I, even I, will sing unto the LORD; I will sing praise to the Lord God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, even that Sinai from before the Lord God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied; and the travellers walked through by-ways.

7 The inhabitants of the villages ceased: they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel that offered themselves willingly among the people. Bless ye the LORD.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah; awake, awake; utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

these works of God. Two things God is here praised for. 1. The vengeance he took on Israel's enemies. 2. The grace he gives to Israel's friends, when the people willingly offered themselves to serve in this war. God is to have the glory of all the good offices that are at any time done us, and the more willingly they are done, the more is to be observed of that grace which gives both to will and do. Verse 4 may be understood either of the appearances of God's power and justice against the enemies of Israel to conquer them, or the appearances of God's glory to Israel, when he gave them his law at mount Sinai. It was then literally true the earth trembled, and the heavens dropped, &c. Compare Deut. xxxiii. 2, Psal. lxxiv. 7, 8.

6-11. Deborah describes the distressed state of Israel under the tyranny of Jabin, and shews in one word what it was that brought all this misery upon them; they chose new gods, 8. Then fathers, when put to their choice, chose the Lord for their God, Josh. xxiv. 21, but they would not abide by their choice, they

13 Then he made him that remaineth have dominion over the nobles among the people; the LORD made me have dominion over the mighty.

14 Out of Ephraim was there a root of them against Amalek: after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar, were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the division of Reuben there were great thoughts of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches.

18 Zebulun and Naphtali were a people that jeoparded their lives unto the death, in the high places of the field.

19 The kings came and fought, then fought the kings of Canaan in Taanach, by the waters of Megiddo, they took no gain of money.

20 They fought from heaven, the stars in their courses fought against Sisera.

21 The river of Kishon swept them away that ancient river, the river Kishon: O my soul, thou hast trodden down strength.

22 Then were the horse-hoofs broken, by the means of the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, (said the angel of the

must have gods of their own choosing. Of the governors she saith, My heart is toward them, i. e. I truly love and honour them, they have won my heart for ever, I shall never forget them. Those are worthy of double honour that recede voluntarily from the demands of their honour to serve God and his church. Ye that ride on white asses, i. e. the nobility and gentry. Horses were little used in that country; they had a much better breed of asses than we have; but persons of quality, it seems, were distinguished by the colour of the asses they rode on, the white being more rare were therefore more valued. Notice is taken of Abdon's sons and grandsons riding on ass-colts, as speaking them men of distinction, Judg. xii. 14. Let such as are by this salvation restored, not only to their liberty as other Israelites, but to their dignity, speak God's praises.

12-23. Deborah stirs up herself and Barak to celebrate this victory in the most solemn manner to the glory of God and the honour of Israel. Deborah, as a prophetess, must do it by a song,

LORD) curse ye bitterly the inhabitants thereof; because they came not to the help of the **LORD**, to the help of the **LORD** against the mighty.

24 Blessed above women shall Jael, the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave him milk, she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workman's hammer: and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer to herself,

30 Have they not sped? have they not divided the prey, to every man a damsel or two? to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O **LORD**: but *let* them that love him, be as the sun when he goeth forth in his might. And the land had rest forty years.

CHAP. VI.

Here is, I. The calamitous condition of Israel, by the inroads of the Midianites, 1..6. II. The message God sent them by a pro-

phet, 7..10. III. The raising up of Gideon to be their deliverer, 11..40.

and Barak, as a general, must do it by a triumph, lend thy captivity captive. She gives good reason for this praise and triumph, 13. Israel was become few and inconsiderable, and Deborah was herself of the weaker sex, and yet the Lord, that is himself higher than the highest, enabled them to triumph over the mighty men of Canaan. Some way or other the heavenly bodies, not arrested, as when the Sun stood still at Joshua's word, but going on in their courses, fought against Sisera. Those whom God is an enemy to, the whole creation is at war with. Reuben basely declined the service, 15, 16. Two things hindered them from engaging, their divisions, and their business in the world. Narrow selfish spirits care not what comes of the interests of God's church, so they can but get, keep, and save money; All seek their own, Phil. ii, 21. Dan and Asher did the same. 17. Those two lay on the seacoast, therefore Dan pretended he could not leave his ships, and Asher that he must stay at home to repair the breaches which the sea had in some places made upon the land, and to fortify his works against the encroachments of it: but above all Moab is condemned and a curse pronounced upon the inhabitants of it. Because they

phet, 7..10. III. The raising up of Gideon to be their deliverer, 11..40.

AND the children of Israel did evil in the sight of the **LORD**; and the **LORD** delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou came unto Gaza; and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number; and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the **LORD**.

7 ¶ And it came to pass, when the children of Israel cried unto the **LORD** because of the Midianites,

8 That the **LORD** sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand

came not to the help of the Lord, 23. Probably, this was some city that lay near the scene of action, and therefore had a fair opportunity of doing good service to the common cause, but they basely declined it, for fear of Jabin's iron chariots. The cause between God and the mighty, the principalities and powers of the kingdom of darkness, will not admit of a neutrality. God looks upon those as against him that are not with him.

24..31. Nothing is more confounding, grievous, and shameful than disappointment, and Deborah here doth most elegantly describe two great disappointments, the shame of which was typical of sinners' everlasting shame. Sisera found a fatal enemy where he expected a fast and faithful friend, and Sisera's mother had the tidings brought her of her son's fall and ruin, than which she was big with expectation of his glorious and triumphant return, 28, 29, 30.

CHAP. VI. 1..10. Before God sent an angel to raise them up a saviour, he sent a prophet to reprove them for sin, and to bring them to repentance. 8. We have reason to hope God is designing mercy for us, if we find he is by his grace preparing us for it.

of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon thrashed wheat by the wine-press, to hide it from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh, my LORD, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh, my LORD, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 ¶ And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

11-24. The person that gave him the commission was an angel of the Lord, it should seem not a created angel, but the Son of God himself, for he is here called Jehovah, the incommunicable name of God, 13-16, and he said, I will be with thee.

The angel speaks in particular to Gideon, the Lord is with thee, but he expostulates for all, if the Lord is with us, ranking himself with the thousands of Israel, and admits no comfort but what they might be sharers in. Public spirits reckon that only an honour and joy to themselves, which puts them in a capacity of serving the common interests of God's church. Gideon was a mighty man of valour, but as yet weak in faith, which makes it hard to him to reconcile to the assurances now given him of the presence of God, the distress to which Israel was reduced, and the delay of their deliverance. Gideon made a very modest objection against this commission, 15, O my Lord, wherewith shall I save Israel? This question speaks him either distrustful of God and his power, inquisitive concerning the methods he must take; or, rather hum-

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace be unto thee; fear not; thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it;

26 And build an altar unto the LORD thy

old, self-diffident, and self-denying. God often chooseth to do great things by those that are little, especially that are so in their own eyes. God delights to advance the humble. This objection was soon answered by a repetition of the promise, that God would be with him, 16. What Gideon brought out is called his present, 18. It is the same word that is used for a meat-offering, and perhaps that word is used, which signifies both, because Gideon intended to leave it to this divine person to determine which it should be, when he had it before him, whether a feast, or a meat-offering, and accordingly he would be able to judge concerning him; if he eat of it as common meat, he would suppose him to be a man, a prophet; if otherwise, as it proved, he should know him to be an angel. Gideon speaks peril to himself, 22, when he perceived that he was an angel. Ever since man has by sin exposed himself to God's wrath and curse, an express from heaven has been a terror to him, at least in this world of sense, it is a very awful thing to which we are so much strangers.

24-32. God ordered Gideon to offer a sacrifice, and to destroy

God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the Lord had said unto him; and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said Gideon the son of Joash, hath done this thing.

30 Then the men of this city said unto Joash, Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him let him be put to death while *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbabab, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the east, were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the Lord came upon

Gideon, and he blew a trumpet, and Abimezer was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece: let it now be dry *only* upon the fleece, and upon all the ground let there be dew.

40 And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

I. God directs Gideon how to model his army, 1-8. II. God encourages Gideon by a Midianite's dream, 9-15. III. He attacks the enemy's camp, 16-20. IV. He puts them to flight, 21-25.

THEN Jerubbaal (who is Gideon) and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

the altar of Baal, to try his zeal for religion, which it was necessary he should give proofs of before he took the field, to give proofs of his valour there, that some steps might thereby be taken towards Israel's reformation, which must prepare the way for their deliverance. Sin, the cause, must be taken away, else how should the trouble come to an end, which was but the effect? Gideon was a type of Christ, who must first save his people from their sins; and then save them from their enemies. This Josiah had patronized Baal's altar, yet now protects him that had destroyed it, either out of natural affection to his son, out of care for the public peace, or out of a conviction that Gideon had done well. It is good to appear for God when we are called to it, though there be few or none to second us, because God can incline the hearts of those to stand by us, from whom we little expect. Let us do our duty, and then trust God with our safety.

35-40. God by his spirit put life into Gideon, the Spirit of the Lord clothed Gideon, so the word is, clothed him as a robe to put

honour upon him; clothed him as a coat of mail, to put a defence upon him. He was of himself a mighty man of valour, yet he must have the armour of God upon him, and that is what he must depend upon. These signs God gave to Gideon were truly miraculous, and very significant. Is Gideon desirous that the dew of divine grace might descend upon himself in particular? Let the fleece wet with the dew to assure him of it? Does he desire that God will be as the dew to all Israel? Behold, and the ground is wet.

CHAP. VII. 1-8. God appoints three hundred men only to be employed in this service, because he was a little army, and a host of men. Justly were they denied the honour of this service, who would not give God the honour of their success. God is not at all that would own themselves in a heart, to be despised. 3. Fearful, faint-hearted people are not to be employed by God, and among those that are enlisted under the banner of Christ, there are much more than we think there are. We must follow Gideon's

2 And the LORD said unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead; and there returned of the people, twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many: bring them down unto the water, and I will try them for thee there: and it shall be *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water; and the LORD said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets; and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men: and

the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host, for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host.

11 And thou shalt hear what they say, and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host.

12 And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon, the son of Joash, a man of Israel; *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men

army were all thirsty; it is likely he told them they must prepare to enter upon action presently, and therefore must refresh themselves accordingly. Now some, and no doubt the most, would kneel down on their knees to drink, and put their mouths to the water as horses do, and so they might get their full draught. Others, it may be, would not make such a formal business of it, but as a dog laps with his tongue, so they would hastily take up a little water in their hands, and cool their mouths with that, and be gone. Three hundred, and no more, there were of this latter sort, that drank in haste, and by those, God tells Gideon he would rout the Midianites, 7. By the former distinction none were retained but hearty men, that were resolved to do their utmost for the retrieve of the liberties of Israel, but by this farther distinction it was provided that none should be made use of but men that were hardy, that could endure a long fatigue, without complaining of thirst or weariness, that had not in them any dregs either of sloth or luxury, and men that were hasty, that thought it long until they were engaged with the enemy, preferring the service of God and their country before their necessary refreshments: such as those God chooses to employ, that are not only well affected, but zealously affected in a good thing. And also because these were the fewer number, and therefore the least likely to effect what they were designed for, God would by them save Israel.

9.15. Do not interpretations belong to God? He put it into the head of the one to dream, and into the mouth of the other to give the sense of it; if Gideon had heard the dream only, and he and his servant had been to interpret it themselves, it had so little significance in it, that it would have done him little service, but having the interpretation from the mouth of an enemy, it not only appeared to come from God, who has all men's hearts and tongues in his hand, but it was likewise an evidence that the enemy was quite dispirited, and that the name of Gideon was become so formidable to them, that it disturbed their sleep.

16.22. Now this method here taken of defeating the Midian-

into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise; and, behold, when I come to the outside of the camp, it shall be, *that as I do, so shall ye do.*

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord, and of Gideon.*

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch ; and they had but newly set the watch ; ¶ and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21. And they stood every man in his place round about the camp : and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Mi-

dianites, Oreb and Zeeb; and they slew
 Oreb upon the rock Oreb, and Zeeb they
 slew at the wine-press of Zeeb; and pursued
 Midian; and brought the heads of Oreb and
 Zeeb to Gideon on the other side Jordan.

CHAP. VIII.

I. A farther account of Gideon's victory over the Midianites, with the residue of the story of his life and government, 1.28. II. He died in lenon, and left a numerous family behind him, 29.32. III. Both he and his God were soon forgotten by ungrateful Israel, 33.35.

AND the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3. God hath delivered into your hands the princes of Midian, Oreb and Zeeb : and what was I able to do in comparison of you ? Then their anger was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briers.

8 And he went up thence to Penuel, and spake unto them likewise ; and the men of

It may be alluded to, as typifying the destruction of the devil's kingdom in the world, by the blowing of the trumpet (2 Cor. 5: 10), the sounding of that trumpet, and the blowing forth of that light out of earthen vessels, for such the ministers of the gospel are, in whom the treasures of that light are deposited (2 Cor. 4: 6, 7). Thus God chose the foolish things of the world to confound and the wise.

CHAP. VIII. 1, 3. Those seek things less more than God, that stand upon a point of honour, to excuse the weakness of doing real service to God and their generation. Very great and good.

men must expect to have their petitions granted by the same authorities, and follow even of these they serve, and then to find the same.

4. 17. Our spiritual warfare is not to be given to us without strength we have, though we have it not. It is not a trial to be borne. Christ's cross, having been set before us, and in that that we do not can help us in the way of our life, prove ourselves to see how far that helps us. Let us then learn how to value God's righteousness, and know that we can oppose the angels and the contempt of men. There is God, as a right judge,

5.

Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I come again in peace I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the host of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents, on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 ¶ And Gideon, the son of Joash, returned from battle before the sun *was up*.

14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are weary*.

16 And he took the elders of the city, and thorns of the wilderness, and briars, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one resembled the children of a king.

chastising the insolence of the disaffected Israelites, the men of Succoth, and the men of Penuel, both in the tribe of Gad, on the other side Jordan. The correction he gave them was intended not for destruction, but wholesome discipline, to make them wiser and better for the future. He made them know, so the word is, made them know themselves and their folly, God and their duty. Many are taught with the briars and thorns of affliction, that would not learn otherwise. God gives wisdom by the rod, and reproof chastens and teaches, and by correction opens the ear to discipline.

18-21 Judgment began at the house of God, in the just cor-

19 And he said, They *were* my brethren, *even* the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, and slay them; but the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us; for as the man *is*, so *is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camel's necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey: (for they had golden ear-rings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold, besides ornaments, and collars, and purple raiment that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in the city, *even* in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their

rejection of the men of Succoth and Penuel, who were Israelites, but did not end there. The kings of Midian, when they had served to demonstrate Gideon's victories, and grace his triumphs must now be reckoned with.

22-28. Here is Gideon's laudable modesty after his great victory, in refusing the government which the people offered him. No good man can be pleased in any honour done to himself which ought to be peculiar to God. Were ye baptized in the name of Paul? 1 Cor. i. 13. Gideon's irregular zeal to perpetuate the remembrance of the victory, by an ephod, made by the choicest of

CHAP. IX.

heads no more: and the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal, the son of Joash, went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten; for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

32 ¶ And Gideon, the son of Joash, died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

The apostacy of Israel, after the death of Gideon, is punished, not as the former apostacies, by a foreign invasion, or the oppressions of any neighbouring power, but by intestine broils among themselves.

AND Abimelech the son of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the sons of Jerubbaal, *which*

the spoils became a snare to himself, abating his zeal for the house of God in his old age, and much more to his house, who were drawn by it into sin, and proved the ruin of the family. The beginning of sin, particularly of idolatry and will-worship, is as the letting forth the water, so it has been found in the fatal corruptions of the church of Rome, therefore, leave it off before it be meddled with.

29-35. We have here the conclusion of the story of Gideon: first, He lived privately, 29; second, his family was multiplied; third, he died in honour, in a good old age. fourth, after his death the people corrupted themselves, and went all to naught. As soon as ever Gideon was dead, who had kept them close in the worship of the God of Israel, they found themselves under no restraint, and then they went a whoring after Baalim, 33. In this revolt of Israel to idolatry, they shewed great ingratitude to God, 34. They remembered not the Lord. Both the judgments and the mercies were forgotten, and the impression of them lost, also a great

are threescore and ten persons, reign over you, or that one reign over you? remember also, that I *am* your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten pieces of silver out of the house of Baal-berith; wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham, the youngest son of Jerubbaal, was left: for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king by the plain of the pillar that was in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should

deal of ingratitude to Gideon, who had been as a father to his country, but those who forget their God, no wonder if they forget their friends.

CHAP. IX. 1-6. We are here told by what arts Abimelech made himself great, how craftily he got his mother's relations into his interests; how cruelly he got his father's sons out of the way. The first thing he did with the rabble he headed, was to kill all his brethren at once, publicly, and in cold blood. See in this bloody tragedy the power of ambition, what leasts it will turn men into, how it will break through all the ties of natural affection, and natural conscience, and sacrifice that which is most sacred, dear, and valuable to its designs.

7-21. Only Jotham, the youngest son of Gideon, who by a special providence escaped the common ruin of his family, 7, dealt plainly with the Shechemites, and his speech which is here recorded, shews him to be a man of great ingenuity and wisdom. He in this parable, which is an ancient and useful mode of re-

I forsake my sweetness, and my good fruit, and go to be promoted over the trees.

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye appoint me king over you, *then* come *and* put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now, therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian;

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

struction, applauds the general modesty of Gideon, and the other judges who were before him, and perhaps of the sons of Gideon, who had declined accepting the state and power of kings when they might have had it. And likewise shews that it is in general the temper of all wise and good men to decline preferment, and to choose rather to be useful than to be great. His application is very close and plain. If, says he, your carriage towards the house of Gideon be such as can be justified at the bar of justice, honour or conscience, much good may it do you with your new king; but if they had, as he was sure they had, dealt basely and wickedly

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech.

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem set liars in wait for him in the top of the mountains, and they robbed all that came along that way by them; and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? Is not *he* the son of Jerubbaal? and Zebul his officer? Serve the men of Hamor the father of Shechem; for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said unto Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled:

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now, therefore, up by night, thou and

in this matter, let them never expect to prosper, 20. Jotham having given them this admonition, made a shift to escape with his life, 21, but for fear of Abimelech he lived in exile, in some remote obscure place. Those whose extraction and education is never so high, know not to what difficulties and straits they may be reduced.

But the triumphing of the wicked is short. Within three years, as the years of a hireling all this glory shall be contemned, and laid in the dust, Isa. xvi. 14. The ruin of these confederates in wickedness was from the righteous hand of the God to whom vengeance

the people that *is* with thee, and lie in wait in the field :

33 And it shall be *that* in the morning as soon as the sun is up, thou shalt rise early, and set upon the city ; and, behold *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that were with him by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city ; and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the tops of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again, and said, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech that we should serve him ? Is not this the people that thou hast despised ? Go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him : and many were overthrown and wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah : and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field ; and they told Abimelech.

43 And he took the people, and divided

them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city : and he arose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city : and the two *other* companies ran upon all the people that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day ; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him ; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen me do, make haste and do as *I have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them : so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

belongs. He sent an evil spirit between Abimelech and the Shechemites, 22, i. e. they grew jealous one of another : first, the Shechemites began to affront Abimelech, perhaps they scarce knew why or wherefore, but they were given to change. They dealt treacherously with him, 23, and Abimelech turned all his force upon them, and in a little time quite ruined them. Thus those that combine together to do wickedly, are justly dashed in pieces one against another. Blood cannot be a lasting cement to any interest.

50-57. We have seen the ruin of the Shechemites completed by the hand of Abimelech, and now it comes to his turn to be reckoned with, who was their leader in villany. In the attempt to take Thebez, he was himself destroyed, having his brains knocked out with a piece of mill-stone, 57. Thus God punished the wickedness of Abimelech, and of the men of Shechem, and performed Jotham's curse, for it was not a curse causeless. Thus he preserved the honour of his government, and gave warnings to all kings to expect blood from blood. The Lord is known by these

53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his scull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren :

57 And all the evil of the men of Shechem did God render upon their heads : and upon them came the curse of Jotham, the son of Jerubbaal.

CHAP. X.

I. The peaceable lives Israel enjoyed under the government of the judges Tola and Jair, 1..5. II. Israel's sins and troubles that ensued, 6..9. III. Their repentance and reformation, 10..16. IV. Preparations for their deliverance, 17. 18.

AND after Abimelech there arose to defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir, in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair a Gileadite; and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Cammon.

judgments which he executeth, when the wicked is snared in the work of his own hands. Though wickedness may prosper awhile, it will not prosper always.

CHAP. X. 1..9. While those two judges, Tola and Jair, presided in the affairs of Israel, things went well, but afterwards Israel returned to their idolatry, that sin which did most easily beset them, 6, they did evil again in the sight of the Lord, from whom they were unaccountably bent to backslide, as a foolish people and unwise. They did not so much as admit the God of Israel to be one of those many deities they worshipped, but quite cast him off: they forsook the Lord, and served not him at all. Those that think to serve both God and Mammon, will soon come entirely to forsake God, and to serve Mammon only. If God have not all the heart, he will soon have none of it.

God renewed his judgments upon them, bringing them under the power of oppressing enemies, and the threatening was fulfilled, that they should be slain before their enemies, and should have no power to stand before them, Lev. xxvi. 17..37.

6 ¶ And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

7 And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which is in Gilead :

9 Moreover, the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the Lord, saying, We have sinned against thee; both because we have forsaken our God, and also served Baalim.

11 And the Lord said unto the children of Israel, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

10.18. Here is an humble confession which Israel makes to God in their distress, 10. Now they own themselves guilty like a malefactor upon the rack, and promise reformation like a child under the rod. They acknowledged what they deserved, yet pray to God not to deal with them according to their deserts. We must submit to God's justice with a hope in his mercy.

God thereupon sends a humbling message to Israel; shews them how justly he might now abandon them to ruin, by abandoning them to the gods that they had served. But God's gracious return in mercy to them, is expressed very tenderly, 16, his soul was grieved for the misery of Israel. Not that there is any grief in God, he has infinite joy and happiness in himself, which cannot be broke in upon by either the sins or the miseries of his creatures: not that there is any change in God, he is in one mind, and who can turn him? but he is pleased to represent his goodness to them, by the compassion of a father towards his children; for he changes his way and method of proceeding as tender parents, when they begin to relent towards their children, with whom they have been

CHAP. XI.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, we have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

17 ¶ Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man is *he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAP. XI.

I. The history of Jephthah, another of Israel's Judges, 1-11. II. His treaty with the king of Ammon, 12-28. III. His war with the Ammonites, 29-31. IV. The straits he was brought into by the vow he had made, 34-40.

NOW Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot; and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house: for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

displeased. Such are the tender mercies of our God, and so far is he from having any pleasure in the death of a sinner.

Hitherto most of the deliverers of Israel had an extraordinary call to the office, as Ehud, Barak, Gideon, but the next is to be called in a more common way, by a convention of the states, who enquired out a fit man to command their army, found out one admirably well qualified for the purpose, and God owned their choice by putting his spirit upon him, chap. xi. 29. Let such be impartially chosen to public trust and power whom God has qualified, and then God will graciously own those who are thus chosen.

CHAP. XI. 1-11. Jephthah piously acknowledged God in this great affair, 11. He uttered all his words before the Lord in Mizpeh. That is, upon his elevation, he presently retired to his devotion, and in prayer spread the whole matter before God,

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that, when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us: if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt, from Ar-

both his choice to the office, and his execution of the office as one that had his eye ever towards the Lord, and would do nothing without him, that leaned not to his own understanding or courage, but depended on God and his favour. He utters before God all his thoughts and cares in this matter, for he gives as leave to be free with him. This is a rare example to be imitated by all, particularly by great ones; in all our ways let us acknowledge God, seek his favour; ask counsel at his mouth, and take him along with us; so shall we make our way prosperous. Thus Jephthah opened his campaign with prayer. That was likely to end gloriously which began piously.

12-23. Neither Jephthah's apology, nor his appeal, wrought upon the king of the children of Ammon, they had found the sweet of the spoil of Israel, in the eighteen years wherein they had oppressed them, chap. x. 8, and hoped now to make themselves mas-

non even unto Jabbok, and unto Jordan, now, therefore, restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon.

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh,

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*; and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab; for Arnon *was* the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coasts; but Sihon gathered all his people together, and pitched in Jahaz and fought against Israel.

21 And the Lord God of Israel delivered Sihon, and all his people into the hand of Israel, and they smote them; so Israel, possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now, the Lord God of Israel hath dispossessed the Amorites from before his

people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? so whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now, *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why, therefore, did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the spirit of the LORD came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mispheh of Gilead, and from Mispheh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities. and unto the plain of the vineyards, with

ters of the tree which they had so often enriched themselves with the fruit of. He hearkened not to the words of Jephthah, his heart being hardened to his destruction. War is an appeal to heaven, to God the judge of all, to whom the issues of it belong. If doubtful rights be disputed, he is thereby requested to determine them. If manifest rights be invaded or denied, he is thereby applied to for the vindicating of what is just, and the punishing of wrong. As the sword of justice was made for lawless and disobedient persons,

1 Tim. i. 9, so was the sword of war made for lawless and disobedient princes and nations. In war therefore the eye must be ever up to God, and it must always be thought a dangerous thing to desire, or expect that God should patronize unrighteousness.

29-40. Jephthah's victory was clear, and shines very bright, both to his honour, and to the honour of God, his in pleading, and God's in owning a righteous cause; but as an allay to his joy, he was troubled and distressed by an unadvised vow. From Jeph-



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Jephthah's sacrifice

a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she *was his* only child; besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth: forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months; and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

han's concern on this occasion, we must learn, not to think it strange, if the day of our triumphs in this world prove upon some account or other the day of our griefs, and therefore must always rejoice with trembling; we hope for a day of triumph hereafter which will have no alloy.

Jephthah did ill to make so rash a vow, and worse to perform it. He could not be bound by his vow to that which God had forbidden by the letter of a sixth commandment, Thou shalt not kill. God had forbidden human sacrifices, so that it was (saith Doctor Lightfoot) in effect a sacrifice to Moloch. And probably the reason why it is left dubious by the inspired penman, whether he sacrificed his daughter or no, was, that they who did afterwards offer their children, might not take any encouragement from this instance. Concerning this, and some other such passages in the sacred history, which learned men are in the dark, invited, and in doubt about, we need not much amuse ourselves; what is necessary to our salvation, thanks be to God, is plain enough.

I. Jephthah's encounter with the Ephraimites, and the conclusion of Jephthah's life, 1..7. II. A short account of three other of the judges of Israel, 8..15.

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon: and, when I called you ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day to fight against me?

4 Then Jephthah, gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped, said, Let me go over: that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth; and he said, Sibboleth: for he could not frame to pronounce *it* right. Then they took him and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

CHAP. XII. 1..7. The anger of the Ephraimites at Jephthah was cruel and outrageous. They got together in a tumultuous manner, went over Jordan as far as Mizpeh to Gilead, where Jephthah lived, and no less will satisfy their fury, but they will burn his house, and him in it. Cursed be their anger for it was fierce. Those resentments that have the least reason for them, have commonly the most rage in them.

Jephthah doth not take the glory of the success to himself, that had been insidious, but gives it all to God. The Lord delivered them into mine hand. If God was pleased so far to make use of me for his glory, why should you be offended at that? Have you any reason to fight against me? Is not that in effect to fight against God, in whose hand I have been only an unworthy instrument?

When this just answer (though not so soft an answer as Gideon's) did not prevail to turn away their wrath, he took care both to defend himself from their fury, and to chastise their insolence with the sword, by virtue of his authority as Israel's judge. He that

7 ¶ And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Bethlehem judged Israel ;

9 And he had thirty sons and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons : and he judged Israel seven years.

10 ¶ Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elen a Zebulonite judged Israel, and he judged Israel ten years.

12 And Elen the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

13 ¶ And after him Abdon, the son of Hillel a Pirathonite, judged Israel.

14 And he had forty sons, and thirty nephews, that rode on threescore and ten asscolts : and he judged Israel eight years.

15 And Abdon, the son of Hillel the Pirathonite, died, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

I. The extraordinary appearance of an angel to Manoah's wife, who foretels the birth of Samson, 1..5. II. She relates it to Manoah, 6, 7. III. The angel re-appears, 14. IV. Their sacrifice, 15..23. V. Samuels birth, 24..35.

AND the children of Israel did evil again in the sight of the LORD ; and the LORD delivered them into the hand of the Philistines forty years.

rolleth the stone of reproach unjustly upon another, let him expect that it will justly return upon himself.

8..15. It is very strange, that in the history of these judges, there is not so much as once mention of the high-priest, or any other priest or Levite, appearing either for counsel or action in any public affair, from Phinehas, Judg. xx. 21, to Eli, about two hundred and fifty years, only the names of the high-priests at that time are preserved, 1 Chron. vi. 4..7, and Ezra vii. 3..5. How can this strange obscurity of that priesthood for so long a time, now in the beginning of its days, agree with that mighty splendour with which it was introduced, and the figure which the institution of it makes in the law of Moses? Surely it intimates, that the institution was chiefly intended to be typical, and that the mighty benefits that seemed to be promised by it, were to be chiefly looked for in its antitype, the everlasting priesthood of our Lord Jesus, in comparison of the excellent glory of which that priesthood had no glory, 2 Cor. iii. 30.

CHAP. XIII. 1..7. Many eminent persons were born of mothers that had been kept a great while in the want of the blessing of children, as Isaac, Joseph, Samuel, and John Baptist, that the more might be the more acceptable when it did come. Mercies

2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah : and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not ; but thou shalt conceive, and bare a son.

4 Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing* :

5 For, lo, thou shalt conceive, and bear a son : and no razor shall come on his head : for the child shall be a Nazarite unto God from the womb ; and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible : but I asked him not whence he *was*, neither told he me his name ;

7 But he said unto me, Behold, thou shalt conceive and bear a son ; and now drink no wine nor strong drink, neither eat any unclean *thing* ; for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah : and the angel of God came again

long waited for, often prove signal mercies, and it is made to appear that they were worth waiting for, and by them others may be encouraged to continue their hope in God's mercy. It was not so much for the sake of Manoah and his wife, obscure Danites, that this extraordinary message was sent, but for Israel's sake, whose deliverer he was to be, and not only so, his services to Israel not seeming to answer the grandeur of his entry, but for the Messiah's sake, whose type he was to be, and whose birth must be foretold by an angel as his was.

Samson was a type of Christ : first, as a Nazarite to God, a Nazarite from the womb. For though our Lord Jesus was not a Nazarite himself, yet he was typified by the Nazarites, as being perfectly pure from all sin, not so much as conceived in it, and entirely devoted to his father's honour : second, as a deliverer of Israel ; for he is Jesus, a Saviour, who saves his people from their sins ; but with this difference, Samson did only begin to deliver Israel, David was afterwards raised up to complete the destruction of the Philistines. But our Lord Jesus is both Samson and David too, both the author and finisher of our faith.

8..14. God hearkened to the voice of Manoah, God will not fail some way or other to guide those by his counsel that are sincerely

CHAP. XIV.

unto the woman as she sat in the field ; but Manoah her husband *was* not with her.

10 And the woman made haste and ran and shewed her husband, and said unto him, Behold, the man hath appeared unto me that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? and he said, *I am*.

12 And Manoah said, Now let thy word come to pass ; how shall we order the child and *how* shall we do unto him ?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing* : all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we shall have made ready a kid for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread ; and If thou wilt offer a burnt-offering, thou must offer it unto the LORD : for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that, when thy saying come to pass, we may do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* secret.

desirous to know their duty, and apply themselves to him to teach them, Psal. xlv. 8, 9. Those to whom God hath given children, must be very careful how they order them ; pious parents will beg divine assistance. Lord, teach us how we may order our children, that they may be Nazarites, and living sacrifices to thee.

15-23. The angel declined to accept his treat, and appointed him to turn it into a sacrifice. Angels need not meat or drink, but the glorifying of God is their meat and drink, and it was Christ's, John iv. 34. And we in some measure do the will of God as they do it, if though we cannot live without meat and drink, yet we eat and drink to the glory of God, and so turn our common meals into sacrifices. The angel declined telling him his name, and would not so far gratify his curiosity. What Manoah asked for instruction in his duty, he was readily told, 12, 13 ; but what he asked to gratify his curiosity was denied ; God has in his word given us full directions concerning our duty, but designed not to answer all the enquiries of a speculative head. The angel assisted and owned their sacrifice, and did wondrously, and at parting gave them to un-

19 So Manoah took a kid with a meat-offering, and offered *it* upon a rock unto the LORD : and *the angel* did wondrously ; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar : and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands ; neither would he have shewed us all these *things* ; nor would, as at this time, have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson ; and the child grew ; and the LORD blessed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eshtaol.

CHAP. XIV.

Here is, I. Samson's marriage, 1-4. II. His conquest of a lion, and the prize he found in the carcass of it, 5-9. III. Samson's riddle, 10-18. IV. The occasion this gave him to kill thirty of the Philistines, 19, and to break off his new alliance, 20.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up and told his father

derstand who he was. We may apply this to Christ's sacrifice of himself for us ; he ascended in the flame of his own offering, for by his own blood he entered in once into the holy place, Heb. ix. 12. In Manoah's reflection upon it, there is great fear, 22 ; but in his wife's reflection upon it, there is great faith, 23. Here the weaker vessel was the stronger believer, which perhaps was the reason why the angel chose once and again to appear to her. O woman, great is thy faith.

24, 25. The Spirit of God moved Samson in the camp of Dan, to oppose the incursions of the Philistines, there Samson, when a child, appeared among them, and signified himself by some very brave actions, excelling them all in manly exercises and trial of strength.

CHAP. XIV. 1-9. This Nazarene in his subjection to his parents, asking their consent, and not proceeding till he had it, was not only an example to children, but a type of the holy child Jesus, who went down with his parents to Nazareth, thence called a Nazarene, and was subject to them, Luke ii. 51. Samson, under the

and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now, therefore, get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me? for she pleaseth me well.

4 But his father and his mother knew not that it was of the LORD that he sought an occasion against the Philistines; for at that time the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down and talked with the woman: and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion; and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating; and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman; and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you; if ye can

certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets, and thirty changes of garments;

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty changes of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire; have ye called us to take that we have? *is it not so?*

16 And Samson's wife wept before him, and said, Thou doest but hate me, and lovest me not; thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven days, while their feast lasted? and it came to pass on the seventh day that he told her, because she lay sore upon him; and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Askelon, and slew thirty men of them; and took their spoil, and gave change of garments unto them which expounded the riddle; and his anger was kindled, and he went up to his father's house.

extraordinary conduct of Providence, seeks an occasion of quarrelling with the Philistines, by joining in affinity with them. So Jesus Christ being to deliver us from the present evil world, and to cast out the prince of it, did himself visit it, tho' full of pollution and enmity, and by assuming a body, did in some sense join in affinity with it, that he might destroy our spiritual enemies, and his own arms might work the salvation. Samson by a special provi-

dence is animated and encouraged to attack the Philistines. That being the service for which he was designed, God who called him to it, prepared him for it. Our Lord Jesus having conquered Satan, that roaring lion, believers find honey in the carcase, abundant strength and satisfaction, enough for themselves, and for all their friends, from that victory.

10-20, Samson found how his companions had abused him, and

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Samson killeth a lion.



20 But Samson's wife was *given* to his companion, whom he had used as his friend.

CHAP. XV.

Samson burns the Philistines' corn, 1-5. II. He smites them with a great slaughter, 6-8. III. He kills one thousand of them with the jaw-bone of an ass, 9-17. IV. God gives them a supply of water, 18-20.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber; but her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion; is not her younger sister fairer than she? take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And, when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and

his wife had betrayed him, and therefore his anger was kindled, 19. he went up to his father's house. It were well for us, if the unkindness we meet with from the world, and our disappointments in it, had but this good effect upon us, to oblige us by faith and prayer to turn to our heavenly father's house, and rest there.

CHAP. XV. 1-8. We never find Samson, in any of his exploits, making use of any person whatsoever, either servant or soldier, therefore in this project he chooseth to make use of foxes as his incendiaries. By the meanness and weakness of the animals he employed, he designed to put contempt upon the enemies he fought against.

Samson's wife, to save herself, and oblige her countrymen, be-
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pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? and they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what is this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him: and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15 And he found a new jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 ¶ And he was sore athirst, and called

trayed her husband, and what came of it? The very thing that she sought by sin to avoid, came upon her, she and her father's house were burnt with fire, and her countrymen whom she sought to oblige by the wrong she did to her husband, brought it upon her. The mischief we seek to escape by any unlawful practices, we often pull upon our own heads. He that will thus save his life shall lose it.

6-17. Samson was basely delivered up by the men of Judah. Thus the Jews delivered up our Saviour, under a pretence of a fear, lest the Romans should come and take away their place and nation.

18-20. God had heard his prayer, and sent him water, either
5 H

on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk his spirit came again, and he revived; wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

CHAP. XVI.

I. Samson endangered by his familiarity with one harlot, 1-3.
II. Quite ruined by his familiarity with another harlot, Delilah, 4-25. III. His death, 26-31.

THEN went Samson to Gaza, and saw there an harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

4 ¶ And it came to pass afterwards, that he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee, every one of us, eleven hundred pieces of silver.

out of the bone or out of the earth through the bone, 19. But I rather incline to our marginal reading, God clave a hollow place that was in Lehi: the place of this action was, from the jaw-bone, called Lehi; even before the action we find it so named, 9. 14. There was a memorial of this, in the name Samson gave this upstart fountain, En-hakkore, the well of him that cried, thereby keeping in remembrance both his own distress which occasioned him to cry, and God's favour to him in answer to his cry. Many a spring of comfort God opens to his people, which may fitly be called by his name, it is the name of him that cried.

CHAP. XVI. 1-3. Samson's escape from Gaza was a type of Christ's victory over death and the grave. He not only rolled

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green withes that were never dried, then shall I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them.

9 (Now there were men lying in wait abiding with her in the chamber.) And she said unto him, The Philistines be upon thee, Samson. And he brake the withes, as a thread of tow is broken when it toucheth the fire; so his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies; now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, if they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah, therefore, took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with a pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

away the stone from the door of the sepulchre, and so come forth himself, but carried away the gates of the grave, bar and all, and so left it, ever after, an open prison to all that are his; it shall not, it cannot, always detain them.

4-17. Surely in vain is the net spread in the sight of any bird, but in Samson's sight is the net spread, and yet he is taken in it. If he had not been blind before the Philistines put out his eyes, he might have seen himself betrayed. The angel that foretold his birth said nothing of his strength, but only that he should be a Nazarite, and particularly that no razor should come upon his head, chap. xiii. 5. His consecration to God was to be his strength, for he was to be strengthened according to the glorious power of that

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him.

21 ¶ But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together, for to offer a great sa-

crifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein, so the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren, and all the house

Spent which wrought in him mightily, that his strength by promise, and by nature, might be a type and figure of the spiritual strength of believers, Col. i. 11-29. Therefore the badge of his consecration was the pledge of his strength; if he loses the former, he knows he forfeits the latter. The making of his bodily strength to depend so much on his hair, which could have no natural influence upon it, either one way or other, teacheth us to magnify divine institutions, and to expect God's grace, and the continuance of it, only in the use of these means of grace wherein he has appointed us to attend upon him, the word, sacraments, and prayer.

18-21. The devil doth thus by sinners as the Philistines did by Samson, blinds the minds of them which believe not, and so enslaves

them, and secures them in his interest. Let all take warning by his fall carefully to preserve their purity, and to watch against all fleshly lusts; for all our glory is gone, and our defence departed from us, when the covenant of our separation to God, as spiritual Nazarites, is profaned.

22-31. Samson may very well be justified, and brought not in guilty of any sinful murder, either of himself or of the Philistines. He was a public person, a declared enemy of the Philistines, against whom he might therefore take all advantages; they were now in the most barbarous manner making war upon him, all present were aiding and abetting, and justly die with him. Nor was he any more to be sorry, or a self-murderer in it, for it was not

of his father, came down, and took him and brought *him* up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father; and he judged Israel twenty years.

CHAP. XVII.

I. What is related in this and the rest of the chapters to the end of the book, was not done after Samson's death, but long before, even soon after the death of Joshua, in the days of Phinehas the son of Eleazar, chap. xx. 28. But it is cast here into the latter part of the book that it might not interrupt the history of the Judges. In this chapter is the idolatry of Micah.

AND there was a man of mount Ephraim, whose name *was* Micah,

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it: and his mother said, Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image; now, therefore, I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In those days *there was* no king in Israel: *but every man did that which was* right in his own eyes.

his own life that he aimed at, but the lives of Israel's enemies, for the reaching of which he bravely resigned his own, and counting it dear to him, so he might finish his course with honour. Christ was plainly typified hereby. He pulled down the devil's kingdom, as Samson did Dagon's temple, and when he died obtained the most glorious victory over the powers of darkness.

CHAP. XVII. 1-6. See what mischief the love of money makes, how it destroys the duty and comfort of every relation. It was the love of money that made Micah so undutiful to his mother as to rob her, and made her so unkind and void of affection to her son, as to curse him if he had it and concealed it. Outward losses drive good people to their prayers, but bad people to their curses. This seems to have been the first instance of the revolt of any Israelites from God and his instituted worship, after the

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find a *place*: and he came to mount Ephraim, to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find a *place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

CHAP. XVIII.

The tribe of Dan conquers Laish, and by the way plunders Micah of his gods.

IN those days *there was* no king in Israel; and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land; who, when

death of Joshua, and the elders that outlived him, and is therefore thus particularly related. And though this was only the worship of the true God by an image, against the second commandment, yet this opened the door to the worship of other gods, Baalim and the groves, against the first and great commandment.

7-13. Micah thought the making of a Levite into a priest was a very meritorious act, which really was a presumptuous usurpation, and very provoking to God. Men's pride, and ignorance, and self-flattery, will undertake, not only to justify, but magnify and sanctify, the most daring impieties and invasions upon the divine prerogatives.

CHAP. XVIII. 1-6. The Danites seem to have a greater opinion of Micah's Teraphim, than of God's Urim, for they had passed by Shiloh, and for aught appears, had not enquired there

they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah they knew the voice of the young man the Levite : and they turned in thither, and said unto him, who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace : before the LORD is your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure ; and *there was* no magistrate in the land that might put *them* to shame in *any* thing : and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol : and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them ; for we have seen the land, and, behold, it is very good ; and *are* ye still? Be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land ; for God hath given it into your hands, a place where *there is* no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in

Kirjath-jearim in Judah ; wherefore they called that place Mahaneh-dan unto this day : behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now, therefore, consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image : (and the priest stood in the entering of the gate, with the six hundred men *that were* appointed with weapons of war ;

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image :) then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest ; *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad : and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the *carriage*, before them.

of God's high-priest, but Micah's shabby Levites shall be an oracle to them.

7..13. See how near to ruin those places are, that either have no magistrates, or none that bear the sword to *any* purpose ; the wicked then walk on every side, Psal. xii. 8. And how happy we are in good laws, and a good government.

4..26. The loss of Micah discovers to us the folly of idolaters, Vol. I.

and the power that Satan has over them. But if all people will thus walk in the name of their God, shall we not be in like manner affected towards our God, the true God? Let us not reckon the having an interest in God, and communion with him, incomparably the richest possession ; and the loss of God the sorest loss ; woe unto us if he depart, for what have we more!

27..31. God had graciously performed his promise, in putting

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan; and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, ye have taken away my gods, which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us lest angry fellows run upon thee, and thou lose thy life; with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him he returned and went back unto his house.

27 ¶ And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man: and it was in the valley that lieth by Bethrehob: and they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manassch, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

them in possession of that which fell to their lot, obliging them thereby to be faithful to him, who had been so to them, they inherited the labour of the people, that they might observe his statutes, Psal. cv. 44, 45. But the first thing they do after they are settled, is to break his statutes; as soon as they began to settle themselves, they set up the graven image, 30, perversely attributing their success to that idol, which, if God had not been infinitely patient, would have been their ruin. Thus a prosperous idolater goes on to offend, imputing this his power unto his god.

31 And they set them up Micah's graven image which he made all the time that the house of God was in Shiloh.

CHAP. XIX.

The abuse of the Levite's concubine.

AND it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and, when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until after noon, and they did eat both of them.

CHAP. XIX. 1-15. If the Levite had put his wife away it had been a crime for him to return to her again; Jer. iii. 1. But she having gone away, it was a virtue in him to forgive the offence; and though the party wronged, yet to make the first motion to her to be friends again. It becomes an, but especially Levites, to forgive as God doth. Every thing among them gave a hopeful prospect of their living comfortably together for the future, but could they have foreseen what befel them within one day or two, how would all their mirth have been embittered and turned into mourn-

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end: lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home.

10 But the man would not tarry that night, but he rose up, and departed, and came over against Jebus, (which is Jerusalem;) and *there were* with him two asses saddled: his concubine also *was* with him.

11 *And* when they *were* by Jebus the day was far spent: and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on, and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah; and, when he went in, he sat him down in a street of the city; for *there was* no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim: and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And, when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim: from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the LORD: and there *is* no man that receiveth me to house.

19 Yet there is both straw and provender for our asses: and there is bread and wine also for me, and for thy hand-maid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever, *let* all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat and drink.

22 *Now*, as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not so wickedly: seeing that this man is come into mine house, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine, them I will bring out now, and humble ye them, and do with them what seemeth good unto you; but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring they let her go.

26 Then came the woman, in the dawning of the day, and fell down at the door of the man's house, where her lord *was*, till it was light.

ing! When the affairs of our families are in the best posture, we ought to rejoice with trembling, because we know not what troubles one day may bring forth. If they had lodged in Jebus, it is probable they had had much better usage than they met with in Gibeah of Benjamin. Debauched and profligate Israelites are worse, and much more dangerous than Canaanites themselves. But the master, as become one of God's tribe, would by no means

quarter, no, not one night in a city of strangers, 12. Let Israelites, Levites especially, associate with Israelites, and not with the sons of the stranger.

16-30. In the miserable end of this woman we may see the righteous hand of God punishing her for her former uncleanness, when she played the whore against her husband, 12. Though her father had countenanced her, and her husband had forgiven

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house he took a knife, and laid hold on his concubine, and divided her, *together* with her bones into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

CHAP. XX.

The Benjamites destroyed.

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah, that *belongeth* to Benjamin, I and my concubine to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

her, and the fault was forgotten now the quarrel was made up, yet God remembered it against her, when he suffered these wicked men thus wretchedly to abuse her; in doing which, how unrighteous soever they were, in permitting it the Lord was righteous. Her punishment answered her sin, lust her crime, and lust was her punishment. It did indeed look very barbarous to mangle a dead

6 And I took my concubine and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel, give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house,

9 But now, this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it;

10 And we will take ten men of an hundred, throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people; that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now, therefore, deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time, out of the cities, twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men left-handed; every one

body, which having been so wretchedly dishonoured, ought to have been decently interred; but the Levite designed hereby to represent their barbarous usage of his wife, and to express his own passionate concern, and thereby to excite the like in them.

CHAP. XX. 1..17. If the Israelites had not made this reasonable demand, they would have had much more reason to la-

could sling stones at an hair-breadth, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword; all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day.

23 (And the children of Israel went up, and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again, eighteen thousand men; all these drew the sword.

ment the following dissolutions of Benjamin. All methods of accommodating must be used before we go to war, or go to law.

18-25. What shall we say to these things, that so just and honourable a cause should thus be put to the worst once and again? first, God's judgments are a great deep, and his way is in the sea: second, God would hereby shew them, and us in them, that the race is not to the swift, nor the battle to the strong, that numbers are not to be confided in, which perhaps the Israelites did with too much assurance: third, God designed hereby to correct Israel for their sins. They did well to shew such a zeal against the wickedness of Gibeah, but were not there with them, even with them, sins against the Lord their God? fourth, God would hereby teach us not to think strange, if a good cause go by the worst for a while, not to judge

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.

29 ¶ And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city? and they began to smite of the people, *and* kill, as at other times, in the high-ways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten

of the merits of it by the success of it. The interests of grace in the heart, and of religion in the world, may be foiled, and suffer great loss, and seem to be quite run down, but judgment will be brought forth to victory at last. Right may fall, but it shall rise.

26-48. We have here a full account of the complete victory which the Israelites obtained over the Benjamites in the third engagement. Two things they had trusted too much to in the former engagements, the goodness of their cause, and the superiority of their numbers; it was true, that they had both right and strength on their sides, which were great advantages. But they depended too much upon them, to the neglect of those duties which now this first time, when they see their error, they apply themselves to. First, it is hard to justify the severe destruction of the Benjamites,

thousand chosen men out of all Israel, and the battle was sore : but they knew not that evil *was* near them.

35 And the Lord smote Benjamin before Israel ; and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men : all these drew the sword.

36 So the children of Benjamin saw that they were smitten ; for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait, which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah : and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite *and* kill of the men of Israel about thirty persons ; for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed ; for they saw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness ; but the battle overtook them, and them which *came* out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease, over against Gibeah, toward the sun-rising.

44 And there fell of Benjamin eighteen

thousand men ; all these *were* men of valour.

45 And they turned, and fled toward the wilderness unto the rock of Rimmon : and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword : all these *were* men of valour.

47 But six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city as the beast, and all that came to hand : also they set on fire all the cities that they came to.

CHAP. XXI.

The ruins of Benjamin repaired.

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore ;

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel ?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the Lord ? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

as it was Israel's act. The whole tribe of Benjamin was culpable, but must they therefore be used as devoted Canaanites ? y. t. second, it is easy to justify the hand of God in it ; Benjamin had sinned against him, and God had threatened, that if they forgot him, they should perish as the nations that were before them perished. Deut. viii. 20, who were all in this manner cut off. This affair of Gibeah is twice spoken of by the prophet Hosea, as the beginning

of the corruption of Israel, and a pattern to all that followed, chap. ix. 9, They have deeply corrupted themselves, as in the days of Gibeah ; and chap. ix. 9, Thou hast sinned from the days of Gibeah ; and it is added, that the battle in Gibeah against the children of inquiry did not, i. e. did not at first overtake them.

CHAP. XXI. 1-25. The Israelites repented of the sad consequences of what they had done, that they had carried the matter

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day :

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives ?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD ? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye shall utterly destroy every male and every woman that hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male ; and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time ; and they gave them wives which they had saved alive of the women of Jabesh-gilead : and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them

that remain, seeing the women are destroyed out of Benjamin ?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters : for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh yearly, in *a place* which *is* on the north side of Beth-el, on the east side of the high-way that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards ;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes ? because we reserved not to each man his wife in the war : for ye did not give unto them at this time, *that ye should be* guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught : and they went, and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* no king in Israel : every man did *that which was* right in his own eyes.

further than was either just or necessary : it had been enough to destroy all they found in arms, they needed not to have cut off the husbandmen and shepherds, the women and children. There may be over-doing in well-doing. That is no good divinity that swallows up humanity. A sorry salvo is better than none, to save the breaking of an oath : it were much better to be cautious in making

vows, that there be not occasion afterwards, as there was here, to say before the angel, that it was an error. Here was a very preposterous way of match-making, when both the mutual affection of the young people, and the consent of the parents, must be presumed to come after ; the case was extraordinary, and may by no means be drawn into a precedent.

THE BOOK OF RUTH.

This short story of the domestic affairs of one particular family fitly follows the book of Judges, the events related here happening in the days of the Judges, and fitly goes before the books of Samuel, because in the close it introduceth David: It is probable Samuel wrote it. It relates not miracles or laws, wars or victories, or the revolutions of states, but the afflictions first, and afterwards the comfort of Naomi; the conversion first, and afterwards the preferment of Ruth. The design of this book is, 1. To lead to providence; to shew us how conversant it is about our private concerns, and to teach us to acknowledge God in all our ways, and in all events that are concerning us. See 1 Sam. ii. 7, 8; Psal. ciii. 7, 8, 9. 2. To lead to Christ, who descended from Ruth, and part of whose genealogy concludes the book, from whence it is fetched into Matt. i. And in the conversion of Ruth, the Moabitess, and the bringing of her into the pedigree of the Messiah, we have a type of the calling of the Gentiles in due time into the fellowship of Christ Jesus our Lord. The scene is laid in Beth-lehem, the city where our Redeemer was born.

CHAP. I.

In this chapter we have Naomi's afflictions. I. As a distressed house-keeper, 1, 2. II. As a mournful widow and mother, 3-5. III. As a careful mother-in-law, 6-18. IV. As a poor woman sent back to the place of her first settlement, 19-22.

NOW it came to pass, in the days when the judges ruled, that there was a famine in the land: and a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon, and Chilion, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there.

3 And Elimelech, Naomi's husband died: and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

CHAP. I. 1-5. Under which of the judges these things happened, is uncertain. It must be toward the beginning of the Judge's time, Boaz, that married Ruth, was born of Rahab, who received the spies in Joshua's time. Some think it was in the days of Ehud, others of Deborah: the learned bishop Patrick inclines to think it was in the days of Gideon, because in his days only we read of famine by the Midianite's invasion, Judges vi. 3, 4. It seems there was plenty in the country of Moab, when there was scarcity of bread in the land of Israel. Commem. gifts of provi-

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people, in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each to her mother's house; the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them: and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my

dence are often bestowed in greater plenty upon those that are strangers to God, than upon those that know and worship him. Moab is at ease from his youth, while Israel is emptied from vessel to vessel, Jer. xlviii. 11, not because God loves Moabites better but because they have their portion in this life.

6-18. It should seem Naomi began to think of returning immediately upon the death of her two sons. 1. Because she looked upon that affliction to be a judgment upon her family for lingering in the country of Moab; and, 2. Because the land of Moab was

daughters: why will ye go with me, *are* there yet *any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters; go *your ways* for I am too old to have an husband. If I should say I have hope, if I should have an husband also to-night, and should also bear sons,

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes, that the hand of the LORD is gone out against me.

14 And they lifted up their voices and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law.

16 And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people *shall be* my people, and thy God my God.

17 Where thou diest will I die, and there will I be buried; the LORD do so to me, and more also, *if aught* but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the

now become a melancholy place to her. Thus God takes away from us the comforts we stay ourselves too much upon, and solace ourselves too much here in the land of our sojourning, that we may think more of our home in the other world, and by faith and hope may hasten towards it. Earth is embittered to us, that heaven may be endared. Mother-in-law and daughter-in-law are too often at variance, Matt. x. 35, and therefore it is the more commendable if they live in love. Let all in that relation aim at the praise of doing so.

Did Naomi do well thus to discourage her daughters from going with her, when by taking them with her she might save them from the idolatry of Moab, and bring them to the faith and worship of the God of Israel? Naomi no doubt desired to do that. But, if they did come with her, she would have them to make it their deliberate choice, and to sit down first and count the cost, as it concerns those to do that may take up a profession of a religion. It is good for us to be told the worst; our Saviour took this course with him, that in a pang of zeal spoke that big word, Master, I will follow thee wheresoever thou goest. Come, come, saith Christ, canst thou fare as I fare? The son of man hath not where to lay his head; know that, and then consider whether thou canst find it in thy heart

city was moved about them; and they said Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem, in the beginning of barley-harvest.

CHAP. II.

Here is, I. Ruth's humility and industry in gleaning corn, 1..3. II. The great favour which Boaz shewed her, 4..16. III. Her return to her mother-in-law, 17..25.

AND Naomi had a kinsman of her husband's; a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD

to take thy lot with him, Matt. vii. 29. Thoughts ripened into resolves by serious consideration, are likely to be kept long. Orpah's kiss shewed she had an affection for Naomi, and was loth to part from her, yet she did not love her well enough to quit her country for her sake. Thus many have a value and affection for Christ, and yet come short of salvation by him, because they cannot find in their hearts to forsake other things for him.

Ruth is a pattern of a resolute convert to God and religion: 1. We must take the Lord for our God. 2. When we take God for our God, we must take his people for our people. 3. Having cast in our lot among them, we must be willing to take our lot with them, and to fare as they fare. 4. We must resolve to continue and persevere; and, 5. We must bind our souls never to break these pious resolutions.

19, 22. Many that are debased and impoverished, yet affect to be called by the empty names and titles of honour they have formerly enjoyed: Naomi did not so; her humility matters not a glorious name in a dejected state; if God dealt bitterly with her she accommodates herself to the dispensation, and is willing to be called Mara, bitter.

CHAP. II. 1..3. Those that are well born, and have been well

be with you. And they answered him, The Lord bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst go unto the vessels, and drink of that which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken

brought up, know not what straits they may be reduced to, nor what mean employments they may be obliged to get their bread by, Lam. iv. 5. When the case is thus melancholy, let Ruth be remembered, who is a great example of humility, of industry, of regard to her mother, and of dependance upon providence.

4.16. Let us from the conduct of Boaz and his reapers, learn to use courteous salutation, and pious ejaculations; only we must take heed that they do not degenerate into a formality, lest in them we take the name of the Lord our God in vain; but if we be

friendly unto thine hand-maid, though I be not like unto one of thine hand-maidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not.

16 And let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took it up, and went into the city; and her mother-in-law saw what she had gleaned; and she brought forth and gave to her that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabite^s said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is good my daughter, that

serious in them, we may in them keep up our communion with God, and fetch in mercy and grace from him. Boaz appears to be a man of a generous spirit, and one that, according to the law, considered the heart of a stranger. Ruth received the favours with a great deal of humility and gratitude, and carried herself with as much decency in her place, as he did in his, but little thinking that she should shortly be the mistress of that field she was now gleaning in.

17.23. Observe the chain of thought here, and in it a chain

thou go out with his maidens, that they meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

CHAP. III.

Here is, I. The directions Naomi gave to her daughter-in-law, 1..5. II. Ruth's observance of them, 6, 7. III. The kind treatment Boaz gave her, 8..15. IV. Her return, 16..18.

THEN Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself therefore, anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me, I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and turned himself; and behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine hand-maid; spread, therefore, thy skirt over thine hand-maid; for thou *art* a near kinsman.

10 And he said, Blessed be thou of the

of providence, bringing about what was designed concerning Ruth. Thus God brings things to our minds sometimes of a sudden, that prove to have a wonderful tendency to do us good.

CHAP. III. 1..5. Naomi's care for her daughter's comfort is without doubt very commendable; but the course she took in order to her daughter's preference was very odd, and looks suspicious. All agree that it is not to be drawn into a precedent, nei-

Lord, my daughter; for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman.

12 And now, it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as the Lord liveth*; lie down until the morning.

14 ¶ And she lay at his feet until the morning; and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the veil that *thou* hast upon thee, and hold it. And when she held it he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.

CHAP. IV.

I. Boaz gets clear of his rival, 1..3. II. His marriage with Ruth, 9..12. III. Obed is born, 13..17. And so the book concludes with the pedigree of David, 18..22.

THEN went Boaz up to the gate; and sat him down there: and, behold, the kinsman of whom Boaz spake came by: unto

ther our laws nor our times are the same that were then, yet here I am willing to make the best of it. Naomi herself designed nothing but what was honest and honourable, and her charity (which believeth all things, and hopeth all things) banished and forbade all suspicion, that either Boaz or Ruth would offer any thing, but what was likewise honest and honourable.

CHAP. IV. 1..8. Fair and open dealings in all matters of com-

whom he said, Ho, such-a-one! turn aside sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's ;

4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it* : but if thou wilt not redeem *it*, then tell me, that I may know : for *there is* none to redeem *it* besides thee : and *I am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance ; redeem thou my right to thyself : for I cannot redeem *it*.

7 Now this *was the manner* in former time in Israel concerning redeeming, and concerning changing, for to confirm all things : A man plucked off his shoe, and gave *it* to his neighbour : and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee : so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead

be not cut off from among his brethren, and from the gate of his place ; ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel ; and do thou worthily in Ephratah, and be famous in Beth-lehem :

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife : and, when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the woman said unto Naomi, Blessed be the LORD which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age : for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi ; and they called his name Obed ; he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez : Pharez begat Hezron.

19 And Hezron begat Ram, and Ram begat Aminadab,

20 And Amminadab begat Nashon, and Nashon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David,

traet and commerce, is what all those must make conscience of that would approve themselves Israelites indeed, without guile. How much more honourably and honestly doth Boaz come by this purchase, than if he had secretly undermined this kinsman, and privately clapped up a bargain with Naomi, unknown to him. Honesty will be found the best policy.

9. 12. Marriages ought to be blessed, and accompanied with

prayer, because every creature, and every condition, is that to us and no more, than God makes it to be.

18. 22. Ruth was hereby brought in among the ancestors of David and Christ, which was the greatest honour. The genealogy is here drawn from Pharez, through Boaz and Obed, to David, and so leads towards the Messiah ; and therefore not an enobis genealogy.

THE FIRST BOOK OF S A M U E L.

This book, and that which follows it, bears the name of Samuel in the title, not because he was the penman of them, except of so much of them as fell within his own time, to the twenty-fifth chapter of the first book, in which we have an account of his death. But because the first book begins with a large account of him, and the rest contains the history of the reigns of Saul and David, who were both anointed by him.

These two books contain the history of the two last judges, Eli and Samuel, and so much of them is an appendix to the book of Judges, and of the two first of the kings, Saul and David, and that part of them is an entrance upon the history of the kings. They contain a considerable part of the sacred history, as sometimes referred to in the New Testament, and often in the titles of David's Psalms, which if placed in their order would fall in these books. It is uncertain who is the penman of them; it is probable Samuel wrote the history of his own time, and that after him some of the prophets that were with David, Nathan as likely as any, continued it.

CHAP. I.

I. Hannah's selection, 1..8. II. Her prayer and vow, 9..18. III. The birth and nursing of Samuel, 19..23. IV. The presenting of him to the Lord, 24..28.

NOW there was a certain man of Ramathaim-Zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite;

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship, and to sacrifice unto the LORD of hosts in Shiloh; and the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions.

5 But unto Hannah he gave a worthy

portion: for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her: therefore she wept, and did not eat.

8 Then said Elkanah her husband to her Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of the temple of the LORD.)

10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine hand-maid, and re-

CHAP. I. 1..8. Eli went up at the solemn feasts to the tabernacle at Shiloh, to worship and to sacrifice to the Lord of hosts. And that which made it the more commendable in him was, first, that there was a general decay and neglect of religion in the nation: second, that Hophni and Phinehas, the sons of Eli, were the men that were now chiefly employed in the service of the house of God; and they were men that carried themselves very ill in their place, as we shall find afterwards. yet Elkanah went up to sacrifice. God had then tied his people to one place and one altar, and forbidden them, under any pretence whatsoever, to worship elsewhere, and therefore in pure obedience to that command, he attended at

Shiloh: if the priests did not do their duty, he would do his. Thanks be to God, we under the gospel are not tied to any one place or family; but the pastors and teachers which the exalted Redeemer has given to the church are those only whose ministration tends to the perfecting of the saints, and the edifying of the body of Christ, Eph. iv. 11, 12. The original cause of the division in Elkanah's family was his marrying two wives, which was a transgression of the original institution of marriage, to which our Saviour reduceth it, Matt. ix. 5. Thus are men often beat with rods of their own making.

9..18. Hannah's was a secret prayer, and therefore though made

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member me, and not forget thine hand-maid, but wilt give unto thine hand-maid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

12 ¶ And it came to pass as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard; therefore Eli thought she had been drunken.

14 And Eli said unto her, 'How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord; I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine hand-maid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

in a public place, yet it was thus made secretly, and not as the Pharisees prayed to be seen of men. It is true, prayer is not a thing we have reason to be ashamed of, but we must avoid all appearances of ostentation. Let what passes between God and our souls be kept to ourselves. Eli not only intimated that he was satisfied of her innocency by those words, Go in peace, but, being high-priest, as one having authority, he blessed her in the name of the Lord, and though he knew not what the particular blessing was she had been praying for, yet he puts his Amen to it, so good an opinion had he now conceived of her prudence and piety.

19-28. Observe how they improved their time at the tabernacle: every day they were there, even that which was fixed for their journey home, they worshipped God; and they rose up early to do it. Hannah called her son Samuel, 20; some make the etymology of it to be much the same with that of Ishmael, heard of God, because the mother's prayers were remarkably heard, and he was an answer to them. Others, because of the reason she gives for the name, makes it to signify asked of God; it comes much nearer; she designed by it to perpetuate the remembrance of God's

20 Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up: for she said unto her husband, *I will not go up* until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good: tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh; and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh, my lord! *as thy soul liveth*, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

favoured to her in answering her prayers. Hannah intended by this name to put her son in mind of the obligation he was under to be the Lord's, in consideration of this, that he was asked of God, and was at the same time dedicated to him. A child of prayer is in a special manner bound to be a good child. Lemuel's mother reminds him that he was the son of her vows, Prov. xxxi. 2. It is said, 24, the child was young, but being intelligent above his years, was no trouble. None can begin too soon to be religious. For whom shall he teach knowledge but them that are newly weaned from the milk, and drawn from the breast? Isa. xxviii. 9. When by baptism we dedicate our children to God, let us remember that they were his before by a sovereign right, and that they are ours still so much the more to our comfort. Hannah resigns Samuel to the Lord, not for a certain term of years as children are set apprentices, but as long as he liveth he shall be lent unto the Lord; a Nazarite for life. Such must our covenant with God be, a marriage covenant, as long as we live we must be his, and never forsake him. Samuel worshipped God; little children must learn to worship God; God will accept them, and teach them to do better.

CHAP. II.

I. Hannah's song, 1..10. **II.** Their return, 11..20; the increase of their family, 21; Samuel's growth, 11, 18, 21, 26: and the care Hannah took to clothe him, 19. **III.** The wickedness of Eli's sons, 12, 17, 22. **IV.** The over-mild reproof that Eli gave them, 23..25. **V.** The dreadful message God sent him, 27..36.

AND Hannah prayed, and said, My heart rejoiceth in the LORD: mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is none holy as the LORD; for there is none beside thee: neither is there any rock like our God.*

3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 *They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath borne seven, and she that hath many children is waxed feeble.*

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory; for the pillars of the earth *are* the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail.

CHAP. II. 1..10. Three things we have in this thanksgiving: first, Hannah's triumph in God, in his glorious perfections, and the great things he had done for her, 1, 2, 3. Observe, four of God's glorious attributes which Hannah here celebrates the glory of: 1. his unspeckled purity: 2. his almighty power: 3. his unsearchable wisdom: and, 4. his unerring justice: by him actions are weighed; second, the notice she takes of the wisdom and sovereignty of the divine providence, in its disposal of the affairs of the children of men: third, here is a prediction of the preservation and advancements of all God's faithful friends, and the destruction of all his and their enemies. This prophecy may refer, first, more immediately to the government of Israel by Samuel, and David whom he was employed to anoint; but, second, we have reason to think that this prophecy looks further to the kingdom of Christ,

10 The adversaries of the LORD shall be broken to pieces, out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth: and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house; and the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

13 And the priest's custom with the people *was*, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand:

14 And he struck *it* into the pan, or kettle, or caldron, or pot: all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed. Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth: then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to

and the administration of that kingdom of grace of which she now comes to speak, having spoken so largely of the kingdom of providence. And here is the first time that we meet with the name Messiah, or his anointed.

11..26. The devotion and good order of Elkanah's family aggravated the iniquity of Eli's house; while the wickedness of Eli's sons made Samuel's early piety shine the more brilliant and illustrious. Hannah resigns one child to God, and is recompensed with five, for Eli's blessing took effect, 21. There is nothing lost by lending to God, or losing to him, it shall be repaid a hundred fold, Matt. xix. 29. Samuel grew before the Lord; these young people that serve God as well as they can, he will give them to improve, that they may serve him better. They that are planted in God's house shall flourish, Psal. xcii. 13, he was in favour with the Lord

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year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman, for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons: for *it is* no good report that I hear: ye make the LORD's people to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD. Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be my priest*; to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my habitation*; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said indeed, *that thy house*, and the house of thy father should walk before me for ever; but now the LORD saith, Be it far from me: for them that honour me I will honour, and them that despise me shall be lightly esteemed.

31 Behold the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy *in my habitation*, in all *the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the men of thine, *whom I shall not cut off from thine altar*, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

and with men. It is a great encouragement to children to be good because, that if they be, both God and man will love them. What is here said of Samuel, is said of our blessed Saviour, that great example, Luke ii. 52. The abominable wickedness of Eli's sons shews that parents cannot give grace to their children. It was the people's sin to think the worse of God's institutions, but it was the much greater sin of the priests that gave them occasion to do so. Nothing brings a greater reproach upon religion than ministers' covetousness, sensuality and imperiousness. Had he rebuked them for their greediness and luxury, their debauchery might have been prevented. Young people should be told of their faults as soon as it is perceived they begin to be extravagant, lest their hearts be hardened. The reproof he gave them was very just and rational: but it was too mild and gentle. He should have rebuked them sharply, their crimes deserved it, their temper needed it, the softness of his dealing with them would but harden them more. The admonition was too easy when he said, It is no good report: He should have said, It is a shameful scandalous thing, and not to be tolerated! What he said was well, but it was not enough. It is

sometimes necessary that we put an edge upon the reproofs we give. There are those that must be saved with fear, Jude 23.

27-36. The message is sent to Eli himself, because God would bring him to repentance and save him; not to his sons whom he had determined to destroy. And it might have been a means of awakening him to do his duty at last, and so to have prevented the judgment, but we do not find it had any great effect upon him. He gives a good reason for the revocation of the priesthood from Eli's house, taken from a settled and standing rule of God's government, according to which all must expect to be dealt with, like that by which Cain was tried, Gen. iv. 7, Them that honour me, I will honour, and them that despise me shall be lightly esteemed. God is the fountain of honour and dishonour; he can exalt the meanest, and put contempt upon the greatest. As we deal with God, we must expect to be dealt with by him, and yet more favourably than we deserve. See Psal. xviii. 25, 26. Lastly, in the midst of all these threatenings against the house of Eli, here is mercy promised to Israel, 35, I will raise me up a faithful priest. This was fulfilled in Zadok, of the family of Eleazar, who come into Abiathar.

35 And I will raise me up a faithful priest, *that* shall do according to *that* which is in mine heart, and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.

CHAP. III.

Here is, I. God's first manifestation to Samuel, 1..10. II. The message he gave him, 11..14. III. The delivery of it, 15..18. IV. Samuel becomes a prophet, 19..21.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was no open vision.*

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down to sleep,

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

place in the beginning of Solomon's reign, and was faithful to his trust; and the high-priests were of his posterity as long as the Levitical priesthood continued. The wickedness of ministers, though it destroy themselves, yet it shall not destroy the ministry. It has its full accomplishment in the priesthood of Christ, that merciful and faithful high-priest, whom God raised up when the Levitical priesthood was thrown off, whom all things did his father's mind, and for whom God will build a sure house, build it on a rock, so that the gates of hell cannot prevail against it.

CHAP. III. 1..10. The rarity of prophecy made it the more precious, in the account of all those that knew how to put a right value upon it. Perhaps the impiety and impurity that prevailed in the tabernacle, and no doubt corrupted the whole nation, provoked God, as a token of his displeasure, to withdraw the Spirit of prophecy; till the decree was gone forth for the raising up of a more faithful priest, and then as an earnest of that, this faithful prophet was raised up. Those that have the greatest knowledge of divine things, must remember the time when they were as babes, unskilled in the word of righteousness: When I was a child I understood as a child. Yet let us not despise the day of small things: Thus did Samuel (so the margin reads it) before he knew the Lord, and before the word of the Lord was revealed unto him; thus he blundered one time after another, but afterwards he understood himself better. Samuel's disposition to come when he was called, though but by Eli, speaking him dutiful and active, qualified him for the favour *ow* to be shewed him. God chooseth to employ

6 And the LORD called yet again, Samuel And Samuel arose, and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again,

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood and called as at other times, Samuel, Samuel! Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever, for the iniquity which he

such. But there was a special providence in it, that he should go thus often to Eli, for thereby, at length, Eli perceived that the Lord had called the child, v. 8. 1. This would be a mortification to him, and he would apprehend it a step towards his family's being degraded, that when God had something to say, he should choose to say it to the child Samuel, his servant that waited on him, and not to him. 2. This would put him upon enquiring what it was that God said to Samuel, and would abundantly satisfy him of the truth and certainty of what should be delivered, and no room would be left for him to suggest that it was but a fancy of Samuel's, for before the message was delivered, he himself perceived that God was about to speak to him, and yet must not know what it is, till he had it from Samuel himself. Thus even the infirmities and mistakes of those whom God employs, are over-ruled by infinite Wisdom, and made serviceable to his purposes.

11..17. The message is short, not near so long as that which the man of God brought, chap. ii. 27, for Samuel being a child, it could not be expected he should remember a long message, and God considered his frame. The memories of children must not be overcharged, not with divine things. The iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. Nontonement shall be made for the sin, nor any abatement of the punishment. This was the imperfection of the legal sacrifices, that there were iniquities which they did not reach, which they could not purge; but the blood of Christ cleanseth from all sin, and secures all those

knoweth: because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17 And he said, What *is* the thing that the LORD hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel, from Dan even to Beersheba, knew that Samuel *was* established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAP. IV.

I. Israel defeated, 1, 2. II. Their foolish project to bring the ark of God into their camp, 3-9. III. The fatal consequences of it, 10, 11. IV. And the sad consequences of those things, 12-22.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside

that by faith are interested in it, from that eternal death, which is the wages of sin. Eli in a few words lays down this satisfying truth. It is the LORD, infers from it this satisfying conclusion, Let him do what seemeth him good: I have nothing to say against his proceedings, he is righteous in all his ways, and holy in all his works, and therefore his will be done. I will bear the indignation of the Lord, because I have sinned against him. Thus we ought to quiet ourselves under God's rebukes, and never to strive with our Maker.

19-21. When old Eli was rejected, young Samuel was established; for God will never leave himself without witness, nor his Church without a guide.

CHAP. IV. 1-9. The first words which relate to Samuel, that his word came to all Israel, seem not to have any reference to the following story. Perhaps it is meant of his prophecy against the house of Eli, that was generally known and talked of, and all that

Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and, when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 ¶ And, when the people were come unto the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines: Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims; and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid: for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? *these are* the Gods that smote the Egyptians with all the plagues in the wilderness.

were serious and observing compared the events here related, when they came to pass, with that prophecy, and saw it accomplished in them. They quarrelled with God for appearing against them, v. 2, Wherefore hath the Lord smitten us? The foolishness of man perverteth his way, and then his heart frets against the Lord, Prov. xix. 3, and finds fault with him. It is common for those that have estranged themselves from the vitals of religion, to discover a great fondness for the rituals, and external observance of it; for those that even deny the power of godliness, not only wish to have, but to have in admiration, the form of it. The temple of the Lord is cried up, and the ark of the Lord stickled for, with a great deal of seeming zeal, by multitudes, that have no regard at all for the Lord of the temple, and the God of the ark: as if a fiery concern for the name of Christianity would atone for a profane contempt of the thing.

9 Be strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter: for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side, watching; for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old, and his eyes were dim, that he could not see.

16 And the man said unto Eli, *I am* he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni

and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward, by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered; and when she heard the tidings that the ark of God was taken; and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not, for thou hast born a son. But she answered not, neither did she regard *it*.

21 And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband;)

22 And she said, The glory is departed from Israel; for the ark of God is taken.

CHAP. V.

We are told in this chapter. I. How the Philistines triumphed over the ark, 1, 2; and, II. How the ark triumphed over Dagon, 3-5. III. Over the Philistines, 6-12.

AND the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

10, 11. Israel was put to the worse, though they had the better cause, where the people of God and the Philistines were uncircumcised. A good cause often suffers for the sake of the bad men that undertake it. Though they had the ark of God with them, external privileges will secure none that abuse them, and do not live up to them. The ark in the camp will add nothing to its strength when there is an Ashan in it. Now they are convinced that God will not be presented to by vain and foolish men, and that though he bound us to his ark, he has not bound himself to it, but will rather deliver it into the hands of his sworn enemies, than suffer it to be profaned by his false friends, and countenance their superstition. Let none think to shelter themselves from the wrath of God under the cloak of a visible profession, for there will be those cast into utter darkness that have eaten and drank in Christ's presence.

12-18. We must observe, to E's praise, that it was the loss of the ark that was his death, not the slaughter of his sons: He doth in effect say, Let me fall with the ark; for what pious Israelite can live with any comfort when God's ordinances are

removed? Farewel all in this world, even life itself, if the ark be gone.

19-22. Small comfort could the wife of Phinehas have of a child born in Israel, in Shiloh, when the ark is gone, and is a prisoner in the hand of the Philistines. What pleasure can we take in our creature comforts and enjoyments, if we want God's word and ordinances, especially if we want the comfort of his gracious presence, and the light of his countenance! As vinegar upon nitre, so is he that sings songs to such heavy hearts.

CHAP. V. 1-5. The kingdom of Satan will certainly fall before the kingdom of Christ, error before truth, profaneness before godliness, and corruption before grace in the hearts of the faithful. When the interests of religion seem to be run down, and ready to sink, yet even then we may be confident, that the day of their triumph will come. Great is the truth, and will prevail. What is it that the great upholders of the antichristian kingdom are doing at this day, but heaving Dagon up, and labouring to set him in his place again; and healing the deadly wound that has been given to the beast? but if the reformation be the cause of

I. SAMUEL.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us and upon Dagon our god.

8 ¶ They sent, therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

9 And it was so; that after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about

the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

I. The Philistines dismissed the ark. 1..11. II. The Israelites entertained it with sacrifices of praise 12..18. III. With an over-bold curiosity, 19..21.

AND the ark of the Lord was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass-offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you and from off your gods, and from off your land.

6 Wherefore then do ye harden your

God, before which it has begun to fall, it shall not prevail, but shall surely fall before it.

6:12. The downfall of Dagon, if the people had made a good use of it, and had been brought by it to repent of their idolatries, and to humble themselves before the God of Israel, and seek his face, that might have prevented the vengeance which God here proceeds to take upon them: Lord, when thy hand is lifted up, they will not see, but they shall see, Isa. xxvi. 11. And if they will not see the glory, they shall feel the weight of God's hand, for so the Philistines did: The hand of the Lord was upon them, 6, and he not only convinced them of their folly, but severely chastised their insolence. Their triumphs in the captivity of the ark are

soon turned into lamentations, and they are as fond to quit as ever they were to seize it. The wealth that is got by fraud and injustice, especially that is got by sacrilege and robbing God, tho' swallowed greedily, and rolled under the tongue as a sweet morsel, must be vomited up again, for till it be, the sinner shall not feel quietness in his belly, Job xx. 15..20.

CHAP. VI. 1..9. Thus did God suffer himself to be tempted and prescribed to after he had been otherwise affronted by these uncircumcised Philistines. Would they have been content, that the honour of Dagon, their god, should have been put to such an issue as this? See how willing bad men are to shift off their convictions of the hand of God upon them, and to believe, when they

hearts, as the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now, therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye returned him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 ¶ And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the high-way, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where *there was* a great stone; and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put

them on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices, the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods, which the Philistines returned for a trespass-offering unto the LORD: for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men. And the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAP. VII.

I. The ark abides in Kirjath-jearim for many years, 1. 2. II. Samuel is active in the reformation of Israel, 3. 6. III. The Philistines are defeated, 7. 14. IV. Justice is well administered, 15. 17.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in

men in trouble, it is a chance that happens to them; and if so, the rest are no voice, which they are concerned to hear or heed.

10. 21. The ark that was carried into the land of the Philistines, a trophy of their victory, carried back with it trophies of its own; and lasting monuments of the disgrace of the Philistines. God will be no loser in his glory at last, by the successes of the church's enemies against his ark, but will get him honour from those that seek to do dishonour to him. Two kine, saith Dr. Lightfoot, knew their owner, their great owner, Isa. 1. 3, whom Joseph and Phineas knew not; to which I may add, they

brought home the ark, to shame the stupidity of Israel, that made no attempt to fetch it home. When the Lord turned again the captivity of his ark, they were like men that dream, then was their mouth filled with laughter, Psal. cxxxvi. 1. 2. The return of the ark, and the revival of holy ordinances, after days of restraint and trouble, cannot but be the matter of great joy to every faithful Israelite.

CHAP. VII. 1. 2. The men of Kirjath-jearim cheerfully fetched up the ark of the Lord. The judgments of God on those who profane his ordinances, should not make us afraid of the ordinances,

the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it* they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it* for a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel: and the LORD heard him.

but of profaning them, and making an ill use of them. Those that know how to value God's ordinances, cannot but reckon it a very lamentable thing to want them. It was better with the Israelites, when they wanted the ark, and were lamenting after it, than when they had the ark, and were prying into it, or putting themselves in it. Better see people longing in the scarcity of the means of grace, than loathing in the abundance of them.

3-6. They drew water and poured it out before the Lord: signifying, first, their humiliation and contrition for sin; owning themselves as water spilt upon the ground, which cannot be gathered up again, 2 Sam. xvi. 14: second, their universal reformation: they thus expressed their willingness to part with all their sins, and to retain no more of the relish or savour of them, than the vessel doth of the water that is poured out of it: third, some think it signifies their joy in the hope of God's mercy, which Samuel had assured

10 And as Samuel was offering up the burnt-offering the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it, Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah; for there *was* his house: and there he judged Israel; and there he built an altar unto the LORD.

CHAP. VIII.

We have here, I. Samuel's decaying, 1. II. His sons' degenerating, 2, 3. III. Israel discontented at the present government, and desirous to have a king, 4-22.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

them of. This ceremony was used with that signification at the feast of tabernacles, John vii. 37, 38, and see Isa. xii. 3.

7-12. The reason he gives for the name of the stone is, Hitherto hath the Lord helped us: in which he speaks thankfully of what was passed, giving the glory of the victory to God only; yet he speaks somewhat doubtfully for the future. The beginnings of deliverance are to be acknowledged by us with thankfulness so far as that goes, though it be not completely finished, nay though the issue seem uncertain.

13-17. Many good offices, no doubt, he did for Israel, but here we are only told how instrumental he was, first, in securing the public peace, 13: second, in recovering the public rights, 14: third, in administering public justice, 15, 16: and, fourth, in keeping up the public exercises of religion, 17.

CHAP. VIII. 1-3. Many that have been well educated and

2 Now the name of his first-born was Joel, and the name of his second Abiah : *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways : now make us a king to judge us like all the nations.

6 ¶ But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee : for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done, since the day that I brought them up out of Egypt even unto this day, where-with they have forsaken me, and served other gods : so do they also unto thee.

9 Now, therefore, hearken unto their voice : howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you ; He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen : and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties, and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

have carried themselves well while under their parents' eye, when they have gone abroad into the world, and set up for themselves, have proved bad. Let none therefore be secure, either of themselves or theirs, but depend on divine grace.

4.22. A poor prophet in a mantle, though conversant in the visions of the Almighty, looked mean in the eyes of the Israelites, who judged by outward appearance ; but a king in a purple robe, with his guards and officers of state, would look great ; and such a eye they must have. Thus foolishly did they forsake their own

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best of *them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep : and ye shall be his servants.

18 And ye shall cry out in that day, because of your king which ye shall have chosen you ; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel ; and they said, Nay ; but we will have a king over us.

20 That we also may be like all the nations ; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make *them* a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

Here is, I. A short account of Saul's parentage and person, 1, 2.

II. A large and particular account of the bringing of him to Samuel, to whom he had been before altogether a stranger, 3.27.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son whose name was Saul, a choice young man, and a goodly ; and

merces. Could they have but waited ten or twelve years longer, they had had David, a king of God's giving in mercy, and all the calamities that attended the setting up of Saul had been prevented. Sudden resolves and hasty desires make work for a long and lessens repentance.

CHAP. IX. 1, 2. When God chose a king after his own heart, he pitched upon one that was not at all remarkable for the height of his stature, nor any thing in his countenance but the innocency and sweetness that appeared there, chap. xvi. 7, 12. But when he

there was not among the children of Israel a goodlier person than he : from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost ; and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not ; then they passed through the land of Shalim, and *there they were* not ; and he passed through the land of the Benjamites, but they found *them* not.

5 And when they were come to the land of Zuph, Saul said to his servant that *was with him*, Come and let us return ; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold, now, *there is* in this city a man of God, and *he is* an honourable man ; all that he saith cometh surely to pass ; now, let us go thither : peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, 'But, behold, *if* we go, what shall we bring the man ? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God : what have we ?

8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver : *that* will I give to the man of God to tell us our way.

9 (Before-time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the Seer : for *he that is now called* a Prophet, was before-time called a Seer.)

10 Then said Saul to his servant, Well said ; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ And, as they went up the hill to the city, they found young maidens going out

chose a king after the people's heart, who aimed at nothing so much as stateliness and grandeur, he pitched upon this huge tall man, that, if he had no other good qualities, yet he would look great.

2. 10. Here is a great man rising from small beginnings, and a great event rising from small occurrences. How low doth the dis-

to draw water, and said unto them, Is the seer here ?

12 And they answered them, and said, *He is* ; behold *he is* before you ; make haste now, for he came to-day to the city ; for *there is* a sacrifice of the people to-day in the high place.

13 As soon as ye be come into the city ye shall straightway find him before he go up to the high place to eat : for the people will not eat until he come, because he doth bless the sacrifice ; and afterwards they eat that be bidden. Now, therefore, get you up : for about this time ye shall find him.

14 And they went up into the city : and, when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now, the LORD had told Samuel in his ear a day before Saul came, saying,

16 To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel that he may save my people out of the hand of the Phillistines : for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee off ! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, *I am* the seer : go up before me unto the high-place ; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses, that were lost three days ago, set not thy mind on them ; for they are found. And on whom *is* all the desire of Israel ? *is it* not on thee, and on all thy father's house ?

21 And Saul answered and said, *Am* not

tory begin ! Being to trace Saul to the crown, we find him first employed as meanly as any we meet with called out to preferment.

11. 17. Though God had in displeasure granted their request for a king, yet here he speaks tenderly of Israel ; for even in wrath he remem- bers his mercy. I have looked upon my people, and their cry it

Ia Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And Samuel said, Behold that which is left! set *it* before thee, and eat: for unto this time hath it been kept for thee, since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And, as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on), but stand thou still a while, that I may shew thee the word of God.

CHAP. X.

Now here we have, I. The anointing of Saul, 1; the signs Samuel gave him, 2-6; and instructions, 7, 8. II. The accomplishment of these signs, 9-13. III. His return to his father's house, 14-16. IV. His public election and solemn inauguration, 17-25. V. His return again to his own city, 26-30.

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him and said, *Is it* not because the Lord hath anointed thee *to be* captain over his inheritance?

came unto me. He gratified them with what they cried for, as the tender mother humours the forward child, lest it should break its heart.

CHAP. X. 1, 8. Samuel, by anointing Saul, assured him, that it was God's act to make him king, Is it not because the Lord hath anointed thee? These sacred unctions, then used, pointed at the

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, another carrying a bottle of wine:

4 And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophecy;

6 And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be, when these signs are come unto thee, *that* thou do as occasion shall serve thee; for God *is* with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings; seven days shalt thou tarry till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And, when they came thither to the hill, behold, a company of prophets met him: and the Spirit of God came upon him, and he prophesied among them.

great Messiah, or anointed One, the King of the church, and High-priest of our profession, who was anointed with the oil of the Spirit, not by men's hands, but with the Spirit, and I love all the priests and princes of the Jewish church. These two loaves, which were the first tribute paid to this new anointed king, might serve for an admonition to him, not to spend the wealth of his country in luxury

11 And it came to pass, when all that knew him before-time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this *that* is come unto the son of Kish? *Is* Saul also among the prophets!

12 And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets!

13 And when he had made an end of prophesying he came to the high place.

14 ¶ And Saul's uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*; but set a king over us. Now, therefore, present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and, when they sought him, he could not be found.

22 Therefore they enquired of the LORD

further, if the man should yet come thither. And the LORD answered, Behold, **he** hath hid himself among the stuff.

23 And they ran and fetched him *thence*. and when he stood among the people he was higher than any of the people, from his shoulders and upwards.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents: but he held his peace.

CHAP. XI.

Here is, I. The great extremity to which the city of Jabesh-gilead was reduced, 1..3. II. Saul's readiness to come to their relief, 4..10. III. The good success of his attempt, 11. IV. Saul's tenderness towards those that had opposed him, 12, 13. V. The public confirmation of his election to the government, 14, 15.

THEN Nahash the Ammonite came up and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make a *covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah

but still to be content with plain food. Bread is the staff of life. The spirit of God, by his ordinance, changeth men, wonderfully transforms them; Saul, by praising God in the communion of saints,

became another man, but whether a new man or no, may be questioned.

CHAP. XI. 1..4. The city of Jabesh-gilead had been some

of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand,

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three companies, and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel

Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace-offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

CHAP. XII.

Samuel's speech to the Israelites when he resigned the government into the hands of Saul.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and gray-headed: and, behold my sons *are* with you; and I have walked before you from my childhood unto this day.

3 Behold, here I *am*; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found aught

ages ago destroyed by Israel's sword of justice, for not appearing against the wickedness of Gibeon, Judg. xxi. 10, and now being replenished again, probably by the posterity of those that then escaped the sword, it is in danger of being destroyed by the Ammonites, as if some ill fate attended the place.

5.11. What is here related, turns very much to the honour of Saul, and shews the happy fruits of that other spirit with which he was endued, though he was anointed king, and accepted by the people, yet he did not think it below him to know the state of his own flocks, but went himself to see them, and came in the evening, with his servants, after the herd out of the field, 5. This was an evidence that he was not pulled up with his advancement, as those are most apt to be, that are raised from a mean estate. The people were influenced to obey his orders by the fear of God. Note, Re-

ligion and the fear of God will make men good subjects and good soldiers, and good friends to the public interests of their country.

12.15. Saul took occasion of the victory to give proofs of his clemency, for, without waiting for Samuel's answer, he himself quashed the motion for putting those to death who had said, shall Saul reign over us? All good princes consider that their power is for edification, and not for destruction.

CHAP. XII. 1.5. This honorable testimony borne to Samuel's integrity, is left upon record to his honour, 5. The testimony of our neighbours, and especially the testimony of our own consciences for us, that we have in our places lived honestly, will be our comfort, under the sights and contempts that are put upon us. Demetrius is a happy man, that has a good report to all men, and of the truth itself, 3 John 12.

in my hand. And they answered, *He is witness*

6 ¶ And Samuel said unto the people, *It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.*

7 Now, therefore, stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned; because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies; and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay: but a king shall reign over us; when the LORD your God was your king.

13 Now, therefore, behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD: then shall both ye, and also the king that

reigneth over you, continue following the LORD your God.

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD: then shall the hand of the LORD be against you, as *it was* against your fathers.

16 ¶ Now, therefore, stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat-harvest to-day? I will call unto the LORD, and he shall send thunder and rain: that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day; and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not; for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness; yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then* should ye go after vain things, which cannot profit nor deliver; for they are vain:)

22 For the LORD will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way.

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both you and your king.

6..15. Perhaps Bedan guarded and delivered them on one side, at the same time when some other of the judges appeared and acted for them on another side. Some think it was the same with Bar, so the learned Mr. Pool; others, the same with Samson, who was Ben-Dan, a son of Dan, of that tribe, and the spirit of the Lord came upon him, Be-Dan in Dan, in the camp of Dan. Samuel mentions himself, not to his own praise, but to the honour

of God, who had made him an instrument of subduing the Philistines.

16..25. Two things Samuel aims at, to convince the people of their sin in desiring a king. He aims to confirm the people in their religion, and engage them for ever to cleave unto the Lord. The design of his discourse is much the same with Joshua's, chap. xxiii. and xxiv.

CHAP. XIII.

I. Saul appears here a very silly prince, 1. 7. II. Sacrificing in confusion, 8. 10. III. Chidden by Samuel, 11. 13. IV. Rejected of God from being a king, 14. V. The people miserable, 15. 23.

SSAUL reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that *was* in Gaba; and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude; and they came up and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 ¶ And *some of* the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

CHAP. XIII. We are not told wherein it was that the people of Israel offended God, so as to forfeit his presence, and turn his hand against them, as Samuel had threatened, Chap. xii. 15, but doubtless they left God, else he had not left them, as it here appears he did. Never were the people of Israel so runt-hearted, so sneaking, so very cowardly, as they were now. Some considerable numbers, it may be, came to Saul to Gilgal, but hearing of the Philistines' numbers and preparations, their spirits sunk within them.

8. 14. Was not this hard to pass so severe a sentence upon him Vol. I.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash:

12 Therefore, said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself, therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue; the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people *that were* present with him, about six hundred men.

17 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth* to Ophrah, unto the land of Shual:

and his house for a single error, and that seemed so small, and in excuse of which he had so much to say? No, the Lord is righteous in all his ways, and doth no man any wrong, will be justified when he speaks, and clear when he judgeth. By this, first, he shews that there is no sin little, because no little God to sin against: but that every sin is a forfeiture of the heavenly kingdom, for which we stood fair: second, he shews that disobedience to an express command, though in a small matter, is a great provocation, as in the case of our first parents: third, he warns us to take heed of our spe

18 And another company turned the way to Beth-horon : and another company turned to the way of the border that looketh to the valley of Zeboim, toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel ; (for the Philistines said, Lest the Hebrews make *them* swords or spears ;)

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass, in the day of battle that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan : but with Saul, and with Jonathan his son, was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

CHAP. XIV.

I. The host of the Philistines triumphed over by the faith and courage of Jonathan, 1..23. II. The host of Israel troubled by the rashness of Saul, who adjured the people to eat no food till night, 24..46. III. A general account of Saul's exploits, 47, 48, and his family, 49, 52.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate-tree which is in Migron : and the people that *were* with him *were* about six hundred men ;

3 And Abiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

nts, for that which to men may seem but a small offence, yet to him that knows from what principle, and with what disposition of mind it is done, may appear a heinous crime : fourth, God, in rejecting Saul for an error seemingly little, as by a foil sets off the lustre of his mercy, in forgiving such great sins as those of David, Manasseh, and others : fifth, we are taught hereby, how necessary it is that we wait on our God continually. Saul lost his kingdom for want of two or three hours patience.

CHAP. XIV. 1..15. We must here take notice of the goodness of God in restraining the Philistines, who had a vast army of strong

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side ; and the name of the one *was* Bozez and the name of the other Seneh.

5 The fore-front of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised ; it may be that the LORD will work for us : for *there is* no restraint to the LORD to save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thine heart : turn thee ; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them ;

9 If they say thus unto us, Tarry until we come to you : then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us : then we will go up : for the LORD hath delivered them into our hand ; and this *shall* be a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines ; and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up unto us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me : for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him : and they fell before Jo-

men in the field, from falling upon that little handful of timorous trembling people that Saul had with him, whom they would easily have swallowed up at once. It is an invisible power that sets bounds to the malice of the church's enemies, and suffers them not to do that which we would think there is nothing to hinder them from. Let the words of Jonathan strengthen the weak, and hearten the heartless ; let it be pleaded with God for the enforcing of our petitions, and with ourselves for the silencing of our fears. It is nothing with God to help, whether with many, or with them that have no power, 2 Chron. xiv. 11. The Philistines had no visible cause for

nathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, *which a yoke of oxen might plow.*

15 And there was trembling in the host, in the field, and among all the people; the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And, when they had numbered, behold, Jonathan and his armour-bearer *were* not there.

18 And Saul said unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Israel.)

19 And it came to pass, while Saul talked unto the priest, that the noise that *was* in the host of the Philistines went on and increased; and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle; and, behold, every man's sword was against his fellow, *and there was a very great discomfiture.*

21 Moreover, the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

fear, they were numerous, bold, and advantageously posted; but he that made the heart knows how to make it tremble. Those that will not fear the external God, he can make them afraid of a shadow. See Prov. xxviii. 1. Isa. xxxiii. 14.

16.24. All hands were at work against the Philistines, and every

23 So the LORD saved Israel that day; and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day; for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood: and there was honey upon the ground.

26 And when the people were come into the wood, behold the honey dropped: but no man put his hand to his mouth; for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father strictly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye

Israelite slew as many as he could, without sword or spear; yet it is said, 23. It was the Lord that saved Israel that day. He did it by them, for without him they could do nothing. Salvation is of the Lord.

25.26. Saul was turning aside from God, and yet now he be-

have transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat: and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there.

35 ¶ And Saul built an altar unto the LORD; the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning-light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God, Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the chief of the people; and know and see wherein this sin hath been this day:

39 For *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, Give a perfect *lot*. And Saul and Jonathan were taken; but the people escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told

him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die!

44 And Saul answered, God do so, and more also; for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid; *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines; and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself he vexed them.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua; and the names of his two daughters *were these*: the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz; and the name of the captain of his host *was* Abner the son of Ner, Saul's uncle:

51 And Kish *was* the father of Saul: and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul; and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAP. XV.

I. Saul conquers the Amalekites, but spares some, 1-9. II. His examination before Samuel, and sentence past upon him,

gust to build altars, being most zealous his many are, for the corn of gold, as it was when he was deriving the power of it. See Hosea vii. 14, Israel has forgotten his Maker, and built high temples.

35-46. Saul's casting lots had an air of impartial justice. Judges should care that truth may come out, whoever may say it. Lots should be cast with prayer, because they are a solemn appeal to providence, and by them we beg of God to direct and de-

termine us, Acts i. 24, for which reason some have condemned games, that depend purely upon lot or chance, as making too bold with a sacred thing. We may suppose Saul had not so perfectly forgotten the relation of a father, but that he was willing enough to have Jonathan rescued, and well pleased to have that done, which yet he would not do himself: and he that knows the heart of a father knows not how to blame him.

10.31. 11. The slaying of Agag, 32, 33. IV. Samuel's final farewell to Saul, 34, 35.

SAMUEL also said unto Saul, the LORD sent me to anoint thee *to be king* over his people, over Israel: now, therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul said to the Kenites, Go, depart, get ye down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul smote the Amalekites from Havilah *until* thou comest to Shur, *that is* over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all *that was good*, and would not utterly destroy

them: but every thing that was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be king*: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD, I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

CHAP. XV. 1-9. God had an ancient quarrel with the Amalekites for the injuries they did to his people Israel, when he brought them up out of Egypt; we have the story, Exod. xvii. 8, he basely smote the hindmost of them, and feared not God; God then swore that he would have war with Amalek from generation to generation, and that in process of time he would utterly put out the remembrance of Amalek; this is the work that Saul is now appointed to do, v. 3, Go and smite Amalek. Though divine justice strikes slow it strikes sure. The Kenites were of the family and kindred of Jethro, Moses' father-in-law, a people that dwelt in tents, which made it easy to them, upon every occasion, to remove to other lands not appropriated; many of them, at this time, dwelt among the Amalekites, where, though they dwelt in tents, they were fortified by nature, for they put their nest in a rock, hardy people that could live any where, and affected fastnesses, Numb. xxiv. 21. Saul acknowledgeth the kindness of their ancestors to Israel when they came out of Egypt. Jethro and his family had been very serviceable to them in their passage through the wilderness.

had been to them instead of eyes, and this is remembered to their posterity many ages after. Thus a good man leaves the divine blessing for an inheritance to his children's children; those that come after us may be reaping the benefit of our good works when we are in our graves. Saul spared Agag, because he was a king like himself, and, perhaps, in hopes to get a great ransom for him. He spared the best of the cattle, and destroyed only the refuse, that was good for little. Many of the people, we may suppose, made their escape, and took their effects with them into other countries, and therefore we read of Amalekites after this, but that could not be helped; it was Saul's fault that he did not destroy such as came to his hands, and were in his power. That which was now destroyed, was, in effect, sacrificed to the justice of God, as the God to whom vengeance belongeth; and for Saul to think the torn and the sick, the lame and the lean, good enough for that, while he reserved for his own fields, and his own table, the firstlings and the fat, was really to honour himself more than God.

10-23. Humble, sincere, and conscientious obedience to the

19 Wherefore then didst thou not obey the voice of the LORD, but didst flee upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is *as* the sin of witchcraft, and stubbornness is *as* iniquity and idolatry: because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words, because I feared the people, and obeyed their voice.

25 Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the Strength of Israel will

will of God is more pleasing and acceptable to him than all burnt-offerings and sacrifices. A careful conformity to moral precepts recommends us to God more than all ceremonial observances.

24..31. Men are fickle and alter their minds, feeble and cannot effect their purposes; something happens which they cannot foresee, by which their measures are broken; but with God it is neither so, nor so. God hath sometimes repented of the evil which he thought to have done, upon the sinner's repenting; but here repentance was hid from Saul, and therefore hid from God's eyes.

not lie nor repent; for he is not a man that he should repent.

30 Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul: and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites, and Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

CHAP. XVI.

I. David anointed, 1..13. II. Plays music to Saul, 14..23.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it* he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD:

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do; and thou shalt anoint unto me *him* whom I name unto thee.

32..34. We must mourn for the rejection of sinners, though we withdraw from them, and dare not converse familiarly with them, and though they do not mourn for themselves. Saul seems unconcerned at the tokens of God's displeasure he was under, and yet Samuel mourns day and night for him. Jerusalem was secure when Christ wept over it.

CHAP. XVI. 1..5. Samuel was retired to his own house in Ramah, with a resolution not to appear any more in public business, but to addict himself wholly to the instructing and training

4 And Samuel did that which the LORD spake, and came to Beth-lehem; and the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth: for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest; and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12 And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him; for this is he.

13 Then Samuel took the horn of oil, and

anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee:

16 Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the evil spirit from God was upon Saul, that David

up the sons of the prophets over whom he presided, as we find chap. xix. 20, and we do not find that, to his dying day, God called him out to any public action relating to the state, but only here to anoint David. God reproves him for continuing so long to mourn for the rejection of Saul. If God will be glorified in his ruin, Samuel ought to be satisfied.

6-13. The good disposition of the heart, the holiness and goodness of that recommends us to God, and is in his sight of great price, 1 Pet. iii. 4, not the majesty of the look, or the strength and stature of the body: let us reckon that true beauty which is within, and judge of men as far as we are capable, by their minds, not their men. The anointing of David was not an empty ceremony, but a divine power went along with that instituted sign, and he found himself inwardly advanced in wisdom and courage, and concern for the public, with all the qualifications of a prince,

though not at all advanced in his outward circumstances. This would abundantly satisfy him that his election was of God. The best evidence of our being predestinated to the kingdom of glory, is our being sealed with the Spirit of promise, and our experience of a work of grace in our own hearts.

14, 23. How much better friends had Saul's been to him if they had advised him, since the evil spirit was from the Lord, to give all diligence to make his peace with God by true repentance, to send for Samuel to pray with him, and to intercede with God for him: then might he not only have had some present relief, but the good Spirit would have returned to him. But their project is to make him merry, and so cure him. Many whose consciences are convinced and startled, are for ever ruined by such methods as these, which drown all care of the soul in the delights of sense. It is pity music, which may be so serviceable to the good temper

took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAP. XVII.

I. David encounters Goliath, 1..17. II. The Philistines defeated, 48..52. III. David noticed at court, 53..58.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was a* valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head; and he *was* armed with a coat of mail, and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders;

7 And the staff of his spear *was* like a weaver's beam, and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *Am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to

of the mind, should ever be abused by any to the support of vanity and luxury, and made occasion of drawing the heart away from God and serious things: if that be to any the effect of it, it drives away the good spirit, not the evil spirit.

CHAP. XXVII. 1..11. The evil spirit for the present had left Saul, chap. xvi. 23, for God, in mercy to Israel, suspended the judgment for a while; for how distracted must the affairs of the public have been, if at this juncture the prince had been distracted? David for the present was returned to Beth-lehem, and had left the court, 15. When Saul had no further occasion to use him for the relief of his distemper, though, being anointed, he had a very good private reason, and, having a grant of the place

kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine they were dismayed, and greatly afraid.

12 ¶ Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons; and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle; and the names of his three sons that went to the battle, *were* Eliab the first-born; and next unto him, Abinadab; and the third, Shamnah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded

of Saul's armour-bearer, he had a very plausible pretence to have continued his attendance, as a retainer to the court, yet he went home to Beth-lehem, and returned to keep his father's sheep; this was a rare instance in a young man that stood so fair for preferment, of humility and affection to his parents. He knew better than most do how to come down again after he had begun to rise, and strangely preferred the retirements of a pastoral life before all the pleasures and gaieties of the court. None more fit for honour than he, nor that deserved it better, and yet none more dead to it.

12..20. But Eliab was now vexed that his younger brother should speak those bold words against the Philistine which he

I. SAMUEL.
Chap. XVI. V. 23.



David playing before Achish.

him: and he came to the trench as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have you seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab, his eldest brother, heard when he spake unto the men: and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

himself durst not say, With this cruel and angry is outrageous, but who can stand before envy, especially the envy of a brother, which Jacob, and Joseph, and David, here experienced the keenness of? Those that undertake great and public services, must not think it strange if they be discountenanced and opposed by those from whom they had reason to expect support and assistance; but must humbly go on with their work, in the face, not only of their enemies' threats, but of their friends' slights and suspicions.

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and, when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said, Moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head: also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and

31., 39. A little shepherd, come but this morning from keeping sheep, has more courage than all the mighty men of Israel, who encourage them. Thus doth God often send weak men to save Israel, and do great things for them by the weak and foolish things of the world.

40., 47. David's speech to Goliath savours nothing of a temptation, but God is all in all in it. 45. 46. 47. He derives his authority from God; he depends for success upon God; and he desires the praise and glory of all to God.

chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling *was* in his hand; and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him; for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him: but *there was* no sword in the hand of David:

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead they fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem: but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And, as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Bethlehemite.

CHAP. XVIII.

I. David's preferment, 1-7. II. Envied by Saul, 8-30.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would

48-51. David's victory over Goliath was typical of the triumphs of the Son of David over Satan and all the powers of darkness, whom he spoiled, and made a shew of them openly, Col. ii. 15. and we through him are more than conquerors.

CHAP. XVIII. 1-5. Jonathan had formerly set upon a Philistine army with the same faith and bravery that David had now attacked a Philistine giant; so that there was between them a very near resemblance of affections, dispositions and counsels, which

let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war: and he was accepted in the sight of all the people and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth and the saying displeased him; and he said, 'They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?'

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him,

and made him his captain over a thousand: and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore, when Saul saw that he behaved himself very wisely he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the LORD's battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who *am* I? and what *is* my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 ¶ And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law *in the one of* the twain.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now, therefore, be the king's son-in-law.

23 And Saul's servants spake these words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

made their spirits unite so closely, so intimately, so closely, that they seemed but as one soul in two bodies. None had so much reason to suspect David as Jonathan had, because he was to put him by the crown, yet none affects him more. Those that are governed in their love by principles of wisdom and grace, will not suffer their affections to be alienated by any secular regards or consultations. the greater thoughts will swallow up and over-rule the lesser.

6. 11. David, though advanced to a much higher post of honour, distained not, for his master's service, to return to his harp. Let not the highest think any thing below them, whereby they may do good and be serviceable to their superiors.

12. 30. Saul's conscience would not suffer him, except when the evil spirit was actually upon him, to aim at David's destruction, for even he could not but conceive an horror at the thought.

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law; and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men: and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD was with David, and that Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth; and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

CHAP. XIX.

Here are four escapes of David, I. By the mediation of Jonathan, 1..7. II. By his own quickness, 8..10. III. By Michal's fidelity, 11..17. IV. By a change for the present wrought upon Saul, 18..24.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now, therefore, I pray thee, take heed to thyself, until the morning, and abide in a secret place, and hide thyself.

of murdering such an innocent and excellent person; but he thought designedly to expose him to the Philistines had nothing ill in it: whereas that malicious design against him was as truly murder before God, as if he had slain him with his own hands.

CHAP. XIX. 1..7. Saul was at the present so far convinced of the unreasonableness of his enmity to David, that he recalleth the bloody warrant for his execution, 6, As the Lord liveth, he shall not be slain. Whether Saul swore here with due solemnity or not doth not appear; perhaps he did, and the matter was of that

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee, and what I see that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good.

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel; thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan, and Saul sware, As the LORD liveth he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul and he was in his presence as in times past.

8 ¶ And there was war again: and David went out and fought with the Philistines and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ Saul also sent messengers unto David's house to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 So Michal let David down through a window; and he went, and fled, and escaped

moment as to deserve it, and of that uncertainty as to need it; but at other times Saul swore rashly and profanely, which made the validity of this oath justly questionable: for those that can so far jest with an oath as to make a by-word of it, and prostitute it to a trifle, it may be feared have not such a due sense of the obligation of it, but that to serve a turn they will prostitute it to a lie.

8..17. Well might David complain that his enemies were bloody men, as he did in the psalm which he penned at this time, and upon this occasion, Psal. lix. When Saul sent, and they watched the

CHAP. XX.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him; and he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu; and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day, and

all that night. Wherefore they say, *Is* Saul also among the prophets?

CHAP. XX.

Jonathan discovers Saul's hatred to David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity, and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid: thou shalt not die; behold, my father will do nothing, either great or small but that he will shew it me; and why should my father hide this thing from me? *it is* not so.

3 And David swore moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved; but truly, *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly *asked leave* of me, that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family.

7 If he say thus, *It is* well: thy servant shall have peace; but if he be very wroth, *then* be sure that evil *is* determined by him.

8 Therefore thou shalt deal kindly with thy servant: for thou hast brought thy servant into a covenant of the LORD with thee notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father.

9 And Jonathan said, Far be it from thee for if I knew certainly that evil were deter-

house to kill him, see ver. 2, 3, and 7, he complains that swords were in their lips.

18-24. The saints of Damascus were delivered from the rage of the New Testament Saul, by a change wrought on his spirit, but of another nature from this. This was only amazing, but that
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sanctifying. This for a day, that for ever. Many have great gifts, and yet no grace; prophesy in Christ's name, and yet are disowned by him, Matt. vii. 22.

CHAP. XX. 1-13. It was in remembrance of this covenant that David was kind to Mephibosheth, 2 Sam. ix. 7, xxi. 7.

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mined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to-morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;

13 The Lord do so, and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father,

14 And thou shalt not only, while yet I live, shew me the kindness of the Lord, that I die not;

15 But *also* thou shalt not cut off thy kindness from my house for ever; no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, *saying*, Let the Lord even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To-morrow is the new-moon, and thou shalt be missed, because thy seat will be empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down quickly; and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this

side of thee, take them; then come thou; for *there is* peace to thee, and no hurt, *as* the Lord liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the Lord hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the Lord *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty; and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day;

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me; for he shall surely die.

14..42. The separation of two such faithful lovers was equally grievous to them both, but David's case was the more deplorable: for when Jonathan was returning to his family and friends, David was leaving all his comforts, even those of God's sanctuary, and therefore his grief exceeded Jonathan's: or perhaps it was because his temper was more tender, and his passions stronger.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery to his lad, and said unto him, Go, carry *them* to the city.

41 ¶ And, as soon as the lad was gone, David arose out of *a place* towards the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept with one another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed, and Jonathan went into the city.

CHAP. XXI.

Here we find David in his flight, I. In coming upon Ahimelech the priest, 1. 9. II. Upon Achish, king of Gath, 10, 12. Justly are troubles called temptations, for many are by them drawn into sin.

CHAP. XXI. 1. 9. Here David did not carry it like himself; but told Ahimelech a gross untruth. Let us all take occasion from

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now, therefore, what is under thine hand? give *me* five loaves of bread in mine hand, or what there is present.

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is hallowed bread, if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread; for there was no bread there but the shewbread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now, a certain man of the servants of Saul *was* there that day, detained before the LORD, and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought *my* sword nor *my* weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*; for *there is* no other

this to lament the weakness and infirmity of good men. The weakness of bad times, which forfeit good men into such straits as

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save that here. And David said, *There is none like that; give it me.*

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is not this David the king of the land? did not they sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?*

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, *Lo, ye see the man is mad: wherefore then have ye brought him to me?*

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

CHAP. XXII.

I. David sets up his standard in the cave of Adullam, 1..5. II. Saul ordered all the priests to be put to death, 6..23.

DAVID, therefore, departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 And every one *that was* in distress, and every one *that was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men.

prove temptations too strong for them. Oppression makes a man do foolishly.

Ahimelech thinks the young men that attended David might not eat of this bread, unless they had for some time abstained from women, even from their own wives; this was required at the giving of the law, Exod. xix. 15, but otherwise we never find this made the matter of any ceremonial purity on the one side, or pollution on the other. And therefore the priest seems to be over-nice, not to say superstitious.

It was at this time that David penned the fifty-sixth psalm, (Mitham, a golden psalm) when the Philistines took him in Gath, where having shewed before God his distresses, he resolves, v. 3, *What time I am afraid I will trust in thee, v. 11; I will not be afraid what men can do unto me, no not the sons of the giant.*

Achish drove him away, as it is in the title of Psal. xxxiv. which

3 ¶ And David went thence to Mizpeh of Moab; and he said unto the king of Moab, *Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.*

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, *Abide not in the hold; depart, and get thee into the land of Judah.* Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men *that were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, *Hear now, ye Benjamites, Will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; 8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse; and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?*

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, *I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.*

10 And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in

David penned upon this occasion, and an excellent psalm it is, and shews that he did not change his spirit when he changed his behaviour, but even in the greatest difficulties and hurries his heart was fixed, trusting in the Lord; and he concludes that psalm with this assurance, *that none of them that trust in God shall be desolate, though they may be, as he now was, solitary and distressed, persecuted but not forsaken.*

CHAP. XXII. 1..5. It was at this time that David penned the hundred and forty-second psalm, which is intitled, *A prayer when he was in the cave; and there he complains that no man would know him, and that refuge failed him, but hopes that shortly the righteous should compass him about.*

6..19. He that was so compassionate as to spare Agag and the cattle of the Amalekites, in disobedience to the command of God, could now, with unrelenting bowels, see the priest of the Lord mur-

Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me. Let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD: because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech,

dered, and nothing spared of all that belonged to them. For that sin God left him to these. Here was the accomplishment of those threatenings long since pronounced against the house of Eli, for Ahimelech and his family were descendants from him. Though Saul was unrighteous in doing this, yet God was righteous in permitting it; now God performed against Eli that, at which the ears of them that heard it must tingle, as he had told him that he would judge his house for ever, chap. iii. 11, 12, 13. No word of God shall fall to the ground.

20..23. David at this time penned the fifty-second psalm. In Vol. I.

the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite was there; that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not; for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

CHAP. XXIII.

Here is, I. David rescues Keilah, 1..6. II. Betrayed by its inhabitants, 7..13. III. Visited by Jonathan, 14..18. IV. Betrayed by the Ziphites, 19..25. V. Escapes from Saul, 26..29.

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar, the son of Ahimelech, fled to David to Keilah, *that* he came down *with* an ephod in his hand.

this mighty hurry and distraction that David was continually in, yet he found both time and a heart for communication with God, and found comfort in it.

CHAP. XXIII. 1..13. Observe how Saul abused the God of Israel, in making his providence to patronize and give countenance to his malicious designs, and from thence promising himself success in them. He impiously intitles God to his cause, because he thought he had gained one point. Therefore David prays, Psal. cxi. 8, Grant not, O Lord, the desires of the wicked, further not his wicked device lest they exalt themselves. We must not think our

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him: and he said to Abiathar the priest, Bring hither the ephod:

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph; and Saul sought him every day; but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not; for the hand of Saul my father shall not find

thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up to the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon?

20 Now, therefore, O king, come down, according to all the desire of thy soul to come down: and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the LORD: for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See, therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose and went to Ziph before Saul; but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon; and when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

smiling providence, either justifies an unrighteous cause, or secures its success.

15..18. This resignation which Jonathan made to David of his title, would be a great satisfaction to him, and make his way much the more clear. This he tells him, Saul knew very well. Jonathan having sometimes heard him say as much: whence it ap-

pears what a wicked man Saul was to persecute one whom God favoured: and what a foolish man he was in thinking to prevent that which God had determined, and which would certainly come to pass. How could he disannul what God had purposed?

19. 29. The wilderness of En-gedi, Dr. Lightfoot thinks, was the wilderness of Judah, in which David was when he penned the

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines; therefore they called that place Se-la-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

CHAP. XXIV

How generously David saved Saul's life, when he had him at advantage, and only cut off the skirts of his robe.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and Saul went in to cover his feet; and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David stayed his servants with these

words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee; but *mine eye* spared thee. and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee; but mine hands shall not be upon thee:

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is this thy voice, my*

sixty-third Psalm, which breathes as much pious and devout affection as almost any of his psalms: for in all places, and in all conditions, he still kept up his communion with God.

CHAP. XXIV. 1-8. David cut off the skirt of his robe, but soon repented that he had done that: his heart smote him for it, v. 5, though it did Saul no real hurt, and saved David for a proof that it was in his power to have killed him, 11; yet because it was an affront to Saul's royal dignity, he wished he had done it. It is a good thing to have a heart within us, smiting us for sins that seem little: it is a sign that conscience is awake and tender, and will be a means to prevent greater sins.

9-15. Wickedness proceedeth from the wicked, i. e. first, men's own iniquity will ruin them at last: so some understand it. Second, all men will do ill things: according as men's principles and dispositions are, accordingly will their actions be: and this also suits very well here. Or thus: whatever injuries ill men do us, yet we must not return them; never mind railing: though wickedness proceeds from the wicked yet let it not therefore proceed from us by way of retaliation.

16-22. Saul prophesies his advancement to the throne, v. 20: I know well that thou shalt surely be king; for sooner or later God will force even those that are of the synagogue of Satan to know

son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as, when the LORD had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? Wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now, therefore, unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

I. The death of Samuel, 1. II. The history of Nabal, 2..44.

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And *there was* a man in Maon, whose possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife Abigail; and *she was* a woman of good understanding, and of a beautiful countenance: but the man was

and own those that he has loved, and to worship before their feet: for so it is promised, Rev. iii. 9. This acknowledgment which Saul made of David's incontestible title to the crown, was a great encouragement to David himself, and a support to his faith and hope.

CHAP. XXV. 1..13. Nabal signifies a fool: it was a wonder his parents would give him that name, and an ill omen of what proved to be his character. His wife Abigail was a woman of great understanding. Her name signifies the joy of her father; yet he could not promise himself much joy of her, when he married her to such a husband, enquiring more after his wealth than after his wisdom. Many a child is thrown away upon a great heap of the

churlish, and evil in his doings: and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get ye up to Carmel, and go to Nabal, and greet him in my name:

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now, thy shepherds which were with us, we hurt them not, neither was there aught missing unto them all the while they were in Carmel.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes; (for we come in a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 ¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? There be many servants now-a-days that break away every man from his master.

11 Shall I then take my bread and my water, and my flesh that I have killed for my shearers and give it unto men whom I know not whence they *be*?

12 So David's young men turned their way, and went again, and came and told him all those sayings:

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword: and David also girded on his sword; and there went up

much of worldly wealth: married to that, and to nothing else that is desirable. Wisdom is good with an inheritance, but an inheritance is good for little without wisdom. If men bring themselves into straits by their own folly, yet they are to be pitied and helped, and not trampled upon and starved: but David is reduced to distress, not by any fault, no, nor any indiscretion of his own, but purely by the good services he had done to his country, and the honours which God had put upon him, and yet he is represented as a fugitive and a runagate. Let this help us to bear such reproaches and misrepresentations of us with patience and cheerfulness, and make us easy under them, that it has often been the lot

after David about four hundred men, and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them;

15 But the men *were* very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were a wall unto us, both by night and day, all the while we were with them keeping the sheep.

17 Now therefore, know and consider what thou wilt do; for evil is determined against our master, and against all his household; for *he is such* a son of Belial that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me: behold, I come after you. But she told not her husband Nabal.

20 And it was *so as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain, have I kept all *that* this *fellow* hath in the wilderness, so that nothing was missed of all *that pertained* unto him; and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all *that pertain*

of the excellent ones of the earth. Some of the best men that ever the world was blessed with were counted as the off-scouring of all things, 1 Cor. iv. 13.

14-17. The report was made to David of the abuse Nabal had given to his messengers, 12. They turned their way, they shewed their displeasure as became them to do, by breaking off abruptly from such a churl but prudently governed themselves so well, as not to render railing for railing, nor to call him as he deserved, much less to take by force what ought of right to have been given them, but came and told David, let him do as he thought fit. Christ's servants, when they are thus abused, must leave it to him to plead his own cause, and wait till he appears in it. The servant shewed his lord what affronts he had received, but did not return them. From Saul David expected injuries, and against these he was prepared, and stood upon his guard, and so kept his temper; but from Nabal he expected kindness, and therefore the affront he gave him was a surprise to him, found him off his guard, and by a

to him, by the morning light, any that piss-eth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground;

24 And fell at his feet, and said, Upon me, my lord, *upon* me, *let this* iniquity be; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal; for *as* his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I, thine handmaid, saw not the young men of my lord, whom thou didst send.

26 Now, therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the trespass of thine handmaid; for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, *as out* of the make of a sling.

sudden and unexpected attack put him for the present into disorder. What need have we to pray, Lord, lead us not into temptation!

18-31. The passion of fools often makes these breaches in a little time, which the wise, with all their wisdom, have much ado to make up again. It is hard to say, whether Abigail was more miserable in such a husband, or Nabal happy in such a wife. A virtuous woman is a crown to her husband, to protect as well as adorn, and will do him good, and not evil. Let all thine enemies be as Nabal; i. e. if thou forbear to avenge thyself, no doubt God will avenge thee on him, as he will on all other thine enemies. Or it intimates that it was below him to take vengeance on so weak and impotent an enemy as Nabal was, who, as he would do him no kindness, so he could do him no hurt, for he needèd wish no more, concerning his enemies, than that they might be as unable to resist him as Nabal was.

The bundle of life is with the Lord our God, for in his hand our breath is, and our times; those are safe, and may be easy that

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me;

33 And blessed be thy advice, and blessed be thou, which hast kept me this day, from coming to shed blood, and from avenging myself with mine own hand.

34 For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.

35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house: see I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house like the feast of a king: and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and

have him for their protector. The Jews understand this, not only of the life that now is, but of that which is to come, even the happiness of separate souls, and therefore use it commonly as an inscription on their grave-stones: Here we have laid the body, but trusting that the soul is bound up in the bundle of life, with the Lord our God: there it is safe, while the dust of the body is scattered.

32-35. As an ear-ring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear, Prov. xxv. 12. Abigail was a wise reproof of David's passion, and he gave an obedient ear to the reproof, according to his own principle, Psal. cxli. 6, Let the righteous smite me, it shall be a kindness. Oaths cannot bind us to that which is sinful. David had solemnly vowed the death of Nabal; he did ill to make such a vow, but he had done worse if he had performed it.

36-44. David, when he heard the news of Nabal's death, blessed God: first, that he had kept him from killing him. We should take all occasions to mention and magnify God's goodness to us in keeping us from sin: second, that he had taken the work

his wife had told him these things, that his heart died within him and he became as a stone.

38 And it came to pass, about ten days after, that the LORD smote Nabal that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her: and she went after the messengers of David, and became his wife.

43 David also took Abinoam of Jezreel: and they were also both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

CHAP. XXVI.

I. The Ziphites betray David, 1-3. II. David spares Saul's life, 4-12. III. Saul is convinced of his error, 13-25.

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide

into his own hands, and had vindicated David's honour: third, that he had thereby encouraged him, and all others, to commit their cause to God when they are any way injured, with an assurance that, in his own time, he will right them, if they sit still and leave it to him. Perhaps Saul's defrauding David of his only right wife, was the occasion of his running into the irregularity of marrying others: for when the knot of conjugal affection is once loosed, it is scarce ever tied fast again. When David could not keep his first wife, he thought that would excuse him if he did not keep to his second. But we deceive ourselves if we think to make others' faults a cloak for our own.

CHAP. XXVI. 1-5. For aught we know Saul had continued in the same good mind that he was in, chap. xxiv. 17, and would not have given David this fresh trouble, if the Ziphites had not put him on. See what need we have to pray to God, that since we have so much of the tinder of corruption in our own hearts, the sparks of temptation may be kept far from us, lest, if they come together, we be set on fire of hell.

himself in the hill of Hachilah, *which is before* Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, *which is before* Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.

4 David, therefore, sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host; and Saul lay in the trench, and the people pitched round about him.

6 Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day; now, therefore, let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not; for who can stretch forth his hand against the LORD's anointed and be guiltless?

10 David said furthermore, *As the LORD liveth, the LORD shall smite him; or his day shall come to die, or he shall descend into battle and perish.*

11 The LORD forbid that I should stretch forth mine hand against the LORD's anoint-

ed; but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked; for they *were* all asleep: because a deep sleep from the LORD was fallen upon them.

13 Then David went over to the other side, and stood on the top of an hill afar off: a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man! and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed.* And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? and David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now, therefore, I pray thee, let my lord the king hear the word of his servant. If the LORD have stirred thee up against me, let him accept an offering; but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.

20 Now, therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel *is* come out to seek a

6-12. Whether David was prompted to this bold attempt by his own courage, or by an extraordinary impression upon his spirits, or by the oracle, doth not appear; but, like Gideon, he ventured through the guards, with a special assurance of the divine protection.

13-20. David being got safe from Saul's camp himself, and having brought with him proofs sufficient that he had been there,

posts himself conveniently, so as that they might find him, and yet not reach him, 13, and then begins to reason with them upon what had passed. He decently lays the blame upon the evil counsellors who advised the king to that which was dishonourable and dishonest, and insists upon it that they be removed from about him, and forbidden his presence, as men cursed before the Lord, and then he hopes he should gain his petition, which is

flca, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day; but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David; thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

I. David despairs of safety, 1. II. He flees to Achish, 2-7. III. Invades the enemies of Israel, 8, 9. IV. Conceals his expedition.

AND David said in his heart, I shall now perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel; so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maach, king of Gath.

v. 20. Let not my blood fall to the earth, as thou threatenest, for it is before the face of the Lord, who will take cognizance of the wrong, and avenge it. Thus pathetically doth David plead with Saul for his life, and, in order to that, for his favourable opinion of him.

21-25. The princely qualities which appeared in David, his generosity in sparing Saul, his military authority in reprimanding Abner for sleeping, his care of the public good, and the signal tokens of God's presence with him, convinced Saul that he would certainly be advanced to the throne at last, according to the prophecies concerning him.

CHAP. XXVII. 1-7. O thou of little faith, wherefore dost thou doubt? Was he not anointed to be king? Did not that infer an assurance that he should be preserved to the kingdom? Though he had no reason to trust Saul's promises, had he not all the reason

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath; and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day; wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

8 ¶ And David and his men went up and invaded the Geshurites, and the Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achish.

10 And Achish said, Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did

in the world to trust the promise of God? His experience of the particular care providence took of him, ought to have encouraged him. He that has delivered, doth and will: but unbelief is a sin that easily besets even good men: When without are fightings, within are fears, and it is a hard matter to get over them. Lord increase our faith! We may blush to think that the city of Gath should be a place of refuge for a good man, when the cities of Israel are made too hot for him.

David's request for leave to remove, was prudent, v. 5. David knew what it was to be envied in the court of Saul, and had much more reason to fear in the court of Achish, and therefore declined preferment there, and wishes for a settlement in the country, where he might be private, more within himself, and less in other people's way. In a town of his own he might have the more free exercise of his religion, and keep his men better to it, and not

David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying: He hath made his people Israel utterly to abhor him, therefore he shall be my servant for ever.

CHAP. XXVIII.

I. War between the Philistines and Saul, 1-5. II. Saul consults a witch, 6-25.

AND it came to pass in those days that the Philistines gathered their armies together for warfare, to fight with Israel: and Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

have his righteous soul vexed, as it was at Gath, with the injuries of the Philistines.

8.12 We may excuse David from injustice and cruelty in his expeditions, because these people whom he cut off were such as heaven had long since doomed to destruction, yet we cannot excuse him from deserting with Achish, in the account he gave him of his expedition.

CHAP. XXVIII. 1-6. David gives Achish an ambiguous answer, Surely thou shalt know what thy servant can do, 2. i. e. I will consider in what post I may be best able to serve thee, if thou wilt put give me leave to choose it.

Saul in his present disposition could not expect an answer of peace from the Lord, for, 1. He enquired in a manner, that it was as if he had not enquired at all. Therefore it is said, 1 Chron. x. 14. He enquired not of the Lord, for he did it faintly, and coldly, and with a secret design, if God did not answer him, to consult the devil. 2. He enquired of the Lord when it was too late, when the days of his prosecution were over, and he was finally rejected. 3. He had tried all the usual methods of enquiry. Could he that had persecuted Samuel and David, who were both prophets, expect to be answered by prophets? Or he that had slain

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is a woman that hath a familiar spirit at Endor.*

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As the LORD liveth, there shall no punishment happen to thee for this thing.*

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid? for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And

the high-priest, to be answered by Urim? or he that had sinned away the spirit of grace, to be answered by dreams? No, Be not deceived, God is not mocked.

7-14. Had one told Saul when he was destroying the witches, that he himself would ere long consult with one, he would have said as Hazeled did, What, is thy servant a dog? But who knows what answers they will run into that forsake God, and are forsaken of him? The woman said, I saw gods ascending out of the earth, i. e. spirits: they called angels gods, because spiritual beings. Poor gods that ascend out of the earth! but she speaks the language of the heathen, who had their infernal deities, and had them in veneration. If Saul had thought it necessary to his conversation with Samuel, that the body of Samuel should be called out of the grave, he could have been in the witch with him to Ramah, where his sepulchre was: but our design was wholly upon his soul, which yet if it became visible, it was expected would appear in the usual resurrection of the body; and God permitted the devil to answer the woman, to put on Samuel's shape, that they who would not receive the love of the truth might be given up to strong delusions, and believe a lie. That it could not be the soul of Samuel himself they might easily apprehend, when it ascended out of the earth,

Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Because thou obeyest not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

for the spirit of a man, much more of a good man, goes upward, Eccl. iii. 21. But if the people will be deceived, it is just with God to say, Let them be deceived.

15.19. It is cold comfort which this evil spirit in Samuel's muffle gives to Saul, and is manifestly intended to drive him to despair and self-murder. Had it been the true Samuel, when Saul desired to be told what he should do, he would have bid him repent, and make his peace with God, and recall David from his banishment, and would then have told him, that he might hope in this way to find mercy with God; but instead of that he represents his case as helpless and hopeless, serving him as he did Judas, to whom he was first a tempter, and then a tormentor, persuading him first to sell his master, and then to hang himself.

22 Now, therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him: and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it; and took flour, and kneaded *it*, and did bake unleavened bread thereof.

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAP. XXIX.

I. David marches with the Philistines, 1, 2. II. David is excepted against by the lords of the Philistines, 3..5. III. And happily dismissed by Achish, 6..11.

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds and by thousands: but David and his men passed on in the reeward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow

20.25. Josephus here much admires the bravery and magnanimity of Saul, that though he was assured he should lose both his life and honour, yet he would not desert his army, but resolutely returned to the camp, and stood ready for an engagement. I more admire the hardness of his heart, that he did not again apply himself to God by repentance and prayer, in hopes yet to obtain at least a reprieve: but he desperately ran headlong upon his own ruin:

CHAP. XXIX. 1..11. David was in a great strait. If when the armies engaged he should quit his post, he would fall under the indelible reproach, not only of cowardice and treachery, but of base ingratitude to Achish. If he should, as was expected from him, fight for the Philistines against Israel, he would incur the im-

return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for where-with should he reconcile himself unto his master? *should it not be with the heads of these men?*

5 *Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?*

6 ¶ Then Achish called David, and said unto him, Surely, *as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.*

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done; and what hast thou found in thy servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now, rise up early in the morning with thy master's servants that are come with thee; and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines: and the Philistines went up to Jezreel.

But men of lying are an injury to the Israel of God, and a traitor to his country, would make his own people hate him, and unanimously oppose him to the crown, as unworthy the name of an Israelite, much more the honour and trust of a king of Israel, who had fought against them, under the banner of the uncircumcised. Into the snare he brought him. If by his own unadvisedness, in quitting the land of Judah, and going among the uncircumcised: those that are intimate with him, with wicked people, and grow intimate with them, it is strange if they come off without guilt or grief, or both. Though God most surely have left him in this difficulty, to chastise him for it, yet, because his heart was upright with him, he would not suffer him to be tempted above what he was able, but with the same Father made a way for him to escape, 1 Cor. x. 13.

CHAP. XXX. 1-6. Great faith must expect such severe exercises: but it is observable, David was reduced to this extre-

I. Ziklag laid waste, 1-6. II. Its loss revenged, 7-20. III. The spoil divided, 21-31.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that were therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burnt with fire: and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: for the people spake of stoning him; because the soul of all the people was grieved, every man for his sons, and for his daughters; but David encouraged himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that were with him, and came to

mity, just before his accession to the throne, at this present time, perhaps the stroke was struck, which opened the door to his advancement. Things are sometimes at the worst with the church and people of God just before they begin to mend.

It is the duty and interest of all good people, whatever happens, to encourage themselves in God as their Lord and their God, assuring themselves that he can and will bring light out of darkness, peace out of trouble, and good out of evil, to all that love him, and are the called according to his purpose. Psal. cxviii. 13, 14.

7-20. David had no room to doubt but that this war against these Amalekites was just, and that he had an inclination strong enough to set upon them, when it was for the recovery of that which was due to him, and his sword, and yet would not go about it without asking counsel of God, thereby owning his dependence upon God, and submission to him. It we thus in all our ways ac-

I. SAMUEL.

the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men : (for two hundred abode behind, which were so faint that they could not go over the brook Besor :)

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat ; and they made him drink water ;

12 And they gave him a piece of a cake of figs, and two clusters of raisins : and, when he had eaten, his spirit came again to him ; for he had eaten no bread, nor drank *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou ? and whence *art* thou ? And he said, I *am* a young man of Egypt, servant to an Amalekite : and my master left me, because three days ago I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb ; and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company ? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And, when he had brought him down, behold, *they were* spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day : and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away ; and David rescued his two wives.

19 And there was nothing lacking to them,

knowledge of God, we may expect that he will direct our steps, as he did David's here, answering him above what he asked, with an assurance that he should recover all.

21-31. We have here an account of the distribution of the spoil which was taken from the Amalekites. When the Amalekites had carried away a rich booty from the land of Judah and the Philis-

neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them : David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor ; and they went forth to meet David, and to meet the people that *were* with him : and when David came near to the people he saluted them.

22 Then answered all the wicked men, and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter ? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff : they shall part alike.

25 And it was *so*, from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD ;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal,

times, they spent it in sensuality, in eating and drinking, and making merry with it : but David disposed of the spoil taken after another manner, as one that knew that justice and charity must govern us, in the use we make of whatever we have in this world : what God gives us he designs we should do good with, not serve our lusts with.

and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach.

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

CHAP. XXXI.

Saul defeated and slain.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid; therefore Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

The Ziphites had none of his presents, nor the men of Keilah; and thus he shewed, that though he was such a saint as not to revenge affronts, yet he was not such a fool as not to take notice of them.

CHAP. XXXI. 1-13. Jonathan, that wise, valiant, good man, that was as much David's friend as Saul was his enemy, falls with the rest; so that the observation of Eliphaz doth not hold, Job iv. 7. Who ever perished being innocent? for he was one. What shall we say to it? First, God would hereby complete the vexation of Saul in his dying moments, and the judgment that was to be executed upon his house. If the family must fall, Jonathan, that is one of it, must fall with it. Second, He would hereby make David's way to the crown more clear and open. For though Jonathan himself would have cheerfully resigned all his title and interest to him, yet it is very probable many of the people would have made use of his name for the support of the house of Saul, or at least would have come in but slowly to David. Third, God would hereby shew us that the difference between good and bad is to be made in the other world,

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6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it* in the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul.

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

not in this: All things come alike to all. We cannot judge of the spiritual or eternal state of any, by the manner of their death; for in that there is one event to the righteous, and to the wicked.

Jonathan, who received his death wound from the hand of the Philistines, and bravely yielded to the fate of war, died in the bed of honour, but Saul died as a fool dieth, as a coward dieth, a proud fool, sneaking coward; died as a man that had neither fear of God, nor hope in God, neither the reason of a man, nor the religion of an Israelite, nor the resolution of a soldier.

Though when the wicked perish there is shouting, i. e. it is to be hoped a better state of things will ensue, which will be matter of joy, yet humanity obligeth us to shew a decent respect to dead bodies, especially to those of princes. This book began with the birth of Samuel, but now it ends with the burial of Saul, the comparing of which two together will teach us to prefer the honour which comes from God, before any of the honours which this world pretends to have the disposal of.

THE SECOND BOOK OF S A M U E L.

This book is the history of the reign of king David. It gives us an account of David's triumphs and his troubles. First, His triumphs over the house of Saul, chap. i. 4. Over the Jebusites and Philistines, chap. v. In the bringing up of the ark, chap. vi. and vii. Over the neighbour nations that opposed him, chap. viii. x. And so far the history is agreeable to what we might expect from David's character, and the choice made of him. But his cloud has a dark side. Second, We have his troubles, the cause of them, his sin in the matter of Uriah, chap. xi. and xii. The troubles themselves from the sin of Ammon, chap. xiii. The rebellion of Absalom, chap. xiv. xix. and of Sheba, chap. xxi. And the plague of Israel for his numbering the people, chap. xxiv. besides the famine of the Gibeonites, chap. xxi. His song we have, chap. xxii. and his words and worthies, chap. xxiii. Many things in this history are very instructive; but for the hero, that is the subject of it, though in many instances he appears here very great, and very good, and very much the favourite of heaven, yet it must be confessed his honour shines brighter in the psalms than in his annals.

CHAP. I.

I. Tidings brought to David of the death of Saul and Jonathan, 1..12. II. David's sorrowful resentment of these tidings, 11, 12. III. Justice done upon the messenger who boasted that he had helped Saul to dispatch himself, 13..16. IV. An elegy which David penned upon this occasion, 17..27.

NOW it came to pass, after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head; and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead, and Saul and Jonathan his son are dead also.

5 And David said unto the young man

that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him he saw me, and called unto me; and I answered, Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen; and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes and rent them, and likewise all the men that were with him.

CHAP. I. 1..10. It is doubtful whether this story which was told by the Amalekite be true. If it was, the righteousness of God is to be observed, that Saul, who spared the Amalekites in contempt of the divine command, received his death wound from an Amalekite. But most interpreters think it was false, and that, though he might happen to be present yet he was not assisting in

the death of Saul, but told David so, in expectation that he would have rewarded him for it, as having done him a piece of good service.

11..16. Those passages in David's psalms which speak his desire of triumph in the ruin of his enemies, proceed not from a spirit of revenge, but from a holy zeal for the glory of God and the pub

12 And they mourned and wept, and fasted until even for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

15 And David called one of the young men, and said, Go near *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book of Jasher:)

19 The beauty of Israel is slain upon thy high places; how are the mighty fallen!

20 Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa *let there be* no dew, neither *let there be* rain upon you, nor fields of offering: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned

not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet with *other* delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me? thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAP. II.

I. David went up to Hebron, and was there anointed king, 1-4. II. He thanks the men of Jabesh-gilead for burying Saul, 5-7. III. Ish-bosheth is set up in opposition to him, 8-11. IV. A warm encounter happens between David's party and Ish-bosheth's, 9-23.

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said whither shall I go up? And he said, unto Hebron.

2 So David went up thither, and his two wives, also, Abinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of

he good: for by what he did here when he heard of Saul's death, we may perceive that his natural temper was very tender, and that he was kindly affected even to those that hated him.

David herein did not do unjustly. For, first, The man was an Amalekite. Second, He did himself confess the crime, so that the evidence was, by the consent of all laws, sufficient to convict him.

David hereby demonstrated the sincerity of his grief: discouraged all others from thinking, by doing the like, to ingratiate themselves with him; and did that which might probably oblige the house of Saul, and win upon them, and recommend them to the people, as one that was zealous for public justice, without regard to his own private interest. We may learn from it, that to give assistance to any in murdering themselves, directly or indirectly if done wittingly, incurs the guilt of blood. And that the lives of princes ought to be in a special manner precious to us.

17-27. He bade them to teach the children of Judah the use of the bow; either the bow used in war, or, as some understand it, some musical instrument called a bow, to which he would have the mournful ditties sung: or of the elegy itself; he bade them teach the children of Judah-Kesheth, the bow, i. e. this song which was so entitled for the sake of Jonathan's bow, the achievements of which are here celebrated. The elegy itself is not a divine hymn, nor given by inspiration of God, to be used in divine service; nor is there any mention of God in it: but is a human composition, and therefore was inserted, not in the book of Psalms, which being of divine original is preserved, but in the book of Jasher, which being only a collection of common poems, is long since lost.

CHAP. II. 1-7. See how David rose gradually: he was first anointed king in reversion, then in possession, of one tribe only, and at last of all the tribes; thus the kingdom of the Messiah, who

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Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim ;

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned two years : but the house of Judah followed David.

11 (And the time that David was king in Hebron over the house of Judah was seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah and the servants of David went out, and met together by the pool of Gibeon : and they sat down, the one of the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and play before us. And Joab said, Let them arise.

son of David, is set up by degrees: he is Lord of all, by divine designation, but we see not yet all things put under him, Heb. ii. 8. David's reigning at first over the house of Judah only, was a tacit intimation of providence, that his kingdom would in a short time be reduced to that again, as it was when the ten tribes revolted from his grandson; and it would be an encouragement to the godly kings of Judah, that David himself at first reigned over Judah only.

8..16. The setting up of Ish-bosheth was a further trial of the faith of David in the promise of God, and of his patience, whether he could wait God's time for the performance of that promise.

This engagement was at first proposed by Abner, and accepted by Joab, to be between twelve and twelve of a side. It should seem

15 Then there arose, and went over by number, twelve of Benjamin, which *pertain-*ed to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side : so they fell down together : wherefore that place was called Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day : and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel ; and Asahel *was* as light of foot as a wild roe.

19 And Asahel pursued after Abner ; and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel ? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me : wherefore should I smite thee to the ground ? how then should I hold up my face to Joab thy brother ?

23 Howbeit he refused to turn aside : wherefore Abner, with the hinder end of the spear, smote him under the fifth *rib*, that the spear came out behind him ; and he fell down there, and died in the same place : and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner ; and the sun went down when they

this trial of skill began in sport. Abner made the motion, 14, Let the young men arise, and play before us, as gladiators; perhaps Saul had used his men to these barbarous pastimes, like a tyrant indeed, and Abner had learnt it of him, to make a jest of wounds and death, and divert himself with the scenes of blood and horror. He meant, let them fight before us, when he said, let them play before us; fools thus make a mock at sin; but he is unworthy the name of a man, that can be thus prodigal of human blood.

18..25. How oft are we betrayed by the accomplishments we are proud of. Asahel's swiftness, which he presumed so much upon, did him no kindness, but forwarded his fate, and with it he ran upon his death, instead of running from it.

were come to the hill of Ammah, that *tieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin and of Abner's men, *so that* three hundred and three-score men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

I. The gradual advance of David's interest, 1-5. II. Abner's treaty with David, 6-21. III. Abner murdered, 22-39.

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in

25-32. Asahel's funeral is here mentioned, the rest they buried in the field of battle, but he was carried to Beth-lehem, and buried in the sepulchre of his father, 32. Thus are distinctions made between the dust of some and others, but in the resurrection no other difference will be made, but that between godly and ungodly, which will remain for ever.

CHAP. III. 1-6. The contest between grace and corruption in the hearts of believers, may fitly be compared to this between Da-

Hebron: and his first-born was Amnon, of Abinoam the Jezreelitess;

3 And his second, Chileab, of Abigail, the wife of Nabal the Carmelite; and the third Absalom, the son of Maacah, the daughter of Talmai, king of Geshur:

4 And the fourth, Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* Rizpah, the daughter of Ahiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the LORD hath sworn to David, even so do I to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again; because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying, *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well: I will make a league with thee: but one thing I require of

vid and Ish-bosheth. There is a long war between them, the flesh lusting against the spirit, and the spirit against the flesh; but as the work of sanctification is carried on, corruption, like the house of Saul, grows weaker and weaker; while grace, like the house of David, grows stronger and stronger, till it comes to a perfect man, and judgment is brought forth unto victory.

7-21. God can, as in the case of Abner, find out ways to make those serviceable to the kingdom of Christ, who have yet no sin-

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thee, that is, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ishbosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ishbosheth sent, and took her from *her* husband, *even* from Phaltiel, the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be* king over you.

18 Now then do *it*: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines; and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Ab-

ner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner, the son of Ner, came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate, to speak with him quietly; and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

28 ¶ And afterward, when David heard *it*, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and

cere affection for it, and who have vigorously set themselves against it. The earth helped the woman. David, by desiring the restitution of Michal his wife, 13. shewed the sincerity of his conjugal affection to his first and most rightful wife, and testified his respect to the house of Saul: so far was he from trampling upon it, now it was fallen, that, even in his elevation, he valued himself not a little by his relation to it. David concludes the treaty with Abner; and he did wisely and well therein; for whatever induced Abner to it, it was a good work to put an end to the war, and to settle the Lord's anointed on the throne; and it was as lawful for David to make use of his agency, as it was for a poor man to receive an alms from a Pharisee, who gives it in pride and hypocrisy.

22.39. Abner had maliciously, and against the convictions of

his conscience, opposed David; he had now basely deserted Ishbosheth, and betrayed him, under pretence of regard to God and Israel, but really from a principle of pride and revenge, and impatience of controul: God will not therefore use so ill a man, in so good a work as the uniting of Israel: yet Joab was unrighteous, and, in what he did, did wickedly. David himself followed the corpse of Abner as chief mourner, and made a funeral oration at the grave. He attended the bier, 31, and wept at the grave, 32. Though Abner had been his enemy, and might possibly have proved no fast friend, yet, because he had been a man of bravery in the field, and might have done service in the public counsels at this critical juncture, all former quarrels are forgotten, and David is a true mourner for his fall. What he said over the grave fetched

mourn before Abner. And king David *himself* followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them; as whatsoever the king did pleased all the people.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner, the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness.

CHAP. IV.

I. Ish-bosheth murdered, 1-8. II. His death revenged, 9-12.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that were* captains of bands; the name of the one *was* Baanah, and the name of the other Rechab,

fresh floods of tears from the eyes of all that were present, when they thought they had already paid the debt in full, 33, 34. Died Abner as a fool dieth? first, he speaks as one vexed, that so great a man as he, so famed for conduct and courage, should be imposed upon by a colour of friendship, slain by surprise, and so die as a fool dies. Or, second, he speaks as one boasting that Abner did not fool himself out of his life: Died Abner as a fool dies? No, he did not, not as a criminal that forfeits his life into the hands of public justice, his hands were not pinioned, or his feet fettered, as those of malefactors are; Abner falls not before just men, by a judicial sentence, but as a man, an innocent man falleth before wicked men, thieves and robbers, so fellest thou.

CHAP. IV. 1-8. Even the children of princes and great men, the children of good men, for such a one Jonathan was, are not always safe. What reason have we to be thankful to God for the pre-

the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son *that was* lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame; and his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib*: and Rechab and Baanah his brother escaped.

7 For when they came into the house he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity.

10 When one told me, saying, Behold, Saul is dead, (thinking to have brought good

servation of our limbs and senses to us, through the many perils of the weak and helpless state of infancy, and to own his goodness in giving his angels a charge concerning us, to bear us up in their arms, out of which there is no danger of falling, Psal. xci. 12. We know not when and where death will meet us, nor when we lay down to sleep, can we be sure but that we may sleep the sleep of death before we wake. Nor do we know from what unsuspected hand a fatal stroke may come. Ish-bosheth's own men that should have protected his life took it away.

9-12. I must not presently judge a man an ill man, because I think him so to me. David owns Ish-bosheth an honest man, though he had created him a great deal of trouble unjustly. As the Lord liveth who hath redeemed my soul out of all adversity. He expresseth himself thus resolutely, to prevent the making of any intercession for the criminals by those about him: and thus prou-

tidings,) I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings :

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? Shall I not, therefore, now require his blood of your hand, and take you away from the earth?

2 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner in Hebron.

CHAP. V.

Here is, I. David anointed king by all the tribes, 1..5. II. Making himself master of the strong hold of Zion, 6..10. III. Building himself a house, and strengthening himself in his kingdom, 11, 12. IV. His children that were born after this, 13..16. V. His victory over the Philistines, 17..23.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD; and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign; *and* he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame thou shalt not come in hither; thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be* chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from Millo and inward.

10 And David went on, and grew great, and the Lord God of hosts *was* with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons, and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake:

13 ¶ And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon,

to intimate, that his dependance was upon God for the putting of him in possession of the promised throne, and that he would not be beholden to any man to help him towards it, by any indirect or unlawful practices.

CHAP. V. 1..5. Those who take Christ for their king, may thus plead with him, we are thy bone and thy flesh, thou hast made thyself in all things like unto thy brethren, Heb. ii. 17, therefore be thou our ruler, and let this ruin be under thy hand, Isa. iii. 6. David was now the third time anointed king. His advances were gradual, that his faith might be tried, and that he might gain experience. And thus his kingdom typified that of the Messiah, which was to come to its height by degrees; for we see not yet all things put under him, Heb. ii. 8, but we shall see it, 1 Cor. xv. 25.

6..10. The Jebusites confided either, 1. In the protection of their gods, which David, in contempt, had called the blind and the lame, for they have eyes and see not, feet and walk not; but, say-
ing, these are the guardians of our city, and except thou take

those away, which thou canst never do, thou wilt not come in hither. Or, 2, In the strength of their fortifications, which they thought were made so impregnable by nature or art, or both, that the blind and the lame were sufficient to defend them, and make them good against the most powerful assailant. The enemies of God's people are often very confident of their own strength, and most secure then when their day to fall draws nigh.

11..16. Saul was made king, but not established, so Adam in innocency. David was established king, so is the son of David, and all that, through him, are made to our God kings and priests. His kingdom was exalted in the eyes both of its friends and enemies; never had the nation of Israel looked so great, nor made such a figure, as it began now to do. Thus it is promised of Christ, that he shall be higher than the kings of the earth, Psal. lxxxix. 27. God has highly exalted him, Phil. ii. 9. He owned that it was for his people Israel's sake that God had done such great things for him: that he might be a blessing to them, and they might be happy.

15 Ishar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David: and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? will thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burnt them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 ¶ And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that, then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

under his administration. God did not make Israel his subjects for his sake, that he might be great, and rich, and absolute; but he made him their king for their sakes, that he might lead, and guide, and protect them. Kings are ministers of God to their people for good, Rom. xiii. 4.

17-25. When David himself had smitten them, 20, he ascribed it to God, the Lord has broken forth upon mine enemies, to reward him for which thankful acknowledgment, the next time God did it himself alone, without putting him to any toil or peril. For those that own God for what he has done for them, he will do more. God performed his promise, went before him, and routed all the enemies' force, and David had it not to improve his advantages; he smote the Philistines even to the borders of their own country. When the Kingdom of the Messiah was to be set up, the apostles that were to beat down the devil's Kingdom, must not attribute any thing tall they received the promise of the spirit; who came with a sound from heaven of a mighty wind, Acts ii. 2, which was typified by this sound of the going on the tops of the mul-

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

CHAP. VI.

The ark brought up.

AGAIN David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of The LORD of hosts, that dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab, that was in Gibeah; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab, which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David, and all the house of Israel, played before the LORD on all manner of instruments made of fir-wood, even on harps, and on psalteries and on timbrels, and on cornets, and on cymbals,

6 And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it.

7 And the anger of the LORD was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the

berry-trees; and when they heard that, they must bestir themselves, and they did so; they went forth comparing and to compare.

CHAP. VI. 1-5. Dr. Lightfoot supposeth, that upon this occasion David penned the sixty-eighth Psalm, because it begins with that ancient prayer of Moses at the removing of the ark, Let God arise, and let his enemies be scattered. And he also is taken there, 25, of the singers and players on instruments that attended, and, 27, of the princes of several of the tribes, and perhaps those words in the last verse, O God, thou art terrible out of thy holy places, were added upon occasion of the death of Uzzah.

6-11. The law was express concerning the Kadoshites, that though they were to carry the ark by the staves, yet they must not touch any holy thing, lest they die, Num. iv. 15, and Uzzah's long familiarity with the ark, and his constant attendance, he had given to it, might occasion his transgression, but would not excuse it. God would, by Uzzah's fall, strike an awe upon the thousands of Israel, would convince them, that the ark was never the less venerable for its having been so long in mean circumstances; and

LORD had made a breach upon Uzzah ; and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David ; but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months ; and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might ; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And, as the ark of the LORD came into the city of David, Michal, Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD ; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst

thus he would teach them to rejoice with trembling, and always to treat holy things with reverence and holy fear. David did not now act like himself, like a man after God's own heart. It is not for us to be displeased at any thing that God doth, how displeasing soever it is to us.

The same hand that punished Uzzah's proud presumption, rewarded Obed-edom's humble boldness, and made the ark to him a savour of life unto life. Let none think the worse of the gospel for the judgments inflicted on those that reject it, but set in opposition to them the blessings it brings to those that duly receive it.

12-19. When David heard that Obed-edom had such joy of the ark, then he would have it to his own city. The experience others have had of the gains of godliness, should encourage us to be religious.

20-23. David, though he had prophets, and priests, and Levites about him to be his chaplains, yet did not devolve the work upon them, but himself blessed his household. It is angels' work to worship God, and therefore sure that can be no disparagement to the greatest of men.

of the tabernacle that David had pitched for it ; and David offered burnt-offerings and peace-offerings before the LORD.

18 And, as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel : therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight : and of the maid-servants, which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child until the day of her death.

CHAP. VII.

David designs to build God a house.

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies,

We have no reason to think that Michal's accusation was true in fact : David, no doubt, observed a decorum and governed his zeal with discretion ; but it is common for those that reproach religion thus to put false colours upon it, and lay it under the most odious characters. In the throne of judgment, and in the field of battle, none shall do more to support the grandeur and authority of a prince than David shall, but in acts of devotion he lays aside the thoughts of majesty, humbles himself to the dust before the LORD, joins in with the meanest services done in honour of the ark, and yet thinks it no diminution to him. The greatest of men are less than the least of the ordinances of Jesus Christ. Those that are truly pious, are sometimes manifested in the consciences even of those that speak ill of them, 2 Cor. v. 11. Let us never be driven from our duty by the fear of reproach, for to be steady and resolute in it will, perhaps, turn to our reputation more than we think it will. Piety will have its praise, let us not then be indifferent in it, nor afraid or ashamed to own it.

CHAP. VII. 1-3. How different were the thoughts of David, when he sat in his palace, from Nebuchadnezzar's, when he walked

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart : for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in ?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar ?

8 Now, therefore, so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel.

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint a place for

in his? Dan. iv. 29. That proud man thought of nothing but the might of his own power, and the honour of his own majesty ; this humble soul is full of contrivance how to glorify God, and give honour to him ; and how God resisted the proud, and gave grace and glory to the humble, the event shewed.

Nathan spoke not as a prophet, but as a wise and good man ; it was agreeable to the revealed will of God, which requires that all in their places should lay out themselves for the advancement of religion and the service of God, though, it seems, the secret will was otherwise, that David should not do this.

4. 17. David is a man of war, and he must enlarge the borders of Israel, by carrying on their conquests. David is a sweet psalmist, and he must prepare psalms for the use of the temple when it is built, and settle the courses of the Levites ; but for building the house, his son's genius will lie more that way, and he will have a better treasure to bear the charge of it, and therefore let it be reserved for him to do. As every man hath received the gift, so let him minister.

God tells David that he had never given orders, i. e. concerning the building of the temple, 7. That worship only is acceptable which is instituted, why should David therefore design what God never ordained? Better a tent of God's appointing, than a temple of man's inventing.

David had purposed to build God a house, and, in requital, God promiseth to build him a house, 11, whatever we do for God, or

my people Israel, and will plant them, that they may dwell in a place of their own, and move no more ; neither shall the children of wickedness afflict them any more, as before-time.

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee, that he will make thee an house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name ; and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men ;

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee ; thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O

sincerely design to do, though providence prevents our doing it, we shall in no wise lose our reward.

Some of these promises relate to Solomon, his immediate successor, and to the royal line in Judah ; but others of them relate to Christ, who is often called David, and the son of David : that son of David to whom these promises pointed, and in whom they had their full accomplishment. He was of the seed of David, Acts xiii. 23. To whom God gave the throne of his father David, Luke i. 32. All power both in heaven and earth, and authority, to execute judgment. He was to build the gospel temple, a house for God's name, Zech. vi. 12, 13. That promise, I will be his father, and he shall be my son, is expressly applied to Christ by the apostle, Heb. i. 5. But the establishing of his house, and his throne, and his kingdom for ever, 13, and again, and a third time, 16, for ever, can be applied to no other but Christ and his kingdom ; David's house and kingdom are long since come to an end, it is only the Messiah's kingdom that is everlasting, and of the increase of his government and peace there shall be no end. The supposition of committing iniquity cannot indeed be applied to the Messiah himself, but it is applicable (and very comfortable) in his spiritual seed ; true believers have their infirmities, for which they may expect to be corrected, but they shall not be cast off. Every transgression in the covenant will not throw us out of covenant.

13.-29. Is this the manner of men? That is, can man expect to be so dealt with by his Maker? Is this the law of Adam? or, do

Lord God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and *is* this the manner of man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O Lord God: for *there is none like thee, neither is there any god besides thee*, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel, *to be* a people unto thee for ever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that

men use to deal thus with one another? No, the way of our God is far above the manner of men.

When Christ for ever sat down on the right hand of God, Heb. x. 12. and received all possible assurance, that his seed and throne shall be as the days of heaven; this prayer of David the son of Jesse for his seed was abundantly answered, that it might continue before God for ever. See Psal. lxxii. ult. The perpetuity of the Messiah's kingdom is the desire and faith of all good people.

CHAP. VIII. 1-8. The Jews say, he used this severity with the Moabites, because they had slain his parents, and brethren,

God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*; and with thy blessing let the house of thy servant be blessed for ever.

CHAP. VIII.

I. David's conquests: first, over the Philistines, 1: second, over the Moabites, 2: third, over the king of Zobah, 3, 4: fourth, over the Syrians, 5, 8, 13: fifth, over the Edomites, 14. II. Of the wealth which he dedicated to God, 9-12. III. Of his court, 15-18.

AND after this it came to pass, that David smote the Philistines, and subdued them; and David took Metheg-ammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line to keep alive: and so the Moabites became David's servants, *and* brought gifts.

3 ¶ David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates,

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot-horses, but reserved of them *for* an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai,

whom he put under the protection of the king of Moab during his exile, 1 Sam. xxii. 3, 4. Now Baalam's prophecy was fulfilled, a sceptre shall arise out of Israel, and shall smite the corners of Moab Numb. xxiv. 17.

David was protected. The Lord preserved him whithersoever he went. It seems he went in person, and in the cause of God and Israel, jeopardied his own life in the high places of the field, but God covered his head in the day of battle, which he oft speaks of in his psalms to the glory of God. He was enriched. He took the shields of gold which the servants of Hadadezer had in their custody

cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamah heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had war with Toi.) And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from smiting of the Syrians in the valley of Salt, *being* eighteen thousand men.

14 ¶ And he put garrisons in Edom: throughout all Edom put he garrisons; and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 And Joab, the son of Zeruiah, *was* over the host; and Jehoshaphat, the son of Ahilud, *was* recorder.

17 And Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, *were* the priests; and Seraiah *was* the scribe;

18 And Benaiah, the son of Jehoiada, *was* over both the Cherithites and the Pelethites: and David's sons were chief rulers.

CHAP. IX.

David's kindness to Mephibosheth.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a ser-

vant, whose name *was* Ziba: and when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is* he.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Amiel, in Lo-debar.

5 Then king David sent, and fetched him out of the house of Machir, the son of Amiel, from Lo-debar.

6 Now, when Mephibosheth the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth! And he answered, Behold, thy servant.

7 ¶ And David said unto him, Fear not; for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father: and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou, therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the* fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table as one of the king's sons.

v. 7, and much brass from several cities of Syria, v. 8, which he was entitled to not only jure belli, by the uncontrollable right of the longest sword, Get it, and take it, but by commission from heaven, and the ancient entail of these countries on the seed of Abraham.

9. 18. He dedicated all to the Lord 11. 12. This crowned
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all his victories, and made them far to out-shine Alexander's or Caesar's, for they sought their own glory, but he aimed at the glory of God.

CHAP. IX. 1. 13. David's kindness to Mephibosheth serves to illustrate the kindness and love of God our Saviour towards man
6 C

12 And Mephibosheth had a young son, whose name *was* Micah : and all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem : for he did eat continually at the king's table ; and was lame on both his feet.

CHAP. X.

David wars with Hanun king of the Ammorites.

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David he sent to meet them, because the men were greatly ashamed : and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Ma-

cah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it* he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate; and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then will I come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city: so Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach, the captain of the host of Hadarezer, *went* before them.

man, which yet he was under no obligation to, as David was to Jonathan. Man was convicted of rebellion to God, and like Saul's house, under a sentence of rejection from him, was not only brought low and impoverished, but lame and impotent, made so by the fall, the son of God enquires after these degenerate, that enquire not after him; comes to seek and save them. Those of them that humble themselves before him, and commit themselves to him, he restores them the forfeited inheritance, entitles them to a better paradise than that which Adam lost, and takes them into communion with himself, sets them with his children at his table, and casts them with the dainties of heaven. Lord, what is man, that thou shouldest thus magnify him!

CHAP. X. 1-5. Some have thought that David, in this indignity he received from the king of Ammon, was but well enough

served for courting and complimenting that pagan prince, whom he knew to be an inveterate enemy to Israel.

6-14. Joab's speech before the battle, 11, 12, is not long, but pertinent and brave. First, he prudently concerns the matter with Abishai his brother, that the dividing of the forces might not be the weakening of them; but that which part soever was borne hard upon, the other should come in to its assistance. He supposeth the worst, that one of them should be obliged to give back; and in that case, upon a signal given, the other should send a detachment to relieve that. Mutual helpfulness is brotherly duty. It occasion be, thou shalt help me, and I will help thee. Christ's soldiers should thus strengthen one another's hands in their spiritual warfare.

15, 16. Jesus Christ the son of David sent his ambassador, his

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel, and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

The matter of Uriah the Hittite.

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman. And *one* said, *Is* not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her: and she came in unto him, and he lay with her; (for she was purified from her uncleanness;) and she returned unto her house.

apostles and ministers, after all his servants the prophets, to the Jewish church and nation: but they intreated them shamefully, as Haman did David's ambassadors, mocked them, abused them, slew them: and this was it that filled the measure of their iniquity, and brought upon them ruin without remedy. Matt. xxi. 35-41, xxii. 7, compare 2 Chron. xxvi. 16, for Christ takes the affronts and injuries done to his ministers as done to himself, and will avenge them accordingly.

CHAP. XI. 1-5. O serve the occasions of this sin, which led to it, first, neglect of his business. When David should have been abroad with his army in the field, fighting the battles of the Lord, he devolved the care upon others, and he himself tarried still at Jerusalem, v. 1: second, love of ease, and the indulgence of a slothful temper. He came off his bed at evening tide, v. 2, there he had dozed away the afternoon in idleness, which he should have spent in some exercise, for his own improvement or the good of others; third, a wandering eye. The sin came in at the eye, as Eve's did.

5 ¶ And the woman conceived, and sent and told David, and said, *I am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David:

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey; why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, the ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house to eat, and to drink, and to lie with my wife? *As* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him: and he made him drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning,

The way of sin is down-hill; when men begin to do evil, they can not soon stop themselves. The beginning of lust, as of strife, is like the letting forth of water; it is therefore wisdom to leave it off before it be meddled with.

6-13. It is a very wicked thing, upon any design whatsoever, to make a person drunk; woe to him that do so, Hab. ii. 15, 16. God will put into their hand a cup of trembling, who put into the hands of others the cup of drunkenness. Robbing a man of his reason is worse than robbing him of his money, and drawing him into sin is worse than drawing him into any trouble whatsoever. Whether Uriah suspected any thing or no, providence put this resolution of not going down to his house into his heart, and kept him to it for the discovering of David's sin, and that the fulfilling this design to conceal it, might awaken David's conscience to confess it and repent of it.

14-27. It is resolved in David's breast (which one would think could never possibly have harboured so vile a thought) that Uriah

that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out and fought with Joab: and there fell *some* of the people of the servants of David, and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king.

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall that he died in Thebez? Why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

must die; that innocent, valiant, gallant man, who was ready to die for his prince's honour, must die by his prince's hand. David has sinned, and Bath-sheba has sinned, and both against him, and therefore he must die. David determines he must. Is this the man whose heart smote him because he had cut off Saul's skirt? Quanto multatus ab illo! Is this he that executeth judgment and justice to all his people? How can he now do so unjust a thing? See how fleshly lusts war against the soul, and what devastations they make in that war; how they blind the eyes, harden the heart, sear the conscience, and deprive men of all sense of honour and justice. Whoso committeth adultery with a woman lacketh understanding, and quite loses it; he that doth it destroys his own soul, Prov. vii.

32 Uriah's revenge was prevented by his death, but the birth of the child soon after the marriage published the crime; sin will have shame; yet that was not the worst of it, the thing that David had done displeased the Lord; the whole matter of Uriah, it is called, 2 Kings, xv. 5, the adultery, falsehood, murder, and this marriage

24 And the shooters shot from off the wall upon thy servants, and *some* of the king's servant be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee; for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son: but the thing that David had done displeased the LORD.

CHAP. XII.

I. Nathan's parable, 1. 11. II. David's repentance, 13, 14. III. The death of the child, 15. 23. IV. The birth of Solomon, 24, 25. V. The taking of Rabbah, 26. 31.

AND the LORD sent Nathan unto David: and he came unto him, and said unto him, There were two men in one city: the one rich and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one little ewe-lamb, which he had brought and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man: and he spared to take of his own flock, and of his own herd, to dress for the

at last, it was all displeasing to the Lord. God sees and hates sin in his own people. Nay, the nearer any are to God in profession, the more displeasing to him their sins are, for in them there is more ingratitude, treachery, and reproach, than in the sins of others. Let none therefore encourage themselves in sin by the example of David, for they that sin as he did, will fall under the displeasure of God as he did. Let us therefore stand in awe, and sin not: not sin after the similitude of his transgression.

CHAP. XII. 1. 14. It seems to have been a great while after David had been guilty of adultery with Bath-sheba, before he was brought to repentance for it: for when Nathan was sent to him, the child was born, 14. So that it was about nine months that David lay under the guilt of that sin, and for aught appears, unrepented of. What shall we think of David's state all this while? Can we imagine his heart never smote him for it; or that he never lamented it in secret before God? I would willingly hope he did, and that Nathan was sent to him immediately upon the birth of the

II. SAMUEL.
Chap. XI. V. 14.



David commands Uriah



way-faring man that was come unto him : but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man : and he said to Nathan, *As the LORD liveth, the man that hath done this thing shall surely die :*

6 And he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, *Thou art* the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul ;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah : and if *that had been* too little, I would, moreover, have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now, therefore, the sword shall never depart from thine house ; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

child, when the thing by that means came to be publicly known and talked of, to draw from him an open confession of the sin, to the glory of God, the admonition of others, and that he might receive by Nathan absolution with certain limitation. But during these nine months, we may well suppose his comforts and the exercises of his graces suspended, and his communion with God interrupted : during all that time, for certain, he penned no Psalms, his harp was out of tune, and his soul like a tree in winter, that has life in the root only ; therefore after Nathan had been with him he prays, Restore unto me the joy of thy salvation, and open thou my lips, Psal. li. 12, 15. David had many wives and concubines, whom he kept at a distance, as rich men keep their flocks in their fields. Uriah like the poor man, had only one wife, who was to him as his own soul, and always lay in his bosom, for he had no other, he desired no other to lay there. The traveller or wayfaring man was, as Bishop Patrick explains it from the Jewish writers, the evil imagination, disposition or desire, which came into David's heart, which he might have satisfied with some of his own, yet nothing would serve but Uriah's darling. They observe that this evil disposition is called

12 For thou didst *it* secretly ; but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, the LORD also hath put away thy sin : thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house and the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David, therefore, besought God for the child ; and David fasted, and went in and lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth : but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead ; for they said, Behold, while the child was yet alive we spake unto him, and he would not hearken unto our voice ; how will he then vex himself if we tell him that the child is dead ?

19 But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed

a traveller, for in the beginning it is only so, but in time it becomes a guest, and in conclusion is master of the house.

God, by Nathan, threatens David with an entail of judgments upon his family for this sin, 10, The sword shall never depart from thy house, *not in thy time, nor afterwards, but for the most part,* thou and thy posterity shall be engaged in war. Or it points at the slaughters that should be among his children, Amnon, Absalom, and Adonijah, all falling by the sword. There is this great evil in the scandalous sins of those that profess religion and relation to God, that they furnish the enemies of God and religion with matter for reproach and blasphemy, for to this day there are those who reproach God, and are hardened in sin by the example of David.

15-25. Nathan having done his errand stayed not at court, but went home, probably to pray for David, to whom he had been preaching. God, in making use of him as an instrument to bring David to repentance, and as the herald both of mercy and judgment, put an honour upon the ministry, and magnified his word above all his name. David named one of his sons by Bath-sheba, Nathan, in honour of this prophet, 1 Chron. iii. 5 and it was that

his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and, when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child *while it was alive*: but when the child was dead thou didst rise and eat bread.

22 And he said, While the child was yet alive I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet, and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now, therefore, gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, (the weight whereof *was* a talent of gold with the precious stones,) and it was

son, of whom Christ, the great prophet, lineally descended, Luke iii. 31. When Nathan retired, David, it is probable, retired likewise, and penned the fifty-first Psalm, in which, though he had been assured that his sin was pardoned, yet he prays earnestly for the pardon of it, and greatly laments it; for then will true penitents be ashamed of what they have done, when God is pacified towards them, Ezek. xvi. 63.

Solomon was called Jedidiah, Beloved of the Lord; and, in this name, he typified Jesus Christ, that blessed Jedidiah, the son of God's love, concerning whom God declared again and again, This is my beloved Son in whom I am well pleased.

26-31. David was both too haughty and too severe upon this occasion, and neither so humble nor so tender as he should have been. He seems to have been too fond of the crown of the king of Ammon, 30, and too harsh with the prisoners of war, 31:

set on David's head: and he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under arrows of iron, and under axes of iron, and made them pass through the brick kiln; and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAP. XIII.

In this chapter we have, I. Amnon ravishing Tamar, 1-20. II. Absalom murdering Amnon. 21-39.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar? and Amnon the son of David, loved her.

2 And Amnon was so vexed that he fell sick for his sister Tamar; for she *was* a virgin: and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah, David's brother: and Jonadab *was* a very subtle man.

4 And he said unto him, Why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick; and when the king was come to see him, Amnon said unto the king, I pray

after a long and expensive siege, if he had put all to the sword in the heat of battle, whom he found in arms, it had been severe enough; but to kill them afterwards in cold blood and by cruel tortures, with saws and harrows, tearing them in pieces, did not become him, who when he entered upon the government, promised to sing of mercy as well as judgment, Psal. ci. 1.

CHAP. XIII. 1-20. We have here a particular account of the abominable wickedness of Amnon, in ravishing his sister; a subject not fit to be enlarged upon for shame, nor indeed to be mentioned without blushing, that ever any man should be so vile, especially that a son of David should be so. Amnon's character, we have reason to think, was but bad in other things; if he had not forsaken God, he had never been given up to these vile affections. Godly parents have been often afflicted with wicked children; grace doth not run in a blood, but corruption doth. We do not

thee let Tamar my sister come and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him: but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now, therefore, I pray thee, speak unto the king: for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is no cause*: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

And that David's children imitated him in his devotion, but his false steps they trod in, and in those did much worse, and repented not. Parents know not how fatal the consequences may be, if, in any instance, they give their children bad examples. We may learn from hence, both the malignity and the mischievous consequences of sin; for here we find, first, that sins sweet in the commission, afterwards become odious and painful: second, that sins secret in the commission, afterwards become open and public, and the sinners themselves often make them so.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her; for with such robes were the king's daughters that were virgins, apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass, after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king and said, Behold now, thy servant hath sheep-shearers: let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

21.-29. What Solomon saith of the beginning of strife, is as true of the beginning of all sin, it is the letting forth of water: when once the flood-gates are plucked up, an inundation follows: one mischief begets another, and it is hard to say, what shall be in the end thereof.

When the word of command was given to slay Amnon, Absalom's servants failed not to execute it, being buoyed up with an opinion that their master, being now next heir to the crown, (for Chileab was dead, as Bishop Patrick thinks) would save them here-

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine; and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man gat him up upon his mule and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons: for Amnon only is dead: for by the appointment of Absalom this hath been determined, from the day that he forced his sister Tamar.

33 Now, therefore, let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill's side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept very sore.

37 ¶ But Absalom fled, and went to Tal-

less. Now the threatened sword is drawn in David's house, which should not depart from it; first, his eldest son falls by it, himself being, by his wickedness, the cause of it, and his father, by his connivance, accessory to it: second, all his sons flee from it, and come home in a mighty fright, not knowing how far their brother Absalom's bloody design might extend. See what mischief sin makes in families.

30-39. David mourned for Amnon a good while, 37, but, he being past recal, time wore off that grief, he was comforted concerning Amnon: it also wore off too much his detestation of Absa-

mai, the son of Ammihud, king of Geshur: and David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

CHAP. XIV.

I. The widow of Tekoah, 1-20. II. Absalom recalled, 21-24. III. Introduced to David, 25-33.

NOW Joab, the son of Zeruiah, perceived that the king's heart *was* toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king!

5 And the king said unto her, What ail-eth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

8 And the king said unto the woman, Go

lom's sin; instead of loathing him, as a murderer, he longs to go forth to him, 39. At first he could not find in his heart to do justice on him, now he can almost find in his heart to take him into his favour again. This was David's infirmity; something God saw in his heart that made a difference, else we should have thought, that he, as much as Eli, honoured his sons more than God.

CHAP. XIV. 1-20. Absalom's case differed very much from that which the woman had put: Absalom did not slay his brother upon a hasty passion, but maliciously and upon an old grudge: not in the field, where there were no witnesses, but at the table.

to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *aught* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him.

15 Now, therefore, that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid; and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men *that would* destroy me and my son together out of the inheritance of God,

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord

before all his guests. Absalom was not an only son, as her's was, David had many more, and one lately born, more likely to be his successor, than Absalom, for he was called Jedidiah, because God loved him. But David was himself too well affected to the cause to be critical in his remarks upon the disparity of the cases, and was more desirous than she could be to bring that favourable judgment to his own son, which he had given concerning her's.

Though the woman found her advice very agreeable to the king, yet she would not take the praise of it to herself, but speaks the truth as it was, and gives us an example to do likewise, and never to tell a lie for the concealing of a well-managed fraud. Dare to be

the king, to discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken; for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid.

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go, therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king; and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose, and went to Geshur and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot, even to the crown of his head, there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it*; because *the hair* was heavy on him, therefore

true, nothing can need a lie. Poor banished sinners are likely to be for ever expelled from God, if some course be not taken to prevent it: it is against the mind of God that they should be so, for he is not willing that any should perish. Infinite wisdom has devised proper means to prevent it, so that it is the sinner's own fault if they be cast off: and this instance of God's good-will towards us all should incline us to be merciful and compassionate one towards another, Matt. xviii. 32, 33.

21-23. Absalom, by a low conge, testified his submission to his father. He bowed himself on his face to the ground; and David with a kiss sealed his pardon. Did the bowels of a father prevail

he polled it,) he weighed the hair of his head at two hundred shekels, after the king's weight.

27 ¶ And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there: go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still: now, therefore, let me see the king's face; and if there be any iniquity in me, let him kill me.*

33 So Joab came to the king, and told him: and when he had called for Absalom he came to the king, and bowed himself on his face to the ground before the king; and the king kissed Absalom.

CHAP. XV.

I. Absalom's insinuations, 1..6. II. His rebellion, 7..12. III. David's flight, 13..37.

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city

to reconcile him to an impenitent son, and shall penitent sinners question the compassion of him who is the Father of mercy?

CHAP. XV. 1..6. When Absalom was restored to the king's favour, if he had had any sense of gratitude, he would have studied how to oblige his father, and make him easy; but quite contrary, he meditates how to undermine him, by stealing the hearts of the people from him.

art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Absalom said, moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years that Absalom said unto the king, I pray thee let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem *that were* called: and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices: and the conspiracy was strong: for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and

7..12. Whether Absalom formed this design purely in the height of his ambition and fondness to rule, or whether there were not in it also malice against his father, and revenge for his banishment and confinement, though it was so much less than he deserved, doth not appear: but generally that which aims at the crown, aims at the head that wears it.

12..23. We may well imagine David in a manner thunderstruck,

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Jerusalem steals the hearts of David.



let us flee ; for we shall not *else* escape from Absalom : make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him : and the king left ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him ; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us ? Return to thy place, and abide with the king : for thou *art* a stranger, and also an exile

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us ? Seeing I go whither I may, return thou, and take back thy brethren ; mercy and truth *be* with thee.

21 And Ittai answered the king, and said *As* the LORD liveth and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go, and pass over. And Ittai the Gittite passed over, and

all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over : the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And, lo, Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God ; and they set down the ark of God ; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city : if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it and his habitation ;

26 But if he thus say, I have no delight in thee ; behold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a seer ? Return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness until there come word from you to certify me.

29 Zadok, therefore, and Abiathar carried the ark of God again to Jerusalem ; and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered ; and he went barefoot ; and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

when he heard that the son he loved so dearly, and had been so indulgent to, was so ungratefully in arms against him. Well might he say with Caesar, What thou my son ? Let not parents raise their hopes too high from their children, lest they be disappointed. David did not call a council, but consulting only with God and his own heart, determined immediately to quit Jerusalem, 14. He took up this strange resolve, so disagreeable to his character as a man of courage, as a penitent, submitting to the rod, and lying down under God's correcting hand. Conscience now minded him of his sin in the matter of Uriah, and the sentence he was under for it, which was, that evil should rise against him out of his own house : now, thinks he, the word of God begins to be fulfilled, and it is not for me to contend with it, or fight against it : God is righteous, and I submit. Before unrighteous Absalom he could justify himself, and stand it out, but before the righteous God he must condemn himself, and yield to his judgments.

These Gittites seem to have been by birth Philistines of Gath,

who came, a regiment of them, six hundred in all, to enter themselves in David's service, having known him at Gath, and being greatly in love with him for his virtue and piety, and having embraced the Jews' religion. David made them his guards du corps, his immediate attendants, and they stuck to him in his distress. The son of David found not so great faith in Israel, as in a Roman centurion, and a woman of Canaan.

24-30. Abiathar, and all the Levites, if he go, will accompany him, and take the ark with them, that by it they might ask counsel of God for him, 24 ; but, by all means, carry that back into the city, says he, let not that be unsettled and exposed with me. David's heart, like ours, trembles for the ark of God. It argues a good principle to be more concerned for the church's prosperity, than for our own, to prefer Jerusalem before our chief joy, Psal. cxxxvii. 6, the success of the gospel, and the flourishing of the church, above our own wealth, credit, ease, and safety. even when they are most in hazard. David saw much of the displeasure of his God in Absalom's rebellion. His sin was ever before him, Psal.

31 ¶ And *one* told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the top of *the mount*, where he worshipped God, behold Hushai the Archite came to meet him with his coat rent, and earth upon his head :

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me :

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant ; then mayest thou *for me* defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests ? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son ; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's friend, came into the city, and Absalom came into Jerusalem.

CHAP. XVI.

. David cheated by Ziba, 1..4. II. Cursed by Shimei, 1..14. III. Absalom cheated by Hushai, 15..19. IV. Counsellor by Ahithophel, 20..23.

AND when David was a little past the top of *the hill*, behold Ziba, the servant of Mephibosheth, met him, with a couple of asses, saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer-fruits, and a bottle of wine.

2 And the king said unto Ziba, What

meanest thou by these ? And Ziba said, The asses *be* for the king's household to ride on ; and the bread and summer-fruit for the young men to eat ; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son ? And Ziba said unto the king, Behold, he abideth at Jerusalem ; for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera : he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David : and all the people, and all the mighty men, *were* on his right hand, and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial :

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned ; and the LORD hath delivered the kingdom into the hand of Absalom thy son : and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king ? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah ? so let him curse, because the LORD hath said unto him,

6. 3, but never so plain, nor ever appearing so black as now. He never wept thus when Saul hunted him : but a wounded conscience makes troubles lie heavy, Psal. xxxviii. 4.

31..37. David prays not against Ahithophel's person, but against his counsel, that God will turn it into foolishness. We may pray in faith, and should pray in fervency, that God will turn that counsel into foolishness, which is taken against his people, but how this gross dissimulation, which David put Hushai upon, can be justified as a stratagem in war, I do not see. The best that can be made for it is, that Absalom, if he rebel against his father, must stand upon his guard against all mankind ; and if he will be deceived, let him be deceived. Hushai, thus instructed, came to

Jerusalem, 37, whither also Absalom soon after came with his forces. How soon do royal palaces and royal cities change their masters ! But we look for a kingdom which cannot be thus shaken, and in the possession of which we cannot be disturbed.

CHAP. XVI. 1..4. Great men ought always to be jealous of flatterers, and remember that nature has given them two ears, that they may hear both sides.

5..14. David bore Shimei's curses much better than he had borne Ziba's flatteries ; by these he was brought to pass a wrong judgment upon another, by those to pass a right judgment on himself ; the world's smiles are more dangerous than its frowns.

See how patient and submissive David was under this abuse of

Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life; how much more now *may this* Benjamite do it? Let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

15 ¶ And Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

17 And Absalom said unto Hushai, *Is this* thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not serve in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy fa-

ther; then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

CHAP. XVII.

I. Hushai's counsel preferred to that of Ahithophel, 1..14; on account of which Ahithophel hanged himself, 23. II. Secret intelligence sent to David, 15..21. III. David crosses Jordan, 22..24, 27..29. IV. Absalom marches into Gilead, 25..26.

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he is weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only.

3 And I will bring back all the people unto thee; the man whom thou seekest *is* as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: *shall* we do *after* his saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good at this time.

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men,

Shimei: the chief thing that silenced him was, that he had deserved it; this is not mentioned indeed; for a man may truly repent, and yet needs not upon all occasions proclaim his penitent reflections. Shimei unjustly upbraided him with the blood of Saul, from that his conscience acquitted him, but at the same time charged him with the blood of Uriah; the reproach is too true, thinks David, though false as he means it. Note, a humble, tender spirit will turn reproaches into reproofs, and so get good by them, instead of being provoked by them.

15..23. By Absalom's debauching his father's concubines, the

word of God was fulfilled in the letter of it: God had threatened, by Nathan, that for his defiling Bath-sheba, he should have his own wives publicly debauched, chap. xii. 11, 12. Job speaks of it as the just punishment of adultery, chap. xxxi. 9, 10, Let my wife grind to another; and the prophet, Hos. 13, 14.

CHAP. XVII. 1..14. That so prodigate a wretch as Absalom should aim at the throne of so good a father, is not so strange; there are here and there monsters in nature, but that the body of the people of Israel, to whom David had been so great a blessing in all respects, should join with him in it, is very amazing. But then,

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and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and *they* which be with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer sheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth upon the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel; for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

fathers oft mutinied against Moses. The best of parents, and the best of princes, will not think it strange if they be made uneasy by those who should be their support and joy, when they consider what sons and what subjects David himself had.

Ahithophel adviseth that he be pursued immediately this very night, with a flying army, which he himself undertakes the command of; that the king only be smitten, and his forces dispersed, and then the people that were now for him would fall in with Absalom of course, and there would not be such a long war as had been between the house of Saul and David, v. 1, 2, 3. The man whom thou seekest is as if all returned. By this it appears, Absalom had declared his design to be upon David's life, and Ahithophel concurs with him in it, Smite the shepherd, and the sheep will be scattered, and be an easy prey to the wolf.

Hushai adviseth that they be not too hasty in pursuing David, but take time to draw up all their force against him, and to overpower him with numbers, as Ahithophel had advised to take him by surprise. Now Hushai in giving this counsel really intended to serve David and his interest, that he might have time to send him notice of his proceedings, and that David might gain time to gather

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel: and thus and thus have I counselled.

16 Now, therefore, send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; (for they might not be seen to come into the city;) and a wench went and told them: and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon, and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought, and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

an army, and to remove into those countries beyond Jordan, which lying more remote, Absalom probably had got least interest in. Nothing would be of greater advantage to David in this juncture, than time to turn him in; that he may have that, Hushai counsels Absalom to do nothing rashly, but to proceed with caution, and secure his success by securing his strength.

Absalom gave Hushai a fair invitation to advise him. All the elders of Israel approved of Ahithophel's counsel, yet God overruled the heart of Absalom not to proceed upon it till he had advised with Hushai, 5, Let us hear what he saith. Herein he thought he did wisely, but God taketh the wise in their own craftiness.

The Lord had appointed to defeat the good counsel of Ahithophel. Be it observed to the comfort of all that fear God, he turns all men's hearts as the rivers of waters, though they know not the thoughts of the Lord. He stands in the congregation of the mighty, has an over-ruling hand in all counsels, and a negative voice in all resolves, and laughs at men's projects against his anointed.

15..29, Ahithophel died by his own hands, he hanged himself for vexation that his counsel was not followed; for thereby he

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22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab; which Amasa was a man's son whose name was Ithra, an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Amiel of Lodebar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat, for they said, The people is hungry, and weary, and thirsty in the wilderness.

CHAP. XVIII.

Here is, I. David's preparations to engage the rebel, 1-5. II. The total defeat of Absalom's party, 6-8. III. The death of Absalom, 9-18. IV. The bringing of the tidings of it to David, 19-32. V. His order for the burial of Absalom, 33.

thought himself slighted, and an intolerable slur cast upon his reputation for wisdom.

Let not the wise man glory in his wisdom, when he sees him that was so great an oracle dying as a fool dies. When the wicked are thus snared in a work of their own hands, and sunk in a pit of their own digging, the Lord is known by the judgment which he executeth and we must say, Haggai, 2. 13, 14. it is a thing to be marked and meditated upon, Psal. vii. 15, 16. Dr. Lightfoot supposeth that David penned the fifty-fifth Psalm upon occasion of Ahithophel's being in the plot against him, and that he is the man complained of, 15, and had been his equal, his guide, and his acquaintance; and if so, thus was an immediate answer to his prayer there, 15. Let death seize upon them, let them go down quick to hell.

Let us learn from David's friends to be generous and open handed, according as our ability is, to all in distress, especially great

men, to whom it is more grievous, and good men who deserve better treatment; and see how God sometimes makes up to his people that comfort from strangers, which they are disappointed of in their families.

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab: and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother: and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die will they care for us: but now thou art worth ten thousand of us; therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently, for my sake, with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim.

7 Where the people of Israel were slain before the servants of David: and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country; and the wood devoured more people that day than the sword devoured.

men, to whom it is more grievous, and good men who deserve better treatment; and see how God sometimes makes up to his people that comfort from strangers, which they are disappointed of in their families.

CHAP. XVIII. 1-8. Which way David raised an army here, and what reinforcements were sent him, we are not told: many, it is likely, from all the coasts of Israel, at least from the neighbouring tribes, came to his assistance, so that by degrees he was able to make head against Absalom, as Ahithophel foresaw.

Bishop Hall thus descants on David's orders respecting Absalom; "What means this ill-placed love? this unjust mercy? 'Deal gently with a traitor! of all traitors, with a son! of all sons, with an Absalom! that graceless darling of so good a father! and all this for thy sake, whose crown, whose blood he hunts after! For whose sake must he be pursued, if he become

II. SAMUEL.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth: and the mule that was under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*; and why didst thou not smite him there to the ground, and I would have given thee ten *shekels* of silver and a girdle?

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar,

which is in the king's dale: for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's Place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok, yet again to Joab, But howsoever, let me, I pray thee also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever (*said he*) let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-run Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and, behold, a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And

"for thine? Must the cause of the quarrel be the motives of mercy? Even in the holiest parents nature may be guilty of an injurious tenderness, of a bloody indulgence. But (saith he) was not this done in type of that unmeasurable mercy of the true King and Redeemer of Israel, who prayed for his persecutors, for his murderers: Father, forgive them; Deal gently with them for my sake?" When God sends an affliction to correct his children, it is with this charge, Deal gently with them for my sake; for he knows our frame.

9.18. Here is Absalom, in a wood too, quite at a loss; at his wit's end first, and then at his life's end. David is inclined to spare him, but divine justice passeth sentence upon him as a traitor, and sees it executed; that he hang by the neck, be caught alive, be bowelled, and his body disposed of disgracefully.

19.23. I wish I could see reason to think that David's lamentation arose from a concern about Absalom's everlasting state, and that he therefore wished to have died for him, because he had good hopes of his own salvation, and of Absalom's repentance if

the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept; and, as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAP. XIX.

Here we have, I. David's return to himself by the persuasion of Joab, 1-8. II. His return to his kingdom from his present banishment, 9-43.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

he had lived; it rather seems to have been spoken inconsiderately, and in a passion, and it was his infirmity. He is to be blamed, 1. For shewing so great a fondness for a graceless son, that was justly abandoned both by God and man, only because he was handsome and witty it may be. 2. For quarrelling not only with divine providence, the disposals of which he ought silently to acquiesce in, but with divine justice, the judgments of which he ought to adore and subscribe to. 3. For opposing the justice of the nation, which, as king, he was intrusted with the administration of, and which with other public interests he ought to prefer before any natural affection. 4. For despising the mercy of his deliverance, and the deliverance of his family and kingdom from Absalom's wicked designs, as if this were no mercy, nor worth giving thanks for, because it cost the life of Absalom. 5. For indulging a strong passion, and speaking unadvisedly with his lips. He now forgot his own reasonings upon the death of another child, Can I bring him back again? Again his own resolution to keep his mouth as with a bridle, when his heart was hot within him; and his own practice at other times, when he quieted himself as a child that is weaned from his mother. The best men are not always in like good frame, what we

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face; and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor servants; for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now, therefore, arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying,

over-loved, we are apt to over-grieve for; in each affliction, therefore, it is wisdom to have rule over our own spirits, and to keep a strict guard upon ourselves when that is removed from us which was very dear to us.

CHAP. XIX. 1-8. Joab plainly and passionately reproved David for this indiscreet management of himself in this critical juncture. David never more needed the hearts of his subjects than now, nor was ever more concerned to secure his interest in their affections, and therefore whatever tended to disoblige them now, was the most impetuous thing he could do, and the greatest wrong imaginable to his friends that adhered to him. Joab therefore takes him to task, 5, 7, where he speaks a great deal of reason, but not with that respect and deference which he owed to his prince. David took prudently and mildly the reproof and counsel given him, v. 8. When we are convinced of a fault we must amend it, though we are told of it by our inferiors, and indecently, or in heat and passion.

9-15. It is strange that David did not immediately, upon the defeat and dispersion of Absalom's forces, march with all expedition back to Jerusalem, to regain the possession of his capital

II. SAMUEL.

The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle: now, therefore, why speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok, and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house, seeing the speech of all Israel is come to the king, *even* to his house?

12 Ye *are* my brethren, ye *are* my bones and my flesh; wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the son of Gera, a Benjamite, which *was* of Baburim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons, and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do

what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan,

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph, to go down to meet my lord the king.

21 But Abishai, the son of Zeruiah, answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die; and the king sware unto him.

24 ¶ And Mephiboseth, the son of Saul, came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, my lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant

city, while the rebels were all in confusion, and before they could rally again: What occasion was there to bring him back? Could not he himself go back with the victorious army he had with him in Gilead? He could, no doubt; but, first, he would come back as a prince, with the consent and unanimous approbation of his people, and not as a conqueror forcing his way: to restore their liberties, and not to take this advantage to seize them, or encroach upon them: second, he would come back in peace and safety, and be sure that he should meet with no difficulty or opposition in his return, and therefore would be satisfied that the people were well affected to him before he would stir: third, he would come back in honour, and like himself; and therefore would not come back

at the head of his forces, but in the arms of his subjects; for the prince that has wisdom and goodness enough to make himself his people's darling, without doubt looks greater, and makes a much better figure than the prince that has strength enough to make himself his people's terror.

16--30. Mephibosheth drowns all his cares about his estate, in his joy for the king's return, 30, Yea, let him take all, the presence and favour of the king shall be to me instead of all. A good man contentedly bears his own private losses and disappointments, while he sees Israel in peace, and the throne of the son of David, exalted and established. Ziba take all, so that David may be in peace.

unto my lord the king ; but my lord the king *is* as an angel of God : do therefore *what is* good in thine eyes.

28 For all of my father's house were but dead men before my lord the king ; yet didst thou set thy servant among them that did eat at thine own table : what right, therefore, have I yet to cry any more unto the king ?

29 And the king said unto him, Why speakest thou any more of thy matters ? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old ; and he had provided the king of sustenance while he lay at Mahanaim : for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem ?

35 I *am* this day fourscore years old ; and can I discern between good and evil ? can thy servant taste what I eat, or what I drink ? can I hear any more the voice of singing-men and singing-women ? wherefore then should thy servant be yet a burden unto my lord the king ?

36 Thy servant will go a little way over Jordan with the king : and why should the king recompense it me with such a reward ?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of

my mother : but, behold, thy servant Chimham ; let him go over with my lord the king, and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee : and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And, when the king was come over, the king kissed Barzillai, and blessed him ; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him : and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren, the men of Judah, stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan ?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us : wherefore then be ye angry for this matter ? have we eaten at ail of the king's *cost* ? or hath he given us any gift ?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye : why then did ye despise us, that our advice should not be first had in bringing back our king ? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAP. XX.

I. A new rebellion raised by Sheba, 1, 2. II. The concubines imprisoned, 3. III. Amasa slain, 4-13. IV. Sheba slain, 14-21. The chapter concludes with a short account of David's great officers, 23-26.

AND there happened to be there a man of Belial, whose name *was* Sheba, the

31-39. Barzillai admires the king's generosity in making him this offer, lessening his service, and magnifying the king's return for it: Why should the king recompense it with such a reward, 36. Thus when the saints shall be called to inherit the kingdom, in consideration of what they have done for Christ in this world, they will be amazed at the disproportion between the service and the recompence, Matt. xxv. 37, Lord, when saw we thee hungry and fed thee ?

40-43. David came over Jordan attended and assisted by the men of Judah, but by that time he was advanced as far as Gilgal, the first stage on this side Jordan, half the people of Israel, i. e. of their elders and great men, were come to wait upon him, to kiss

his hand, and congratulate his return, but found they came too late to the solemnity of his first entrance. This put them out of humour, and occasioned a quarrel between them and the men of Judah, which was a damp to the joy of the day, and the beginning of further mischief. The scripture takes notice, by way of blame, which of the contending parties managed the cause with most passion: The words of the men of Judah were fiercer than those of the men of Israel. Though we have right and reason on our side, if we speak it with fierceness, God takes notice of it, and is much displeased with it.

CHAP. XX. 1-3. Learn hence, first, That it is impolitic for princes to be partial in their respects to their subjects, as it is for

II. SAMUEL.

son of Bichri, a Benjamite : and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse : every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri : but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem ; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them ; so they were shut up unto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah ; but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom : take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men : and they went out of Jerusalem to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which is in Gibeon, Amasa went before them ; and Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof : and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother ? And Joab took Amasa

by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand : so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the high-way : and when the man saw that all the people stood still he removed Amasa out of the high-way into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the high-way all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites : and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench ; and all the people that *were* with Joab battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear ; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And, when he was come near unto her, the woman said, *Art* thou Joab ? And he answered, I *am* he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

parents to be so to their children : both should carry it with an even hand. Second, Those know not what they do that make light of the affections of their inferiors, or that are wanting to countenance and accept of them. Their hatred may be feared, whose love is despised. Third, People are very apt to run into extremes. We have ten parts in David, say they ; and almost in the next breath, we have no part in him. To-day Hosanna, to-morrow Crucify.

4-13. We have here Amasa's fall, just as he began to rise. He was nephew to David, chap. xvii. 25, had been Absalom's general, and commander in chief of his rebellious army ; but that being routed, he came over into David's interest, upon a promise that he should be general of his forces instead of Joab. Sheba's rebellion gives David an occasion to make good that promise sooner than he could wish, but Joab's envy and emulation made it of ill consequence both to him and David.

The covering of blood with a cloth, cannot stop its cry in God's ear for vengeance, or make it the less loud. However, since this was no time to arraign Joab for what he had done, and the common safety called for expedition, it was prudently done to remove that which retarded the march of the army ; and then they all went on after Joab, while David, who no doubt had notice soon brought him of this tragedy, could not but reflect upon it with regret, that he had not formerly done justice on Joab for the death of Abner ; and that he had now exposed Amasa by preferring him ; and, perhaps, his conscience minded him of his employing Joab in the murder of Uriah, which had helped to harden him in cruelty.

14-26. One woman with her wisdom saved the city of Abel : souls know no difference of sexes ; nor is the treasure of wisdom the less valuable for being lodged in the weaker vessel.

A great deal of mischief would be prevented, if contending parties

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel; and so they ended the *matter*.

19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so; but a man of mount Ephraim, Sheba, the son of Bichri, by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab: and he blew a trumpet and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now Joab was over all the host of Israel; and Benaiah, the son of Jehoiada, was over the Cherethite, and over the Pelethites;

24 And Adoram was over the tribute; and Jehoshaphat the son of Ahilud was recorder;

25 And Sheva was scribe; and Zadok and Abiathar were the priests;

26 And Ira also the Jairite was a chief ruler about David.

CHAP. XXI.

We have, I. The Gibeonites revenged, first, by a famine in the land, v. 1; second, by the putting of seven of Saul's posterity to death, 2-9, and the care that was taken of their dead bodies, and of the bones of Saul, 10-14. II. The giants of the Philistines slain in several battles, 15-22.

would but understand one another. The city obstinately holds out, believing Joab aims at his ruin; Joab furiously attacks it, believing the citizens all confederates with Sheba; whereas it is neither so nor so; let both sides be undeceived, and the matter is soon accommodated. The single condition of peace is the surrender of the traitor; it is so in God's dealing with the soul, when it is besieged by conviction and distresses; sin is the traitor; the beloved lust is the rebel: part with that, cast away the transgressions, and all shall be well. No peace on any other terms.

CHAP. XXI. 1-9. It may be, Saul designed by this seventy Vol. I.

THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah;)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and where-with shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah, the daughter of Aiah, whom she bare unto Saul, Armoni, and Mephibosheth, and the five sons of Michal, the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in

towards the Gibeonites to atone for his cruelty towards the Amalekites. Some conjecture that he sought to cut off the Gibeonites at the same time when he put away the witches, 1 Sam. xxviii. 3, or perhaps many of them were remarkably pious, and he sought to destroy them when he slew the priests that blasphemed.

God was ready in his answer, though David was slow in his enquiries. It is for Saul. Note God's judgments often look a great way back, which teaches us to discern when we are under his rebukes. It is not for us to object against the people's smarting for the sin of their king, perhaps they were aiding and abetting; nor against

the hill before the LORD; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

10 ¶ And Rizpah, the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father; and they performed all that the king commanded: and after that God was entreated for the land.

15 ¶ Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the giant, (the weight of whose spear

weighed three hundred *shekels* of brass in weight,) he, being girded with a new sword, thought to have slain David.

17 But Abishai, the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 And it came to pass after this that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan, the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Hittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan, the son of Saimeah, the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAP. XXII.

This chapter is a psalm, a psalm of praise: we find it afterwards inserted among David's psalms, No. 18, with some little variation. Here is, I. The title of the psalm, v. 1. II. The psalm itself, 2-51.

AND David spake unto the LORD the words of this song, in the day, *that* the LORD had delivered him out of the hand

this generation's suffering for the sin of the last, God often visiteth the sins of the fathers upon the children, and his judgments are a great deep: he giveth not account of any of his matter. Time doth not wear out the guilt of sin: nor can we build hopes of impunity upon the delay of judgments. There is no statute of limitation to be pleaded against God's commands. Nullum tempus occurrit Deo.

David, it is probable by divine direction, referred it to the Gibeonites themselves to prescribe what satisfaction should be given them for the wrong that had been done them, 5.

They required no silver nor gold, 4. Money is no satisfaction for blood. It is the ancient law, blood calls for blood, Gen. ix. 6.

They required no lives but of Saul's family: he had done them the wrong, and therefore his children must pay for it.

Let parents take heed of sin, especially the sin of cruelty and oppression, for their poor children's sake, who may be smarting for it by the just hand of God, when they are in their graves. Guilt and a curse are a bad entail upon a family. It should seem Saul's posterity trod in his steps, for it is called a bloody house, it was the spirit of the family, and therefore they are justly reckoned with for his sin as well as for their own.

God would shew, that by the death of Saul's own sons, with him rich and poor met together: even royal blood must go to atone for the blood of the Gibeonites, who were but the vassals of the congregation.

10-14. Saul's sons died as Anathemas, and by this ignominious usage they were represented as execrable, because iniquity was laid upon. When our blessed Saviour was made sin for us, he was made a curse for us.

15-22. David fainted, but he did not flee; though his strength failed him he bravely kept his ground, and then God sent him this help in the time of need, which, though brought him by his junior and inferior, he thankfully accepted of, and with a little recruit gained his point, and came off a conqueror. In spiritual conflicts even strong spirits sometimes wax faint: then Satan attacks them furiously: but they that stand their ground and resist him, shall be relieved and made more than conquerors.

CHAP. XXII. 1. Those that have received signal mercies, and many, from God, ought to give him the glory of them. Every new mercy in our hand should put a new song into our mouth, even praises to our God.

of all his enemies, and out of the hand of Saul ;

2 And he said, the LORD *is* my rock, and my fortress, and my deliverer ;

3 The God of my rock ; in him will I trust : *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour ; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised ; so shall I be saved from mine enemies.

5 When the waves of death compassed me, the floods of ungodly men made me afraid ;

6 The sorrows of hell compassed me about ; the snares of death prevented me ;

7 In my distress I called upon the LORD, and cried to my God ; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled ; the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it.

10 He bowed the heavens also and came down ; and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly : and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them ; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discover-

ed, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me ; he drew me out of many waters ;

18 He delivered me from my strong enemy, *and* from them that hated me : for they were too strong for me.

19 They prevented me in the day of my calamity : but the LORD was my stay.

20 He brought me forth also into a large place ; he delivered me because he delighted in me.

21 The LORD rewarded me according to my righteousness : according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me ; and *as for* his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness ; according to my cleanness in his eye-sight.

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure ; and with the froward thou wilt shew thyself unsavoury.

28 And the afflicted people thou wilt save : but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my lamp, O LORD ; and the LORD will lighten my darkness.

30 For by thee I have run through a troop : by my God have I leaped over a wall.

31 *As for* God, his way is perfect : the word of the LORD is tried : he is a buckler to all them that trust in him.

2. 51. Let us observe in this song of praise, first, How David praises God, and gives him the glory of his infinite perfections, 21, 32, 47. Second, How he triumphs in the interest he had in this God, and his relation to him, which he lays down as the foundation of all the benefits he had received from him, 2, 7, 14, 22, 29, 33, 47, 51. Third, What improvements he makes of his success in God, 3, 4, 50. Fourth, The thanksgiving account he keeps for himself, and gives to others, of the great and kind things God had done for him. This takes up most of the song. He gives God the glory both of his deliverances and of his success ; shows

both the peril he was delivered from, and the power he was advanced to. Fifth, The concluding reflections he makes upon his own integrity, which God by these words testifies he had graciously owned, and witnessed to, 21, 23. He boasts especially his integrity with respect to Saul and Achish, to Absalom and Shimei, and thus, who either expected his coming to the crown, or endeavoured to deprive him. Sixth, There are words in prospect to his own glory, further my own, as he looks back, so he looks forward with pleasure, and assured himself of the kindness God has in store for all the saints, for Intemperance, and for the good

II. SAMUEL.

53 For who is God, save the LORD? and who is a rock, save our God?

53 God is my strength and power; and he maketh my way perfect.

54 He maketh my feet like hinds' feet; and setteth me upon my high places.

55 He teacheth my hands to war; so that a bow of steel is broken by mine arms.

56 Thou hast also given me the shield of thy salvation; and thy gentleness hath made me great.

57 Thou hast enlarged my steps under me; so that my feet did not slip.

58 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

59 And I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

60 For thou hast girded me with strength to battle, them that rose up against me hast thou subdued under me.

61 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

62 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

63 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

64 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people *which* I knew not shall serve me.

65 Strangers shall submit themselves unto

me: as soon as they hear they shall be obedient unto me.

66 Strangers shall fade away, and they shall be afraid out of their close places.

67 The LORD liveth, and blessed be my rock; and exalted be the God of the rock of my salvation.

68 It is God that avengeth me, and that bringeth down the people under me.

69 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me; thou hast delivered me from the violent man.

70 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

71 *He* is the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.

CHAP. XXIII.

I. David's last words, 1-7. II. His great men, 8-39.

NOW these be the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God:

4 And *he shall be* as the light of the morning, when the sun riseth, *even* a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

5 Although my house be not so with God:

1. For all good people, 26, 27, 28: 2. for himself, 45, 46: 3. for his seed. He sheweth mercy to his Messiah, 51, not only to David himself, but to that seed of his for evermore. David was himself anointed of God, not an usurper, but duly called to the government, and qualified for it, therefore he doubted not but God would shew mercy to him: that mercy he had promised not to take from him, nor from his posterity, Chap. vii. 15, 16, on that promise he depends with an eye to Christ, who alone was his seed for evermore, whose throne and kingdom still continue, and will to the end, when the seed and lineage of David is long since extinct, see Psal. LXXXIX. 29. Thus all his joys and all his hopes terminate, as ours always should, in the great Redeemer.

CHAP. XXIII. 1-7. The last words of great and good men are thought worthy to be in a special manner remarked and remembered; David would have those taken notice of and added thereto his psalms (as they are here to that in the foregoing chapter) or to the chronicles of his reign. Let those that have had the experience of God's goodness, and the pleasantness of their

ways of wisdom, when they come to finish their course, leave a record of those experiences, and bear their testimony to the truth of the promise. We have upon record the last words of Jacob and Moses, and here of David, designed, as those, for a legacy to them that were left behind. He was the sweet psalmist of Israel: singing of psalms is a sweet ordinance, very agreeable to those that delight in praising God.

Some think here is an intimation of the Trinity of persons in the Godhead; the Father the God of Israel, the Son the rock of Israel, and the Spirit, proceeding from the Father and the Son, who spake by the prophets, and particularly by David, and whose word was not only in his heart, but in his tongue, for the benefit of others. Here seems to be a distinction made between what the Spirit of God spake by David, which includes all his psalms, and what the Rock of Israel spake to David, which concerned himself and his family. Let ministers observe, that those by whom God speaks to others, are concerned to hear and ~~hear~~ what he speaks to themselves.

yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this* is all my salvation, and all *my* desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands :

7 But the man *that* shall touch them must be fenced with iron, and the staff of a spear ; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had : The Tachmonite that sat in the seat, chief among the captains : the same *was* Adino the Eznite ; *he lifted up his spear* against eight hundred, whom he slew at one time.

9 And after him *was* Eleazar, the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away ;

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and the LORD wrought a great victory that day ; and the people returned after him only to spoil.

11 And after him *was* Shamnah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where

was a piece of ground full of lentiles ; and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines : and the LORD wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest-time, unto the cave of Adullam : and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate !

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David : nevertheless he would not drink thereof, but poured it out unto the LORD ;

17 And he said, Be it far from me, O LORD, that I should do this ; *is not this* the blood of the men that went in jeopardy of their lives ? therefore he would not drink it. These things did these three mighty men.

18 And Abishai the brother of Joab, the son of Zeruah, was chief among three :

Magistrates must rule in the fear of God, i. e. they must themselves be possessed with a fear of God, by which they will be effectually restrained from all acts of injustice and oppression : They must endeavour to promote the fear of God, i. e. the practice of religion among those over whom they rule. The magistrate is to be the keeper of both tables, and to protect both godliness and honesty. Light is sweet and pleasant, and he that doth his duty shall have the comfort of it ; his rejoicing will be the testimony of his conscience. Light is bright, and a good prince is illustrious ; his justice and piety will be his honour. Light is a blessing, nor are there any greater and more extensive blessings to the public, than princes that rule in the fear of God. It is like the light of the morning, which is most welcome after the darkness of the night, so was David's government after Saul's, Psal. lxxxv. iii. and which is increasing, shines more and more to the perfect day ; such is the growing lustre of a good government. It is likewise compared to the tender grass, which the sun's brightness for the service of men ; it brings with it a harvest of blessings. See Psalm lxxii. 6-16, which were also some of the best words of David, and seem to refer to these here, v. 3 and 4, may also be applied to Christ, and then it must all be taken as a prophecy, and the original will bear it ; There shall be a ruler among men, of over men, that shall be just, and shall rule in the fear of God, i. e. shall order the affairs of religion, and divine worship, according to his father's will ; and he shall be as the light of the morning, &c. for he is the light of the world, and as the tender grass, for he is the branch of the Lord, and the fruit of the earth, Isa. iv. 2. Compare this with those

promises of Christ which speak of his reigning in righteousness, and being of quick understanding in the fear of the Lord, Isa. xli. 1-5, xxxiii. 1, 2. This God by the Spirit gave David the foresight of, to comfort him under the many calamities of his family, and the melancholy prospects he had of the degeneracy of his seed.

David's house was typical of the church of Christ, which is his house, Heb. iii. 3. Suppose this be not so with God as we could wish, suppose it be diminished, distressed, disgraced, and weakened, by errors and corruptions, almost extinct, yet God has made a covenant with the church's head, the Son of David, that he will preserve to him a seed, that the gates of hell shall never prevail against his house, Isa. liii. 10, 11, 12. Yet he hath made with me an everlasting covenant. Whatever trouble a child of God may have the prospect of, still he hath some comfort or other to balance it with, 2 Cor. iv. 8, 9, and none has this here. Verses 6 and 7 are intended, 1. As a direction to magistrates to use their power for the punishing and suppressing of wickedness. Or, 2. As a caution to magistrates, and particularly to David's sons and successors, to see that they be not themselves sons of Belial, (as too many of them were) for then neither the dignity of their place, nor their relation to David, would secure them from being thrust away by the righteous judgments of God. Or, 3. As a prediction of the ruin of all the unprincipled enemies of Christ's kingdom.

8-32. Christ the son of David, that watches for, who, like David's, are influenced by his example, fight his battles against the spiritual enemies of his kingdom, and in his strength are more

and he lifted up his spear against three hundred, *and slew them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the *first* three: and David set him over his guard.

24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elikah the Harodite.

26 Helez the Paltite, Ira the son of Ik-kesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah a Netophathite, Ittai the son of Ribai, out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

than conquerors. Christ's apostles were his immediate attendants, did and suffered great things for him, and at length came to reign with him. They are mentioned with honour in the New Testament, as these in the Old, especially Rev. 14, nay, all the good soldiers of Jesus Christ have their names better preserved than ever these worthies have; for they are written in heaven. This honour have all his saints.

CHAP. XXIV. 1-9. What evil has David done in numbering the people? Answer. It is certain it was sin, and a great sin; but where the evil of it lay is not so certain. 1. Some think the fault was, that he numbered them that were under twenty years old, if they were but of stature and strength able to bear arms; and that was the reason why this account was not enrolled, be-

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan.

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite.

34 Eliphelet the son of Abasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai, the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

CHAP. XXIV

I. David's sin, which was numbering the people in the pride of his heart, 1-9. II. His conviction of the sin, and repentance for it, 10. III. The judgment inflicted upon him for it, 11-15. IV. The staying of the judgment, 15-17. V. The erecting of an altar in token of God's reconciliation to him and his people, 18-25.

AND again the anger of the LORD was kindled against Israel; and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people (how many soever they be) an hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word pre-

cause it was illegal, 1 Chron. xxvii. 23, 24. 2. Others think the fault was, that he did not require the half shekel, which was to be paid for the service of the sanctuary, whenever the people were numbered, as a ransom for their souls, Exod. xxx. 12. 3. This was the fault, that he had no orders from God to do it, nor was there any occasion for the doing of it. 4. Some think that it was an affront to the ancient promise which God made to Abraham, that his seed shall be innumerable as the dust of the earth. 5. That which was the worst thing in numbering the people, was, that David did it in the pride of his heart, which was Hezekiah's sin in shewing his treasures to the ambassadors.

It is not strange that the anger of the Lord was kindled against Israel; there was cause enough for it, they were unthankful for

ailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer.

6 Then they came to Gilcad, and to the land of Tahtim-hodshi: and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*: choose thee one of them, that I may *do it* unto thee.

the blessings of David's government, and strangely drawn in to take part with Absalom first, and afterwards with Sheba; we have reason to think that their peace and piety made them secure and sensual, and for this God was displeased with them, but that in this displeasure he should move David to number the people is very strange. We are sure that God is not the author of sin; he tempts no man: we are told, 1 Corin. xii. 1, that Satan provoked David to number Israel. Satan, as an enemy, suggested it for a sin, as he put it into the heart of Judas to betray Christ: God, as a righteous judge, permitted it, with a design, from this sin of David, to take an occasion to punish other sins of Israel, which he might justly have punished them for without this.

Joab was aware of David's vanity herein, but he himself was not. It would be good for us to have a friend that would faithfully admonish us when we say or do any thing proud or vain-glorious, because we often do so, and are not ourselves aware of it.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait; let us fall now into the hand of the LORD; (for his mercies *are* great;) and let me not fall into the hand of man.

15 ¶ So the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the LORD, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him;

10. 25. David is bid to choose what rod he will be beaten with, v. 12, 13. God, by putting him thus to his choice, designed, 1. To humble him the more for his sin, which he would see no less exceeding sinful, when he came to consider each of these punishments as exceedingly dreadful. Or, 2. To give him some encouragement under the correction, letting him know that God did not cast him out of communion with himself, but still his secret was with him, and in afflicting him he considered his name, and what he could best bear. Or, 3. That he might the more patiently bear the rod, when it was a rod of his own choosing. This is a dreadful thing, the apostle saith, to fall into the hands of the living God, Heb. x. 31, a fearful thing indeed for sinners that have by their impenitency shut themselves out from all hope of his mercy; but David, a penitent, dares cast himself into God's hand, knowing he shall find that his mercies are great. Good men, even when they are under God's frowns, yet will entertain no other but good

I. KINGS.

and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and threshing-instruments, and other instruments of the oxen, for wood.

23 All these things did Araunah, as a

thoughts of him: Though he slay me yet will I trust in him. David's adultery is punished for the present only with the death of one infant, his pride with the death of all those thousands, so much doth God hate pride.

Jerusalem shall be spared for the ark's sake, for it is the place God hath chosen to put his name there. See here how ready God is to forgive, and how little pleasure he takes in punishing, and let it encourage us to meet him by repentance in the way of his judgments. This was on mount Moriah. Dr. Lightfoot observes, that

king, give unto the king; and Araunah said, unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.

in the very place where Abraham, by a countermand from heaven, was stayed from slaying his son, this angel, by a like countermand, was stayed from destroying Jerusalem. It is for the sake of the great sacrifice that our forfeited lives are preserved from the destroying angel. Let this mind us of the grace of our Lord Jesus, who gave himself for our sins, was willing God's hand should be against him, that we might escape. The shepherd was smitten that his sheep might be spared.

THE FIRST BOOK OF

K I N G S

The particular history now before us accounts for the affairs of the kingdoms of Judah and Israel, yet with special regard to the kingdom of God among them, for still it is a sacred history much more instructive and not less entertaining than any of the histories of the kings of the earth; to which (those of them that are of any certainty) it is prior in time; for though there were kings in Edom before there was any king in Israel, Gen. xxxvi. 31, foreigners in that point of state got the precedence; yet the history of the kings of Israel lives and will live in holy Writ to the end of the world, when that of the kings of Edom is long since buried in oblivion; for the honour that comes from God is durable, while the honour of the world is like a mushroom, which comes up in a night and perishes in a night. These two books give us an account of David's successor, Solomon, the division of his kingdom, and the succession of the several kings both of Judah and Israel, with an abstract of their history down to the captivity.

CHAP. I.

In this chapter we have, I. David declining in his health, 1-4. II. Adonijah aspiring to the kingdom, 5-10. III. Nathan and Bath-sheba contriving to secure the succession to Solomon, 11-31. IV. The anointing of Solomon, 32-40. V. The effectual stop this gave to Adonijah's usurpation, 41-49. VI. Solomon's dismissal of Adonijah upon his good behaviour, 50-53.

NOW king David was old, and stricken in years; and they covered him with clothes, but he gat no heat.

CHAP. I. 1-4. That Abishag was married to David before she lay with him, and was his secondary wife, appears by the im-

2 Wherefore his servants said unto him, Let there be sought for my lord the king, a young virgin, and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king.

putation of it as a great crime to Adonijah, that he desired to marry her, chap. ii. 22, after his father's death.

4 And the damsel *was* very fair, and cherished the king, and ministered to him : but the king knew her not.

5 ¶ Then Adonijah, the son of Haggith, exalted himself, saying, I will be king : and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his Father had not displeased him at any time in saying, Why hast thou done so ? and he also *was* a very goodly man ; and *his mother* bare him after Absalom.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest : and they, following Adonijah, helped *him*.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimci, and Rei, and the mighty men which belonged to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which *is* by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants :

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bathsheba, the mother of Solomon, saying, Hast thou not heard that Adonijah, the son of Haggith, doth reign, and David our lord knoweth *it* not ?

12 Now, therefore, come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne ? why then doth Adonijah reign ?

5-10. By designation both of God and David, Solomon was to be the man. This entail Adonijah attempted by force to cut off, in contempt both of God and his father. Thus is the kingdom of Christ opposed, and there are those that say, We will not have him to reign over us.

11-14. Nathan the prophet alarms Bathsheba, possesseth her with the case, and puts her in a way to get an order from the king for the continuing of Solomon's title. He was concerned because he knew God's mind, and David's and Israel's interest : it was by him that God had named Solomon Jedidiah, 2 Sam. xii. 25, and

14 Behold, whilst thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ And Bathsheba went in unto the king into the chamber : and the king was very old : and Abishag the Shunammite ministered unto the king.

16 And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou ?

17 And she said unto him, My lord, thou swearest by the Lord thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne :

18 And now, behold, Adonijah reigneth : and now, my lord the king, thou knowest *it* not.

19 And he hath slain oxen, and fat cattle, and sheep in abundance and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host : but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold, Nathan the prophet. And, when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne ?

25 For he is gone down this day, and hath

therefore he could not sit still and see the throne usurped, which he knew was his right by the will of him from whom promotion cometh. Nathan applies himself to Bathsheba, as one that had the greatest concern for Solomon, and could have the freest access to David. Bathsheba, according to his advice and direction, loses no time, but presently makes her application to the king, on the same errand that Esther came in to king Ahasuerus, to intercede for her life.

Nathan the prophet, according to his promise, seasonably stepped in and seconded her while she was speaking, before the king

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slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest : and, behold, they eat and drink before him, and say, God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant who should sit on the throne of my lord the king after him ?

28 ¶ Then king David answered and said, Call me Bath-sheba ; and she came into the king's presence, and stood before the king.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the Lord God of Israel, saying, assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead ; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon ;

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Is-

rael ; and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne ; for he shall be king in my stead : and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah, the son of Jehoiada, answered the king, and said, Amen : the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 ¶ So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon ; and they blew the trumpet ; and all the people said, God save king Solomon.

40 And all the people came up after him ; and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah, and all the guests that were with him, heard *it*, as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar ?

42 And, while he yet spake, behold, Jonathan, the son of Abiathar the priest, came ; and Adonijah said unto him, Come in ; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered, and said to

had given his answer, lest, if he had heard Bath-sheba's representation only, his answer should have been dilatory, and only that he would consider of it : but out of the mouth of two witnesses, two such witnesses, the word would be established, and he would immediately give positive order. David hereupon gave a solemn declaration of his firm adherence to his former resolution, that Solomon should be his successor. Bath-sheba is called in, 28, and to her, as acting for and on the behalf of her son, the king gives these fresh assurances. Bath-sheba receives these assurances, v. 31 : first, with great complaisance to the king's person, she did reverence to him, while Adonijah and his party affronted him : second, with hearty good wishes to the king's health, let him live. So far was she from thinking he lived too long, that she prayed he might live for ever, if it were possible, to adorn the crown he wore, and to be a blessing to his people. We should earnestly desire the prolonging

of useful lives, however it may be the postponing of any advantages of our own.

32-40. We have here the effectual care David took both to secure Solomon's right, and to preserve the public peace, by crushing Adonijah's project in the bud, and to raise Solomon to the throne. The people hereupon express their great joy and satisfaction in his elevation, surrounded him with their Hosannas, God save king Solomon, and attended him with their music and shouts of joy, 40. Hereby they declared their concurrence in the choice, and that he was not forced upon them, but cheerfully accepted by them. The power of a prince can be little satisfaction to himself, unless he knows it to be a satisfaction to his people. Every Israelite indeed rejoiceth in the exaltation of the son of David.

41-43. Solomon dischargeth Adonijah on his good behaviour. Thus the son of David receives those to mercy that have been

Adonijah, Verily our lord King David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule :

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon ; and they are come up from thence rejoicing, so that the city rang again : this is the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover, the king's servants came to bless our Lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne : and the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon ; for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth : but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon : and Solomon said unto him, Go to thine house.

rebellious, if they will return to their allegiance and be faithful to their sovereign, their former crimes shall not be mentioned against them : but if still they continue in the interests of the world and the flesh, that will be their ruin.

CHAP. II. 1-11. David, that great and good man, is here a dying man, 1. and a dead man, 10. It is well there is another life after this, for death stains all the glory of this, and lays it in the

I. The conclusion of David's reign, with the charge he gives to Solomon upon his death-bed, 1-12. II. The beginning of Solomon's reign, with some remarkable acts of justice upon Adonijah, Abiathar, Joab and Shimei, 13-46.

NOW the days of David drew nigh that he should die ; and he charged Solomon his son, saying,

2 I go the way of all the earth : be thou strong therefore, and shew thyself a man :

3 And keep the charge of the Lord thy God, to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself ;

4 That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do, therefore, according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of Barzilai the Gileadite, and let them be of those that eat at thy table ; for so they came to me when I fled because of Absalom thy brother.

8 And, behold, thou hast with thee Shimei, the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim : but he came down to meet me at Jordan,

dust. God had promised David that the Messiah should come from his loins, and that promise was absolute ; but the promise that there should not fail him a man on the throne of Israel, was conditional ; if his seed behave themselves as they should.

David's order for Shimei's death proceeded not from personal revenge, but a prudent zeal for the honour of the government, and the Covenant God had made with his family, the covenant of

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and I swear to him by the LORD, saying, I will not put thee to death with the sword.

9 Now, therefore, hold him not guiltless; for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoary head bring thou down to the grave with blood.

10 ¶ So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah, the son of Haggith, came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said, moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign; howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now, I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak; I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba, therefore, went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and

bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; (for he *is* mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now, therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah, the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest, said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD: that he might

which ought not to go unpunished. Even a hoary head, if a guilty and forfeited head, ought not to be any man's protection from justice. The sinner being a hundred years old shall be accursed, Isa. lxx. 20.

12-25. Adonijah's treasonable project was to marry Abishag, David's concubine; not because he was in love with her, but because by her he hoped to renew his claim to the crown, which might stand him in stead, or because it was then looked upon as a branch of the government, to have the wives of the predecessor, 2 Sam. xii. 8. Absalom thought his pretensions much supported by lying with his father's concubines. Adonijah flatters himself that if he may succeed David in his bed, especially with the best of his wives, he may by that means step up to succeed him in his throne. Restless and turbulent spirits have great reaches.

Solomon received Bath-sheba with all the respect that was owing to a mother: though himself was a king, he rose up to meet her, bowed himself to her, and caused her to sit on his right hand, according to the law of the fifth commandment. Children not only when grown up, but when grown great, must give honour to their parents, and carry themselves dutifully and respectfully towards them. Despise not thy mother when she is old.

It is strange Adonijah may not be heard to speak for himself: but Solomon's wisdom did not see it needful to examine the matter any farther; it was plain enough Adonijah aimed at the crown, and Solomon cannot be safe while he lives. Ambitious turbulent spirits commonly prepare for themselves the instruments of death. Many a head has been lost by catching at a crown.

26-34. The depriving of Abiathar was the fulfilling of the

fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told King Solomon that Joab was fled unto the tabernacle of the LORD: and, behold, *he is* by the altar. Then Solomon sent Benaiah, the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood which Joab shed from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, to wit, Abner the son of Ner, captain of the host of Israel, and Amaza the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah, the son of Jehoiada, went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah, the son of Jehoiada, in his room over the host; and Zadok the priest did the king put in the room of Abiathar.

threatening against the house of Eli, 1 Sam. ii. 30, for he was the last high-priest of that family. It was now above eighty years since the ruin was threatened, but God's judgment, though not executed speedily, will be executed surely.

In case of such sins, as the blood of beasts would atone for, the altar was a refuge, but not in Joab's case; he therefore orders him to be executed there, if he would not be got thence to shew that he feared not the censure of the people in doing his duty, but

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem; and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass, at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Maacah, king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his servants: and Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know, for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? And thou saidst unto me, The word *that* I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said, moreover, to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

would rectify their mistake, and let them know that the administration of justice is better than sacrifice, and that the holiness of any place should never countenance the wickedness of any person. They who by a lively faith take hold on Christ and his righteousness, with a resolution if they perish to perish there, shall find in him a more powerful protection than Joab found at the horns of the altar.

35-46. Abiathar being deposed, Zadok was made high-priest

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46 So the king commanded Benaiah, the son of Jehoiada; which went out and fell upon him that he died: and the kingdom was established in the hand of Solomon.

CHAP. III.

I. Solomon's marriage to Pharaoh's daughter, 1. II. A general view of his religion, 2..4. III. His prayer, 5..15. IV. His wisdom in deciding between the two harlots, 16..28.

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places because there was no house built unto the name of the LORD until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee: and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD, my God, thou hast made thy servant king instead of David my father; and *I am but* a little child; I know not *how* to go out or come in.

in his room, and therein was fulfilled that word of God, when he threatened to cut off the house of Eli, 1 Sam. ii. 35. I will raise me up a faithful priest, and will build him a sure house.

CHAP. III. 1-4. We will suppose Pharaoh's daughter was proselyted, else it had not been lawful, yet, if so, sure it was not advisable: he that loved the Lord, should, for his sake, have pitched his love upon one of his Lord's people: unequal matches of the sons of God with the daughters of men, have often been of pernicious consequence, yet some think he did this with the advice of his friends, that she was a sincere convert, for the gods of the Egyptians are not reckoned among the strange gods, which his strange wives drew him into the worship of, chap. xi. 5, 6, and

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment:

12 Behold, I have done accordingly to thy words: lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any rise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it *was* a dream: and he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women *that were* harlots unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house: and

that the book of Canticles, and the xivth Psalm, were penned on this occasion, by which these nuptials were made typical of the mystical espousals of the church to Christ, especially the Gentile church.

5..15. The way to obtain spiritual blessings is to be importunate for them; to wrestle with God in prayer for them, as Solomon did for wisdom, asking that only, as the one thing needful. The way to temporal blessings is to be indifferent to them, and to refer ourselves to God concerning them. Solomon has wisdom given him, because he did ask it; and wealth, because he did not.

16..28. An instance is here given of Solomon's wisdom, to shew that the grant lately made him had a real effect upon him: And

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Chap. III. V. 16.



Solomon's wise judgment.



CHAP. IV.

I was delivered of a child with her in the house.

18 And it came to pass, the third day, after that I was delivered, that this woman was delivered also : and we *were* together ; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night ; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine hand-maid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead : but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay ; but the living *is* my son, and the dead *is* thy son, And this said, No : but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead : and the other saith, Nay ; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword, And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman, whose the living child *was* unto the king, (for her bowels yearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it ; but the other said, Let it be neither mine nor thine, *but* divide it.

27 Then the king answered and said, Give her the living child, and in no wise slay it : she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged, and they feared

the king : for they saw that the wisdom of God *was* in him to do judgment

CHAP. IV.

I. Solomon's princes, 1..10. II. His twelve officers, 7..19. The peace and largeness of his kingdom, 20..28. His wisdom, 29..34.

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had ; Azariah the son of Zadok the priest ;

3 Elihoreph and Ahiah, the son of Shisha, scribes ; Jehoshaphat the son of Ahilud the recorder ;

4 And Benaiah the son of Jehoiada *was* over the host ; and Zadok and Abiathar *were* the priests ;

5 And Azariah the son of Nathan *was* over the officers : and Zabud the son of Nathan *was* principal officer, *and* the king's friend ;

6 And Abishar *was* over the household : and Adoniram the son of Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household : each man his month in a year made provision.

8 And these *are* their names : The son of Hur in mount Ephraim :

9 The son of Dekar in Makaz, and in Shaalbim, and Bete-shemesh, and Eloneb-beth-hanan ;

10 The son of Hised in Aruboth ; to him *pertained* Sochoh, and all the land of Hepher :

11 The son of Abinadab in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud ; to him *pertained* Taanach and Megiddo, and all Bethshean, which *is* by Zartanah, beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto the place that *is* beyond Jokneam.

the proof is feared, not from the mysteries of state, and the power of the crown, but, though there no doubt he excelled, but from the trial and determination of a cause between party and party, with a prince, though they have them upon their judges, none of them think it below them to take a chance of.

CHAP. IV. 1..28. Never did the crown of Israel shine so bright as it did when Solomon wore it; never in his father's days, never in the days of any of his successors; nor was that kingdom ever so glorious a type of the kingdom of the Messiah, as it was then. The account here given of it is such as truly answers the prophecies which we have concerning it, Psalm lxxii. which is a

psalm for Solomon, but with reference to Christ. I. The territories of his kingdom were large, and its tributaries many, so it was foretold that he should have dominion from sea to sea, Psal. lxxii. 8..11. Solomon reigned not only over all Israel, who were his subjects by choice, but over all the neighbour kingdoms, who were his subjects by constraint. All the princes from the river Euphrates north-west, to the border of Egypt south-west, not only added to his honour, by doing him homage, and bringing their treasures from him, but added to his wealth, by sending him presents, 21. David, by his successful wars, compelled them to this subjection; and Solomon, by his wisdom, re-

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13 The son of Geber in Ramoth-gilead : to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead ; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars.

14 Ahinadab the son of Iddo *had* Mahanaim.

15 Ahimaaz *was* in Naphtali ; he also took Basmath the daughter of Solomon to wife.

16 Baanah the son of Hushai *was* in Asher and in Aloth.

17 Jehoshaphat the son of Paruah in Issachar.

18 Shimei the son of Elab in Benjamin.

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan ; and he *was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt : they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision for one day *was* thirty measures of fine flour and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the* region on this side the river, from Tipsah even to Azzah, over all the kings on this side the river ; and he had peace on all sides round about him.

wisdom, made it easy and reasonable, for it is fit the fool should be servant to the wiser in heart : If they gave him presents, he gave them instructions, and still taught the people knowledge ; not only his own people, but those of other nations : and wisdom is better than gold. He had peace on all sides. 24. None of all the nations that were subject to him offered to 'shake off his yoke, or give him any disturbance, but rather thought themselves happy in their dependence upon him. Herein his kingdom typified the Messiah's ; for to him it is promised that he shall have the heathen for his inheritance, and that princes shall worship him, Isa. xlix. 6, 7, liii. 12. The subjects of this kingdom, and its inhabitants, were many and merry ; very many, very merry.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month : they lacked nothing.

28 Barley also and straw for the horses and dromedaries, brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt.

31 For he was wiser than all men : than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol : and his fame was in all nations round about.

32 And he spake three thousand proverbs : and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall ; he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom :

CHAP. V.

The friendly intercourse between Solomon and Hiram.

AND Hiram king of Tyre sent his servants unto Solomon ; for he had heard that they had anointed him king in the room

The spiritual peace and joy, and holy security of all the faithful subjects of the Lord Jesus was typified by this. The kingdom of God is not, as Solomon's was, meat and drink, but that which is infinitely better, righteousness and peace, and joy in the Holy Ghost. 29..34. Whether those proverbs of Solomon that we have were any part of the three thousand is uncertain. His songs were a thousand and five, of which one only is extant, because that only was divinely inspired, which is therefore called his Song of songs. Solomon was a type of Christ, in whom are hid all the treasures of wisdom and knowledge ; and hid for use, for he is made of God to us wisdom.

CHAP. V. 1..18. Tyre was a famous trading city, that by

of his father; for Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now, therefore command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*; and thou shalt accomplish my desire in giving food for my household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his desire.

close upon the sea in the border of Israel. It is said here of Hiram their king, that he was ever a lover of David: and we have reason to think he was a worshipper of the true God, and had himself renounced, though he could not reform the idolatry of his city. David's character will win the affections even of those that are without.

The evangelical prophet, foretelling the glory of the church in the days of the Messiah, seems to allude to this story, Isa. lx. Vol. I.

11 Ann Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, *and* two mouths at home: and Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains:

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers: so they prepared timber and stones to build the house.

CHAP. VI.

Building the temple.

AND it came to pass, in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

2 ¶ And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the

where he prophesies, 1. That the sons of strangers, (such were the Tyrians and Sidonians) should build up the wall of the gospel-temple, 10. Ministers were raised up among the Gentiles for the edifying of the body of Christ. 2. That the glory of Lebanon should be brought to it to beautify it, 13. All external endowments and advantages should be made serviceable to the interests of Christ's kingdom.

CHAP. VI. 1-10. The time when it began to be built it ex-
6 M

house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 ¶ And for the house he made windows of narrow lights.

5 ¶ And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, *nor* any tool of iron, heard in the house while it was in building.

8 The door of the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

actly set down, 1. it was just 480 years after the bringing of the children of Israel out of Egypt; allowing 40 years to Moses, 17 to Joshua, 299 to the Judges, 40 to Eli, 40 to Samuel and Saul, 40 to David, and 4 to Solomon, before we began the work, we have the just sum of 480.

11-14. God plainly lets him know, that all this charge he and his people were at in erecting this temple, would neither excuse them from obedience to the law of God, nor shelter them from

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling; *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls, with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy place.

17 And the house, that *is*, the temple before it, was forty cubits long.

18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen.

19 ¶ And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the fore part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold: and *so* covered the altar *which was* of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure, and one size.

his judgments in case of disobedience: keeping God's commandments is better and more pleasing to him than building churches.

15-38. Let us now see what was typified by this temple. 1. Christ is the true temple, he himself spake of his body, John ii. 21. God himself prepared him his body, Heb. x. 5. In him dwelt the fulness of the Godhead, as the Schechinah in the temple, in him meet all God's spiritual Israel, through him we have access with confidence to God; all the angels of God, those blessed

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house ; and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall ; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and open flowers, within and without.

30 And the floor of the house he overlaid with gold within and without.

31 ¶ And for the entering of the oracle he made doors of olive-tree : the lintel and side-posts were a fifth part of the wall.

32 The two doors also were of olive-tree ; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, a fourth part of the wall,

34 And the two doors were of fir-tree ; the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers : and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif :

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

CHAP. VII.

I. Solomon builds other houses, 1-26. II. He furnishes the temple, 26, 27.

BUT Solomon was building his own house thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon ; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen in a row :

4 And *there were* windows in three rows, and light *was* against light in three ranks.

5 And all the doors and posts *were* square with the windows ; and light *was* against light in three ranks.

6 ¶ And he made a porch of pillars ; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits ; and the porch *was* before them : and the *other* pillars and the thick beam *were* before them.

7 ¶ Then he made a porch for the throne, where he might judge, *even* the porch of judgment : and *it was* covered with cedar from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

9 ¶ All these *were* of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even

Cherubims have a charge to worship him. 2. Every believer is a living temple, in whom the spirit of God dwelleth, 1 Cor. iii. 16, even the body is so by virtue of its union with the soul, 1 Cor. vi. 19. 3. The gospel church is the mystical temple, it grows to a holy temple in the Lord, Eph. ii. 21, enriched and beautified with the gifts and graces of the Spirit, as Solomon's temple with gold and precious stones ; only Jews built the tabernacle : but Gentiles join with them in building the temple, even strangers and foreigners are built up an habitation of God, Eph. ii. 19, 22. 4. Heaven is the everlasting temple, there the church will be fixed,

and no longer moveable ; the streets of the new Jerusalem, in allusion to the flooring of the temple, are said to be of pure gold, Rev. xxi. 21, the cherubims there always attend the throne of glory. The temple was uniform, and in heaven there is perfection of beauty and harmony.

CHAP. VII. 1-15. The wonderful magnificence of all these buildings is taken notice of, 9, &c. All the materials were the best in their kind ; the foundation stones were costly for their bigness, four or five yards square, or at least so many yards long, 12, and the stones of the building, costly for the workmanship, 1, hewed

I. KINGS.

from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones ; stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones (after the measures of hewed stones) and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* a widow's son, of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass : and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to king Solomon ; and wrought all his work.

15 ¶ For he cast two pillars of brass, of eighteen cubits high apiece : and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars : the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits ;

17 And nets of chequer-work, and wreaths of chain-work, for the chapters which *were* upon the top of the pillars ; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that *were* upon the top with pomegranates : and so did he for the other chapter.

19 And the chapters, that *were* upon the top of the pillars, *were* of lily-work in the porch, four cubits.

20 And the chapters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work : and

the pomegranates *were* two hundred, in row round about upon the other chapter.

21 And he set up the pillars in the porch of the temple ; and he set up the right pillar, and called the name thereof Jachin : and he set up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily-work : so *was* the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits from the one brim to the other : *it was* round all about, and his height *was* five cubits : and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about : the knops *were* cast in two rows when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east ; and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies : it contained two thousand baths.

27 ¶ And he made ten bases of brass ; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this manner : they had borders, and the borders *were* between the ledges :

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims : and upon the ledges *there was* a base above ; and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels and plates of brass ; and the four corners thereof had undersettlers : under the laver

and *sea*, and in all respects finely wrought, 9-11, the court of his own house was like that of the temple, 12, compare chap. vi. v. 36, so well did he like the model of God's courts, that he made his own by it.

13-15. The brazier whom Solomon employed to preside in this part of the work, was Hiram, or Huram, 2 Chron. iv. 11, who

was by his mother's side an Israelite, of the tribe of Naphtali, by his father's side a man of Tyre, 14. If he had the ingenuity of a Tyrian, and the good affection of an Israelite to the house of God, it was happy that the blood of the two nations mixed in him, thereby he was qualified for the work to which he was designed ; as the tabernacle was built with the wealth of Egypt, so the tem-

were undersetters molten, at the side of every addition.

31 And the mouth of it, within the chapter and above, was a cubit; but the mouth thereof was round, after the work of the base, a cubit and an half; and also upon the mouth of it were gravings with their borders, four-square not round.

32 And under the borders were four wheels; and the axle-trees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spokes, were all molten.

34 And there were four undersetters to the four corners of one base; and the undersetters were of the very base itself.

35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof, were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

38 ¶ Then made he ten lavers of brass; one laver contained forty baths; and every laver was four cubits; and upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And Hiram made the lavers, and the shovels, and the basons: so Hiram made

ple with the sons of Tyre: God will serve himself by the common gifts of the children of men.

The significance of the pillars is intimated in the names given them, Jachin, He will establish; and Boaz, In him is strength. Some think they were intended for memorials of the pillar of cloud and fire, which led Israel through the wilderness: I rather think them designed for memorials to the priests, and others that came to worship at God's door. First, to depend upon God only, and not upon any sufficiency of their own, for strength and establishment in all their religious exercises. Second, it was a memorial to them, for the strength and establishment of the tem-

ple of God among them. Let them keep close to God and duty, and they should never lose the dignities and privileges, but the grace should be continued and perpetuated to them. The gospel comes as what God will establish, what he will strengthen, and what the gates of hell can never prevail against.

41 The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two net-works to cover the two bowls of the chapiters which were upon the tops of the pillars;

42 And four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that were upon the pillars:

43 And the ten bases, and ten lavers on the bases:

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass.

46 In the plain of Jordan did the king cast them, in the clay-ground between Succoth and Zarthan.

47 And Solomon left all the vessels unweighed, because they were exceeding many; neither was the weight of the brass found out.

48 ¶ And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was;

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, of gold;

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers, of pure gold, and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So was ended all the work that king

ple of God among them. Let them keep close to God and duty, and they should never lose the dignities and privileges, but the grace should be continued and perpetuated to them. The gospel comes as what God will establish, what he will strengthen, and what the gates of hell can never prevail against.

In the court of the tabernacle there was only a laver of brass provided to wash in, but in the court of the temple a sea of brass; intimating, that by the gospel a Christian's much better preparation is made for an entrance, than was by the law of Moses; that had a laver, this a sea; a fountain opened, Zech. xii. 1.

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Solomon made for the house of the LORD, And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAP. VIII.

The dedication of the temple.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto the king Solomon at the feast, in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests, and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, *even* under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof, above.

8 And they drew out the staves, that the

ends of the staves were seen out in the holy place before the oracle and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in forever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, Blessed *be* the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein: but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the Lord God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

CHAP. VIII. 1-11. The temple, though richly beautified, yet whilst it was without the ark, was like a body without a soul, or a candlestick without a candle, or (to speak more properly) an house without an inhabitant: all the cost and pains bestowed on this stately structure is lost, if God do not accept it; and unless he please to own it, as the place where he will record his name, it is after all but a ruinous heap; when therefore all the work is ended, chap. vii. 51, the one thing needful is yet behind, and that is the bringing in of the ark: this therefore is the end which must crown the work, and which here we have an account of the doing of with great solemnity.

12-53. Solomon in all his other glory, even on his ivory throne,

looked not so great as he did now. Great men should thus support the reputation of religious exercises, and so honour God with their greatness. Solomon was herein a type of Christ the great intercessor for all over whom he rules.

The prayer itself was very long, and yet perhaps longer than it is here recorded. At the throne of grace we have liberty of speech, and should use our liberty. It is not making long prayers, but making them for a pretence, that Christ condemns.

After an humble acknowledgment of the incapacity of the house he had built, though very capacious, to contain God, he prays, that God would graciously hear and answer this prayer he was now praying, 28, it was an humble prayer, the prayer of thy ser-

19 Nevertheless thou shalt not build the house ; but thy son, that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven :

23 And he said, Lord God of Israel, *there is* no god like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart ;

24 Who hast kept with thy servant David my father that thou promisedst him ; thou spakest also with thy mouth, and hast fulfilled it with thine hand, as *it is* this day.

25 Therefore now, Lord God of Israel ; keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel ; so that thy children take heed to their way, that they walk before me, as thou hast walked before me

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth ? Behold the heaven, and heaven of heavens, cannot contain thee ; how much less this house that I have builded !

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day ;

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there ; that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place : and hear thou in heaven thy dwelling-place ; and, when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house :

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head ; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house :

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee ; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them :

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people

vant ; an earnest prayer ; such a prayer as is a cry ; a prayer made in faith, before thee, as the Lord, and my God ; Lord, hearken to it ; have respect to it, not as the prayer of Israel's king, no man's dignity in the world, or titles of honour, will recommend him to God ; but as the prayer of thy servant. Second, That God would in like manner hear and answer all the prayers that should at any time hereafter be made in or towards this house which he had now built, and of which God had said, My name shall be there, 29. His own prayers ; hearken to the prayers which thy servant shall make ; and the prayers of all Israel, and of every particular Israelite, 30, Hear it in heaven, that is indeed thy dwelling-place, or which this is but a figure : and when thou hearest, forgive the

sin that separates between them and God, even the impurity of their holy things. First, he suppliceth that God's people would ever be a praying people ; he resolves to adhere to that duty himself. Second, he directs them to have an eye to that place in their prayers where God was pleased to manifest his mercy, so as he did not any where else on earth. Note that priests ought come into that place : but when they worshipped in the courts of the temple, it must be with an eye towards it, not as the object of their worship, that were idolatry ; but as an instituted medium of their worship, helping the weakness of their faith, and typifying the mediation of Jesus Christ, who is the true temple, to whom we must have an eye in every thing wherein we have to do with God. They that

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Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine ; if there be pestilence, blasting, mildew, locust, or if there be caterpillars : if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness, *there be* ;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house :

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou, *even* thou only, knowest the hearts of all the children of men :)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake :

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm ;) when he shall come and pray toward this house :

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for : that all people of the earth may know thy name, to fear thee, as do thy people Israel ; and that they may know that this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD to-

were at a distance looked towards Jerusalem, for the sake of the temple, even when it was in ruins, Dan. vi. 10. Third, he begs that God would hear the prayers, and forgive the sins of all that took this way in their prayers ; not as if he thought all the devout prayers offered up to God by those who had no knowledge of this house, or regard to it, were therefore rejected ; but he desired that the sensible tokens of the divine presence with which this house was blessed, might always give sensible encouragement and comfort to believing petitioners.

No place under the gospel can add any acceptableness to the prayers made in or towards it, as the temple then did ; that was a shadow, the substance was Christ, whatever we ask in his name, it shall be given us.

So far is Solomon from monopolizing the knowledge and service

toward the city which thou hast chosen, and toward the house that I have built for thy name.

45 Then hear thou in heaven their prayer, and their supplication, and maintain their cause.

46 If they sin against thee, (*for there is no man that sinneth not,*) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near ;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee, in the land of them that carried them captives, saying, We have sinned and have done perversely, we have committed wickedness ;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name :

49 Then hear thou their prayer, and their supplication in heaven thy dwelling-place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them :

51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron :

52 That thine eyes may be open unto the supplication of thy servant, and unto the

of God, and wishing to have them confined to Israel only, (which was the envious desire of the Jews in the days of Christ and his apostles) that he prays that all the people might fear God as Israel did. Would to God that all the children of men might receive the adoption, and be made God's children.

54-61. Solomon, after his sermon in Ecclesiastes, gives us the conclusion of the whole matter, so he doth here after this long prayer ; it is called his blessing of the people, 55 ; never were words more fitly spoken, nor more penitently : never was congregation dismissed with that which was more likely to affect them and abide with them.

First, He gives God the glory of the great and kind things he had done for Israel, 55 : he stood up to bless the congregation, 55, but begins with blessing God, for we must in every thing give

supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 ¶ And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD from kneeling on his knees, with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised : there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers : let him not leave us nor forsake us ;

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and

thanks. He blesseth God who has given, he doth not say wealth, and honour, and power, and victory to Israel, but rest, as if that were a blessing more valuable than any of those ; let not those that have rest undervalue that blessing then, though they want the other. He compares the blessings God had bestowed upon them with the promises he had given them, that God might have the honour of his faithfulness, and the truth of that word of his, which he has magnified above all his name. First, he refers to the promise given by the hand of Moses, as he did, 15, 24, to those which were made to David ; there were promises given by Moses, as well as precepts ; it was long ere God gave Israel the promised rest, but they had it at last, after many tosses ; the day will come when God's spiritual Israel will rest from all their labours. Second, he doth as it were write a receipt in full on the bonds, there has not failed one word of all his good promises ; this discharge he gives in the name of an Israel, to the everlasting honour of the divine faithfulness, and the everlasting encouragement of all those that build upon the divine promises.

Second, He blesseth himself and the congregation, expressing his earnest desire and hope of these four things : first, the presence of God with them, that is all in all to the happiness of a church and nation, and of every particular person. This great congregation was now shortly to scatter, and it was not likely they should ever be all together again in this world, Solomon therefore dismissed them with this blessing. The Lord be present with us, and that will be comfort enough, when we are absent one from the other : second, the power of grace upon them, let him be with us, and continue with us, not that he may enlarge our coasts, and increase our wealth, but that he may incline our hearts to himself, to

night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require ;

60 That all the people of the earth may know that the LORD is God : and that there is none else.

61 Let your heart, therefore, be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep ; so the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that was before the house of the LORD ; for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings ; because the brazen altar that was before the LORD was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD

walk in all his ways, and to keep his commandments, 58. Spiritual blessings are the best blessings, which we should covet earnestly to be blessed with : third, an answer to the prayer he had now made, Let these my words be nigh unto the Lord God day and night, 59. What Solomon asks here for this prayer is still granted in the intercession of Christ, which his supplication was a type of, that powerful prevailing intercession, before the Lord our God day and night ; for our great advocate attends continually to this very thing, and we may depend on him to maintain our cause (against the adversary that accuseth us day and night, Rev. xii. 10) and the common cause of his people Israel at all times, upon all occasions, as the matter shall require, so as to speak for us the word of the day in its day, as the original here reads it, from which we shall receive grace sufficient, suitable and seasonable, in every time of need : fourth, the glorifying of God in the enlargement of his kingdom among men. Solomon sees his kingdom as great as he desires, but that all people may know that the Lord is God, and he only, and may come and worship him, v. 60. With this Solomon's prayers, like the prayers of his father David the son of Jesse, are ended, Psal. lxxii. 19, 20, let the whole earth be filled with his glory ; we cannot close our prayers with a better summary than this, Father, glorify thy name.

Third, He solemnly charges his people to continue and persevere in their duty to God : having spoken to God for them ; his admonition at parting is, Let your heart be perfect with the Lord our God, 61, let your obedience be universal without dividing, and constant without declining. this is that evangelical perfection which the gospel requires.

62. 66. We read before that Judah and Israel were eating and

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our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away : and they blessed the king, and went unto their tents joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAP. IX.

In this chapter we have, I. The answer which God in a vision gave to Solomon's prayer, 1-9. II. The interchanging of grateful kindness between Solomon and Hiram, 13, 14. III. His workmen and buildings, 15-24. IV. His devotion, 25. V. His trading navy, 26-28.

AND it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the LORD said unto him, I have heard thy prayer, and thy supplication, that thou hast made before me ; I have hallowed this house which thou hast built, to put my name there for ever ; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* will keep my statutes and my judgments ;

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, you, or your children, and will not keep my commandments, *and* my statutes, which I have set before you, but go and serve other gods and worship them ;

7 Then will I cut off Israel out of the land which I have given them : and this house, which I have hallowed for my name, will I

drinking, and very merry and their own vines and fig-trees, were we brought in from God's courts : now they found Solomon's words true, concerning wisdom's ways, that they are ways of pleasantness.

CHAP. IX. 1-9. If we perform our part of the covenant, God will not fail to perform us ; if we improve the grace God has given us, he will confirm us to the end. Let not the children of godly parents expect the entail of the blessing, unless they tread in the steps of those that are gone before them to heaven.

The temple, though a holy house, should be abandoned and laid

cast out of my sight ; and Israel shall be a proverb and a by-word among all people :

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss ; and they shall say, Why hath the LORD done this unto this land, and to this house ?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them : therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him ; and they pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother ? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king six-score talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised, For to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

desolate, 8, 9 : they profaned it with their sins, and laid it common, and therefore God profaned it with his judgments, and laid it waste. This God gave Solomon fair warning of, now he had newly built and dedicated it, that he and his people might not be high-minded, but fear.

10-27. He built a fleet of trading ships at Ezion-geber, 26, a port on the coast of the Red Sea, the farthest stage of the Israelites, when they wandered in the wilderness, Numb. xxxii. 35. It is probable, that wilderness now began to be peopled by the Edomites, which it was not then : to them this port had belonged.

17 And Solomon built Gezer, and Beth-horon the nether.

18 And Baalath, and Tadmor in the wilderness, in the land,

9 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel.

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon make no bond-men; but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David, unto her house, which Solomon had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD: so he finished the house.

26 And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.

27 And Hiram sent in the navy his ser-

vants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

CHAP. X.

I. The queen of Sheba, 1-13. II. Solomon's wealth, 14-29.

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem, with a very great train, with camels that bare spices, and very much gold, and precious stones: and, when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions; there was not any thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, it was a true report that I heard in mine own land, of thy acts, and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame, which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel

but David having subdued the Edomites, it now pertained to the crown of Judah. The fleet traded to Ophir in the East Indies: supposed to be that which is now called Ceylon.

CHAP. X. 1-13. We have here an account of the visit which the queen of Sheba made to Solomon, no doubt when he was in the height of his piety and prosperity. Our Saviour calls her the queen of the south, for Sheba lay south from Canaan. The common opinion is, that it was in Africa; and the christians in Ethiopia, to this day, are confident that she came from their country,

and that Canace was her successor, who is mentioned, Acts xiii. 27: but it is more probably thought that she came from the south part of Arabia the happy. It should seem she was a queen regent sovereign of her country.

Those that through grace are brought to experience the delights of communion with God, will say, that one half was not told them of the pleasures of wisdom's ways, and the advantages of her gates. Glorified saints much more will say, it was a true report which they heard of the happiness of heaven, but the thousandth part

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for ever, therefore made he thee king, to do judgment and justice.

10 ¶ And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these, which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir, great plenty of almug-trees, and precious stones.

12 And the king made of the almug-trees, pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty. So she turned, and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon, in one year, was six hundred, threescore, and six talents of gold.

15 Besides *that* he had of the merchant-men, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target.

17 ¶ And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side, on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side, and on the other, upon the six

steps; there was not the like made in any kingdom.

21 ¶ And all king's Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold: none *were* of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea, a navy of Tharshish, with the navy of Hiram; once in three years, came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches, and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 ¶ And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees that *are* in the vale for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt, for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the king's of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

CHAP. XI.

I. Solomon's departure from God, 1.. II. God's displeasure against him manifested: first, by an angry message, 9..13: second, by raising him up enemies, 14..25: third, by giving away ten tribes, v. 26..40. III. His death and burial, v. 41..47.

the practice of serious godliness, as that which is the whole of man, and will do infinitely more towards making us easy and happy, than all the wealth and power that he was master of; and which, through the grace of God, is within our reach, when the thousandth part of Solomon's greatness is a thousand times more than we can ever be as vain as to promise ourselves in this world.

was not told them, 1 Cor. in. 9. Blessed are they that dwell in his house, they will be still praising him.

14-29 Well, thus rich, thus great was Solomon, and thus did he exceed all the kings of the earth, 23. This was he, who when he was in the midst of all these enjoyments, wrote a whole book to shew the vanity of all worldly things, and to recommend to us

BUT king Solomon loved many strange women, (together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth, the goddess of the Zidonians; and after Milcom, the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem: and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

10 And had commanded him concerning

this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite; he was of the king's seed in Edom.

15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom,

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom,)

17 That Hadad fled, he, and certain Edomites of his father's servants with him, to go into Egypt: Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife

CHAP. XI. 1-8. Let us now pause a-while and lament Solomon's fall. It is strange, first, that Solomon in his old age should be ensnared with youthful lusts: as we must never presume upon the strength of our resolutions, so neither upon the weakness of our corruptions, so as to be secure and off our guard: second, that one who had so often and so plainly warned others of the dangers of the love of women, should himself be so wretchedly bewitched with it; it is easier to see a mischiefer and shew it to others, than to shun it ourselves: third, that so good a man, so zealous for the worship of God, and that had been conversant with divine things, who prayed that excellent prayer at the dedication of the temple, should do these things: Is this Solomon? I wish his wisdom and devotion came to this at last? Never was a gallant ship so wrecked, never was a crown so profaned!

It concerns us to enquire what good use we make of it: first, let him that thinks he stands take heed lest he fall: we see how weak we are of ourselves without the grace of God; let us therefore live

in a constant dependance on that grace: second, see the danger of a prosperous condition, and how hard it is to overcome the temptations of it; Solomon, like Jeshurun, waxed fat, and then lacked; the food convenient, which Agur prayed for, is safer and better than the food abundant, which Solomon was even surfeited with: third, see what need there is to stand upon their guard who have made a great profession of religion, and showed themselves forward and zealous of devotion, for the devil will set upon them most violently, and if they miscarry themselves the reproach is the greater; it is the evening that commands the day, let us therefore fear, lest having run well we seem to come short.

9-13. Upon this message which God graciously sent to Solomon to awaken his conscience and bring him to repentance, we have reason to hope that he humbled himself before God, confessed his sin, begged pardon, and returned to his duty; that he then published his repentance in the book of Ecclesiastes.

14-25. Whoever are any way adversaries to us, we must take

I. KINGS.

the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing; howbeit let me go in any wise.

23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer, king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did*; and he abhorred Israel and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, (whose mother's name *was* Zeruah, a widow woman,) even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king; Solomon built Millo, *and* repaired the breaches of the city of David his father:

28 And the man Jeroboam *was* a mighty man of valour; and Solomon, seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah, the Shilonite, found him in

the way; and he had clad himself with a new garment: and they two ~~were~~ alone in the field.

30 And Ahijah caught the new garment that *was* on him, and rent *it* in twelve pieces.

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth, the goddess of the Zidonians; Chemosh, the god of the Moabites; and Milcom, the god of the children of Ammon; and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes;

35 But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me, to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee:

Notice as the hand of God stirring them up to be so, as he bid Shimei curse David; we must look through the instruments of our trouble to the author of it, and hear the Lord's controversy in it.

26-43. Solomon foolishly sought to kill his successor. Had not he taught others, that whatever devices are in men's hearts, the counsel of the Lord that shall stand? And yet doth he himself

CHAP. XII.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought, therefore, to kill Jeroboam: and Jeroboam arose and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead

CHAP. XII.

I. Rehoboam's accession to the throne, 1, 2. II. The people's petition to Rehoboam, and the rough answer he gave, 3-15. III. The setting up of Jeroboam, 16-24. IV. Jeroboam's establishment of idolatry, 25-33.

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

3 That they sent and called him; and Jeroboam and all the congregation of Israel came and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous; now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived, and said, How do ye advise, that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them,

things to do that counsel? Jeroboam was well content to live in exile and obscurity for a while, being sure of a kingdom at last. And shall we not be so, who have a better kingdom in reserve?

CHAP. XII. 1-15. The way to rule is to serve; to do good,

and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye, that we may answer this people who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy: but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people: for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah, the Shilonite, unto Jeroboam, the son of Nebat.

16 ¶ So, when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel.

and stoop to do it; to command all things to all men, and so on their hearts: those in any power really sit highest, and cast, and resist, that do so.

16-24. Rehoboam regarded the command of God though sent

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Now see to thine own house, David. So Israel departed unto their tents

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram who *was* over the tribute; and all Israel stoned him with stones that he died: therefore king Rehoboam made speed to get him up to his chariot to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 ¶ And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the Son of Solomon.

22 But the word of God came unto Shemaiah, the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is from me. They hearkened, therefore, to the word of the

LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence and built Penuel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold, thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin; for the people went to *worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah; and he offered upon the altar, (so did he in Beth-el,) sacrificing unto the calves that he had made; and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the

by a poor prophet. They consulted their own interest; concluding, that they could not prosper if they fought in disobedience to God. In the next reign God allowed them to fight, and gave them victory, 2 Chron. xiii. but not now.

25-33. We have here the beginning of the reign of Jeroboam; he built Shechem first, and then Penuel, beautified and fortified them, and probably had a palace in each of them for himself, 25, the former in Ephraim, the latter in Gad, on the other side Jordan. This was well enough; but he formed another project for the establishing of his kingdom, which was fatal to the interests of religion in it.

That which he designed, was by some effectual means to secure those to himself who had now chosen him their king, and prevent their return to the house of David, 26, 27. He therefore dissuaded them from going up to Jerusalem, pretending to consult their ease: It is too much for you to go so far to worship God, 28, it is a heavy yoke, and it is time to shake it off, you have gone long enough to Jerusalem. So some read it; the temple, now you are yoked to it, doth not appear so glorious and sacred as it did at first:

sensible glories wither by degrees in men's estimation. You have freed yourselves from other burdens, free yourselves from this: why should we now be tied to one place any more than in Samuel's time? He provided for the assistance of their devotion at home. Upon consultation had with some of his politicians, he came to this resolve, to set up two golden calves, as tokens or signs of the divine presence, and persuade the people they had as good stay at home, and offer sacrifice to those, as to go to Jerusalem to worship before the ark. The people complied with him herein, and hereby they justified their fathers in making the calf at Horeb though God had so fully shewn his displeasure against them for it, and threatened to visit for it in the day of visitation, Exod. xxxii. 34. So that it was as great a contempt of God's wrath, as it was of his law: and thus they added sin to sin.

The learned Mr. Whiston, in his chronology for the adjusting of the annals of the two kingdoms of Judah and Israel, suppose that Jeroboam changed the calculation of the year, and made it to contain but eleven months, and that by those years the reigns of the kings of Israel are measured till Jehu's revolution, and no longer.

I. KINGS.
Chap. XIII. V. 4.



Jezebel's hand withers.

eight month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

CHAP. XIII.

I. A prophet threatens Jeroboam, 1..10. II. Is slain by a lion, 11..32. III. Jeroboam hardened, 33, 34.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense,

2 And he cried against the altar in 'the word of the LORD, and said, O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, *This is the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.*

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered, and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And

the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, then they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, *I am.*

15 Then he said unto him, Come home with me and eat bread.

16 And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place:

in which interval, eleven years of the annals of Judah answer to twelve in those of Israel.

CHAP. XIII. 1..10. Here is, I. A messenger sent to Jeroboam to signify to him God's displeasure against his idolatry, v. 1. How bold was this messenger, that durst attack the king in his pride, and interrupt the solemnity he was proud of? They that go on God's errand, must not fear the face of man: they know who will bear them out. How kind was he that sent him to warn Jeroboam of the wrath of God revealed from heaven against his ungodliness and unrighteousness?

Jeroboam's hand withers, which he stretches out to seize or smite the man of God, v. 4. Instead of trembling at the message, as he might have done, he fell foul on him that brought it, in defiance of the wrath of which he was warned, and contempt of that angel which sent him the warning. Rebuke a sinner, and he will

hate thee, and do thee a mischief if he can, yet God's prophets must rather expose themselves than betray their trust; he that employs them will protect them, and restrain the wrath of man as he did Jeroboam's here, by withering his hand, so that he could neither hurt the prophet, nor draw it in to help himself. When the prophet honoured God, by shewing himself of forgiving spirit, God put this farther honour upon him, that at his word he recalled the judgment, and by another miracle healed the withered hand; that by the goodness of God Jeroboam might be led to repentance, and if he were not broken by the judgment, yet might be melted by the mercy. With both he seemed affected for the present, but the impression wore off.

11..22. I cannot but call the old prophet a false prophet, and an ill man, being much easier to believe that from one of such a bad character, should be extorted a confirmation of what the

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, *I am* a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which *the LORD* did say unto thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It is the man of God, who was disobedient unto the word of the LORD; there-

man of God said, as we find, v. 32, than that a true prophet, and a good man, should tell such a deliberate lie, as here he did, and father it upon God: a good tree could never bring forth such corrupt fruit. We may think God designed by enabling him to foretell the prophet's doom, 1. To startle the lying prophet, and make him sensible of his sin, the message could not but affect him the more, when he himself had the delivering of it, and had so strong an impression made on his spirits by it, that he cried out as one in an agony, v. 21. 2. To put the greater mortification upon the prophet that was deceived, and to shew what they must expect who

fore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went, and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid *it* upon the ass, and brought it back: and the old prophet came to the city to mourn, and to bury him.

30 And he laid his carcase in his own grave: and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre, wherein the man of God is buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him and he became *one* of the priests of the high places.

34 And this thing became *sin* unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

CHAP. XIV.

- I. The prophecy of the destruction of Jeroboam's house, 1..20.
- II. The history of Rehoboam's reign, 21..31.

AT that time Abijah, the son of Jeroboam, fell sick.

2 And Jeroboam said to his wife, Arise,

hearken to the great deceiver; they that yield to him as a tempter, will be terrified by him as a tormenter, whom he now fawns upon, he will afterwards fly upon, and whom he draws into sin, he will do what he can to drive to despair.

24..34. The wonderful preservation of his dead body was a token of God's mercy remembered in the midst of his wrath; his commission was to kill the prophet, hitherto he should go, but no further; thus God shewed, that though he was angry with him, his anger was turned away, and the punishment went no further than death.

I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there is Ahijah the prophet, which told me that *I should be king over this people.*

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him; he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see; for his eyes were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus and thus thou shalt say unto her; for it shall be, when she cometh in, that she shall feign herself *to be another woman.*

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be another?* for I *am* sent to thee *with heavy tidings.*

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David who kept my commandments, and who followed me with all his heart, to do *that only which was right* in mine eyes;

9 But hast done evil above all that were before thee; for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back;

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in

Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou, therefore, get thee to thine own house: and when thy feet enter into the city the child shall die.

13 And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found *some good thing* toward the Lord God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now,

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land which he gave to their fathers, and shall scatter them beyond the river; because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door the child died.

18 And they buried him: and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers; and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon,

CHAP. XIV. 1-6. What a strange notion had Jeroboam of God's prophet, that he believed he could certainly tell what would become of the child, and yet would not discover who was the mother: could he see into the thick darkness of futurity, and yet not see through the thin veil of this disguise? Did he think the God of Israel like his calves, just what he pleased? Be not deceived, God is not mocked.

7-31. Pious dispositions are in a peculiar manner amiable and acceptable, when they are found in those that are young. The divine image in miniature has a peculiar beauty and lustre in it. Those that are good in bad times and places, shine very bright in the eyes of God. A good child in the house of Jeroboam is a miracle of divine grace: to be there untainted, is like being in the fiery furnace unburt, unsmoked. Observe the cure taken of

reigned in Judah. Rehoboam was forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there: and his mother's name was Naamah, an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were also Sodomites in the land; and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass, in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mother's name was Naa-

mah, an Ammonitess: and Abijam his son reigned in his stead.

CHAP. XV.

In this chapter we have the history, I. Of two kings of Judah. 1. Abijam, 1..8. 2. Asa, 9..24. II. Of two kings of Israel, Nadab Baasha, 25..34.

NOW, in the eighteenth year of king Jeroboam the son of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jerusalem; and his mother's name was Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, for David's sake, did the LORD his God give him a lamp in Jerusalem to set up his son after him, and to establish Jerusalem;

5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers: and they buried him in the city of David; and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem: and his mother's name was Maachah, the daughter of Abishalom.

11 And Asa did that which was right in the eyes of the LORD, as did David his father.

him: he only of all Jeroboam's family shall die in honour; shall be buried, and shall be lamented, as one that lived desired. Those that are distinguished by the divine grace, shall be distinguished by the divine providence. The righteous are removed from the evil to come in this world, to the good to come in a better world. It is an ill omen, to a family, when the best in it are buried out of it: when what was valuable is picked out, the rest is for the fire.

Jeroboam himself died soon after, v. 20. It is said, 1 Chron. xiii. 20, The Lord struck him with some sore disease, so that he

died miserably when he had reigned twenty-two years; and left his crown to a son who lost it, and his life too, and all the lives of his family, within ten years after.

CHAP. XV. 1..8. It aggravates the sin of a degenerate seed, that they fare the better for the piety of their ancestors, and owe their blessings to it, and yet will not imitate it. They stand upon that bottom, and yet despise it; and trample upon it, an unreasonably ridicule and oppose that which they enjoy the benefit of. 9..24. When Asa found idolatry in his court, he rooted it out

12 And he took away the Sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maacha his mother, even her he removed from *being* queen, because she had made an idol in a grove; And Asa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed; nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation

throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded: and king Asa built with them Geba of Benjamin, and Mizpah.

23 ¶ The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless, in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab, the son of Jeroboam, began to reign over Israel in the second year of Asa, king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha, the son of Ahijah, of the house of Issachar, conspired against him: and Baasha smote him at Gibbethon, which *belonged* to the Philistines; (for Nadab and all Israel laid siege to Gibbethon:)

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam: he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

thence, v. 13. Reformation must begin at home: Ill practices will never be suppressed in the country, while they are supported in the court.

25-32. It was threatened, that the ten tribes should be as a reed shaken in the water, chap. xiv. 15, and so they were, when during the single reign of Asa, the government of their kingdom

was in six or seven different hands, as we find in this and the following chapter. Jeroboam was upon the throne in the beginning of his reign, and Abab at the end of it; between whom were Nadab, Baasha, Elah, Zimri, Tadmor, and Omri, undermining and destroying one another. Thus they got by deserting the house both of God and of David.

I. KINGS.

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha, the son of Abijah, to reign over all Israel in Tirza, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

I. The ruin of Baasha's family, 1..14. II. The seven days' reign of Zimri, 15..20. III. Omri's reign, 21..28. IV. The beginning of the reign of Ahab, 29..33. V. The rebuilding of Jericho, 34.

THEN the word of the LORD came to Jehu, the son of Hanani, against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat: and him that dieth of his in the field shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu, the son of Hanani, came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah, the son of Baasha, to reign over Israel in Tirzah two years.

9 And his servant Zimri, captain of half his chariots, conspired against him as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he set on his throne *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah: and the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

CHAP. XVI. 1..14. Baasha seemed to have raised himself by his own treachery and cruelty, yet there was a hand of providence in it, to bring about God's counsels concerning Jeroboam's house; and God's owning his advancement as his act and deed, doth by no means amount to the patronizing of his ambition and treason. It is God that puts power into bad men's hands, which

he makes to serve his good purposes, notwithstanding the ill use they make of it.

15..28. Solomon observes, Prov. xxviii. 2, that for the transgression of a land, many were the princes thereof, (so it was here in Israel) but by a man of understanding the state thereof shall be prolonged; so it was with Judah at the same time under Asa. When

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni, the son of Ginath, to make him king, and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni, the son of Ginath; so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin where-with he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead,

29 ¶ And in the thirty and eighth year

men forsake God, they are out of the way of rest and establishment; Zimri, and Tibni, and Omri, are here striving for the crown; proud aspiring men ruin one another, and involve others in the ruin; these confusions end in the settlement of Omri.

29.34. We have here the beginning of the reign of Ahab, of whom we have more particulars recorded, than of any of the kings of Israel; we have here only a general idea given us of him, as the worst of all the kings, that we may expect what the particulars will be; he reigned twenty-two years, long enough to do a deal of mischief.

The building Jericho comes in as an instance of the height of impiety men were then arrived to, especially at Beth-el, where one

of Asa king of Judah began Ahab, the son of Omri, to reign over Israel: and Ahab, the son of Omri, reigned over Israel in Samaria twenty and two years.

30 And Ahab, the son of Omri, did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

CHAP. XVII.

I. Elijah's prediction of famine, 1. II. The provision God made for him, first, by the ravens, 2.7: second, by a widow woman at Zarephath, 8.24.

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan,

4 And it shall be, that thou shalt drink of

of the calves was, for of that city this during summer was. God wrote him childless; his eldest son died when he began, the youngest when he finished, and all the rest, it is supposed, between. Those whom God curseth are cursed indeed; none ever hardened his heart against God and prospered. God keep us back from presumptuous sins, those great transgressions!

CHAP. XVII. 1.7. The apostle teacheth us to understand this not only of the word of prophecy, but the word of prayer, which turned the key of the clouds, James v. 17, 18, he prayed earnestly, in a holy indignation at Israel's apostacy, and a holy zeal for the glory of God, whose prayers were answered, that it might not ruin; and according to his prayers the heavens began

the brook ; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD : for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the brook.

7 And it came to pass, after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came up to him, saying,

9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there : behold, I have commanded a widow woman there to sustain thee.

10 So he arose, and went to Zarephath : and, when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks ; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And, as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse :

brass till he prayed again that it might rain. In allusion to this story, it is said of God's witnesses, Rev. 6, These have power to shut heaven, that it rain not in the days of their prophecy.

Elijah was fed, though he could not work there, having nothing to do but to meditate and pray, (which would help to prepare him for his usefulness afterward) yet he shall eat, for he is in the way of his duty, and verily he shall be fed, in the days of famine he shall be satisfied ; when the woman, the church, is driven into the wilderness, care is taken that she be fed and nourished there a time, times, and a half time, i. e. three years and a half, which was just the time of Elijah's concealment. See Rev. xii. 6-14. Elijah must drink of the brook, and the ravens were appointed to bring him meat, 4, and did so, 6. Let us learn from Elijah's being fed by ravens, to encourage ourselves in God in the greatest straits, and never to distrust him ; he that could furnish a table in the wilderness, and make ravens purveyors, cooks, and servitors to his prophet, is able to supply all our needs according to his riches in glory.

Elijah's brook dried up, 7 ; but there is a river which makes glad the city of God, that never runs dry, Psal. xlv. 4, a well of water that springs up to eternal life. Lord, give us that living water!

8-16. The place he was sent to was Sarepta, a city of Sidon, out of the borders of the land of Israel. 9. Our Saviour takes notice of this as an early indication of the favour of God designed for the poor Gentiles, in the fulness of time, Luke iv. 25, 26. Many widows were in Israel in the days of Elias, and some, it is likely, that would have bid him welcome to their houses ; yet he is sent to honour, and bless with his presence a city of Sidon, a Gentile city, and so becomes (saith Dr. Lightfoot) the first prophet of the Gentiles. Jezebel was Elijah's greatest enemy, yet to shew her the impotency of her malice, God will find a hiding-place for him even in her country, Matt. xv. 21.

and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not, go *and* do as thou hast said : but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son :

14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went, and did according to the saying of Elijah : and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17 ¶ And it came to pass, after these things, *that* the son of the woman, the mistress of the house, fell sick ; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God ? art thou come unto me to call my sin to remembrance, and to slay my son ?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and car-

The person appointed to entertain him, was not one of the rich merchants or great men of Sidon, but a poor widow woman ; it is God's way, and it is his glory, to make use of, and put honour upon the weak and foolish things of the world : he is in a special manner the widow's God, and feeds them, and therefore they must study what they shall render to him.

She had a great confidence in the word of God ; it was a great trial of her faith and obedience, when she told the prophet how low her stock of oil and meal was, and that she had just enough for herself and son, and he bid her make a cake for him, and make his first, and after prepare for herself and son ; if we consider, it will appear as great a trial as could be in so small a matter : let the children first be served, charity begins at home, she was not the giving hand, had but a little, and when that was gone knew not where to have more. He did indeed make mention of the God of Israel, 14, but what was that to a Sidonian ? Or if she had a veneration for the name of Jehovah, and valued the God of Israel as the true God, yet what assurance had she that this stranger was his prophet, or had any warrant to speak in his name ? It was easy for a hungry vagrant to impose upon her with a sham, but she gets over all these objections, obeys the precept in dependance upon the promise, she went and did according to the saying of Elijah, 15, O woman, great was thy faith, one has not found the like, no not in Israel ! The meal and the oil multiplied, not in the hoarding but in the spending, for there is that scattereth and yet increaseth ; when God blesseth a little, it will go a great way, even beyond expectation ; as on the contrary, though there be abundance, if he blow upon it, it comes to little, Hag. i. 9 : ii. 16.

17-24. See the power of prayer, and the power of him that hears prayer, who kills and makes alive ; Elijah brought him to his mother, who, we may suppose, could scarce believe her own eyes,

ried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn by slaying her son ;

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come unto him again.

22 And the LORD heard the voice of Elijah ; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother : and Elijah said, See, thy son liveth !

24 And the woman said to Elijah, Now, by this I know that thou *art* a man of God, and that the word of the LORD in thy mouth is truth.

CHAP. XVIII.

I. Elijah's interview with Obadiah, 1-16. II. With Ahab, 17-19. III. With all Israel, in order to a public trial of titles between the Lord and Baal, 20-39. IV. The execution of the prophets of Baal, 40. V. The return of rain, 41-46.

AND it came to pass, *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab ; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab : and *there was* a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which *was* the governor of *his* house : (now Obadiah feared the LORD greatly ;

4 For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in

and the other. Elijah assures her it is her own ; I, is thy son that liveth, so it is thy own and not another, 23. The good woman hereupon cries out, Now I know thou art a man of God, though she knew it before by the increase of her meal, yet the death of her child she took so unkindly, that she began to question it ; a good man sure would not do it so ill a turn ; but now she was abundantly assured, that he had both the power and goodness of a man of God, and would never forget it again, but give up herself to the execution of his word, and the worship of the God of Israel. Thus the death of the child, like that of Lazarus, John vi. 4, was for the glory of God, and the honour of his prophet.

CHAP. XVIII. 1-16. In these verses we find the sad state of Israel at this time upon two accounts. Yet, as if as things were, there was one very good man, that was a great man at court, Obadiah, who answers this name, a servant of the Lord, one that feared

a cave, and fed them with bread and water :)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks ; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them, to pass throughout it : Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And, as Obadiah was in the way, behold, Elijah met him ; and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah ?

8 And he answered him, I *am* : go, tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me ?

10 *As* the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee : and when they said, *He is not there*, he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not : and *so*, when I come and tell Ahab, and he cannot find thee, he shall slay me : but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did, when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water ?

14 And now thou sayest, Go, tell thy

God, and was faithful to him, and yet was a steward of the house-hold to Ahab : observe his character, he feared the LORD greatly, v. 3, was not only a good man, but zealous and eminently good, his great place put a lustre upon his goodness, and gave him great opportunities of doing good, and he feared the LORD from his youth, v. 12, he began betimes to be religious, and have continued long. This great good man used his power for the protection of God's prophets, he hid one hundred of them in two caves, when the persecution was hot, and fed them with bread and water, v. 6. He did not think it enough to fear God himself, but having wealth and power wherewithal to do it, he thought him self obliged to assist and countenance others that feared God, nor did he think his being kind to them would excuse him from being good himself, but he did both, he feared God greatly himself, and patronized those that feared him likewise. See how God wonderfully raises up

lord, behold, *Elijah is here*: and he will slay me.

15 And Elijah said, *As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.*

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?*

18 ¶ And he answered, I have not troubled Israel: but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now, therefore, send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the LORD: but Baal's prophets are four hundred and fifty men.

up friends for his ministers and people, for their shelter in difficult times, there where one should least expect them; bread and water were now scarce commodities, yet Obadiah will find a competency of both for God's prophets, to keep them alive for service hereafter, though now they were laid aside.

17..20. We have here the meeting between Ahab and Elijah; as ill a king as ever the world was plagued with, and as good a prophet as ever the church was blessed with.

Ahab, like himself, basely accuseth Elijah; dares not strike him, remembering that Jeroboam's hand was withered when it was stretched out against a prophet, but gives him ill language, which was no less an affront to him that sent him. It is a very coarse compliment with which he accosts him at the first word. Art thou he that troubleth Israel? 17. How unlike was this to that with which his servant Obadiah saluted him, 7, Art thou my lord Elijah? Obadiah feared God greatly; Ahab had sold himself to work wickedness, and both discovered their character by the manner of their address to the prophet.

Elijah, like himself, boldly returned the charge upon the king, and proved it upon him, that he was the troubler of Israel, 18. Elijah is not the Achan, I have not troubled Israel, have neither done them any wrong, nor desired them any hurt. They that procure God's judgments do the mischief, not so that forget them only, and gives warning of them, that the nation may repent and prevent them. I would have healed Israel, but they would not be healed. Ahab is the Achan, the troubler who follows Baalim, those accursed things. Nothing creates more trouble to a land than the impiety and profaneness of princes and their families.

23 Let them, therefore, give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under:

24 And call ye on the name of your gods, and I will call on the name of the LORD; and the god that answereth by fire let him be God. And all the people answered and said, It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is persuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day

As one having immediate authority from the King of kings, Elijah orders a convention of the states to be forthwith summoned to meet at mount Carmel, where there had been an altar built to God, 30. Probably on that mountain they had an eminent high place, where formerly the pure worship of God had been kept up as well as it could be any where but at Jerusalem. Thither all Israel must come to give Elijah the meeting, and the prophets of Baal who were dispersed all the country over, with those of the groves that were Jezebel's domestic chaplains, must there make their personal appearance.

21..40. Three years and a half's famine would not bring the Israelites back to God. Elijah will endeavour to convince their judgments; and no doubt by special warrant and direction from heaven, he put the controversy between God and Baal upon a public trial. It was great condescension in God, that he would suffer so plain a case to be disputed; and would permit Baal to be a competitor with him; but thus God would have every mouth to be stopped, all flesh to be silent before him. God's cause is so incontrovertibly just, that it needs not fear to have the evidences of its equity searched into and weighed.

The service of God, and the service of sin, the dominion of Christ, and the dominion of our lusts, these are the two opinions which it is dangerous halting between. Those do so that are unresolved under their convictions; unstable and unsteady in their purposes; promise fair, but do not perform; begin well, but do not hold on; that are inconsistent with themselves, indifferent and lukewarm, in that which is good. Their heart is divided, Hos. x. 2, whereas God will have all or none.

was past, and they prophesied until the time of the offering of the evening sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him; and he repaired the altar of the Lord *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name;

32 And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time; and they did *it* the third time.

35 And the water ran round about the altar: and he filled the trench also with water.

36 And it came to pass, at *the time of* the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God

of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that I have* done all these things at thy word.

37 Hear me, O Lord, hear me: that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it* they fell on their faces; and they said, The Lord, he is the God; the Lord he is the God.

40 And Elijah said unto them, Take the prophets of Baal: let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

To the fair proposal of the case which Elijah here makes, the people join issue with him: it is well spoken, 25. They allow the proposal to be fair and unexceptionable. God had used to answer by fire: if Baal cannot do so, let him be cast off for an usurper. They were very desirous to see the experiment tried, and seemed resolved to abide by the issue whatever it should be. They that were firm to God doubted not but it would end to his honour: they that were indifferent were willing to be determined. And Ahab and the prophets of Baal durst not oppose for fear of the people, and hoped that either they could obtain fire from heaven (though they never had yet), and the rather because as some think they worshipped the sun in Baal; or that Elijah could not, because not at the temple, where God used thus to manifest his glory: and in this trust they could but bring it to a drawn battle, their other advantages would give them the victory. Let it go on therefore to a trial.

How importunate and noisy the prophets of Baal were in their applications to him. They got their sacrifice ready; and we may well imagine what a noise four hundred and fifty men made, when they cried as one man, and with all their might, O Baal, hear us; O Baal, answer us; as it is to the mighty; and this for some hours together longer than Diana's worshippers made their outcry, Great is Diana of the Ephesians, Acts xxi. 34. How senseless, how brutish were they in their addresses to Baal! But Eliah's God immediately answered him by fire, 38. Eliah's God was neither taking nor pursuing, needed not to be either awakened or quickened; while he was yet speaking, the fire of the Lord fell, and not only, as at other times, Lev. ix. 24, 1 Chro. xxi. 20, 2 Chro.

vii. 1, consumed the sacrifice and the wood, in token of God's acceptance of the offering, but licked up all the water in the trench, exalting that, and drawing it up as a vapour, in order to the intended rain, which was to be the fruit of this sacrifice and prayer, more than the product of natural causes. Compare Psal. cxlvi. 7. He causeth vapours to ascend, and maketh lightnings for the rain, for this rain he did both. Those who fall as victims to the fire of God's wrath, no water can shelter them from it, no more than briars or thorns, Isa. xxvii. 4, 5. But this was not all, to complete the miracle, the fire consumed the stones of the altar, and the very dust, to shew that it was no ordinary fire, and perhaps to intimate, that though God accepted this occasional sacrifice from this altar, yet for the future they ought to demolish all the altars on their high-places, and for their constant sacrifices make use of that at Jerusalem only. Moses' altar and Solomon's were consecrated by the fire of heaven, but this was destroyed, because no more to be used. We may well imagine what a terror the fire struck on guilty Ahab, and all the worshippers of Baal, and how they fled from it as far and as fast as they could. Last it consumed us also, alluding to Numb. xvi. 34. Some of the people had then hearts turned back, but the generalities were convinced only, not converted: yielded to the truth of God, but trusted the God, but consented not to his covenant; that he should be theirs. Blessed are they that have not seen what they saw, and yet have believed, and been wrought upon by it, not only as they that saw it.

41-40. A little cloud at length appeared, and fell from a man's hand, which presently overspread the heavens, and waters the earth, 41, 45. Great blessings often arise from small begin-

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAP. XIX.

I. Elijah driven into banishment, 1-3. II. Comforted by an angel, 4-8. III. Sent to anoint Hazael, Jehu, and Elisha, 9-18. IV. Elisha follows Elijah, 19-21.

AND Ahab told Jezebel all that Elijah had done, and withal, how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that* he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die; and said, It is enough: now, O LORD, take away my life: for I *am* not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise *and eat*.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water

ings, and showers of plenty from a cloud of a span long. Let us therefore never despise the day of small things, but hope and wait for great things from it.

CHAP. XIX. 1-8. One would have expected, after such a public and sensible manifestation of the glory of God, and such a clear decision of the controversy depending between him and Baal, that now they should all as one man have returned to the worship of the God of Israel, and taken Elijah for their guide and oracle, that he should from henceforward have been prime minister of state, and his directions laws both to king and kingdom. But it is quite otherwise; he is neglected whom God honoured; no respect is paid him, no care taken of him, nor any use made of him, but, on the contrary, the land of Israel, to which he had been, and might have been so great a blessing, is soon made too hot for him.

at his head; and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and eat*; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there: and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, *even I only*, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake: *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire: *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard *it* that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the Lord God of hosts: because the

and sworn to be the death of him within twenty-four hours. Something diverting her that she could not have it done just now, but she resolves it shall not be long undone. Carnal hearts are hardened and enraged against God by that which should convince and conquer them, and bring them into subjection to him.

9-18. This manner and method of God's manifesting himself here at mount Horeb, seems to refer to the discoveries God formerly made of himself at this place to Moses. There was a tempest, and earthquake, and fire, Heb. xii. 18, but when God would shew Moses his glory, he proclaimed his goodness: and so here, He was the word, was in the still small voice. Then God spake to his people with terror: but in the gospel of Christ, which was to be introduced by the spirit and power of Elias, he should speak by a still small voice, the dread of which should not make us afraid. See Heb. xii. 18, &c.

Jezebel sent him a threatening message, 2, that she had vowed

children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword : and I, *even I only*, am left ; and they seek my life, to take it away.

13 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus : and, when thou comest, anoint Hazael *to be king over Syria* :

16 And Jehu, the son of Nimshi, shalt thou anoint *to be king over Israel* ; and Elisha, the son of Shaphat, of Abel-meholah, shalt thou anoint *to be prophet in thy room*.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay ; and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing with twelve yoke of oxen before him, and he with the twelfth : and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again ; for what have I done to thee ?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat : then he arose, and went after Elijah, and ministered unto him.

CHAP. XX.

Here is, I. Ben-hadad's insolent demand, 1-12. II. The defeat Ahab gave him, 13-30. III. The covenant of peace Ahab made with Ben-hadad, 31-43.

AND Ben-hadad the king of Syria gathered all his host together ; and *there*

In times of the greatest degeneracy and apostacy, God has always had, and will have, a remnant faithful to him : some that keep their integrity, and do not go down the stream. The apostle mentions this answer of God to Elijah, Rom. xi. 4, and applies it to his own day, when the Jews generally rejected the gospel, yet, *saith he*, at this time also there is a remnant, 5.

19-21. An honest calling in the world doth not at all put us out of the way of our heavenly calling, no more than it did Elisha, who was taken from following the plough, to feed Israel, and to sow the seed of the word ; as the apostles from fishing, to catch men. Jehu inquired not after Elijah, but was prevented with this call.

were thirty and two kings with him, and horses and chariots ; and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold is mine, thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, *I am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children ;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants : and it shall be, *that* whatsoever is pleasant in thine eyes they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief : for he sent unto me for my wives, and for my children, and my silver, and for my gold and I denied him not.

8 And all the elders, and all the people, said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do ; but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me

We love God, and choose him, because he chose us, and loved us first. An invisible hand touched his heart, and unaccountably inclined him by a secret power, which any external persuasions, to quit his husbandry, and give himself to the ministry. It is in a day of power that Christ's subjects are found willing Psal. cx. 3, *her would I have mine* : Christ's subjects were thus drawn.

CHAP. XX. 1-11. 1. Ahab had not by sin provoked God to depart from him, Ben-hadad could not have made such a demand ; if God shall not forsake us, our enemies shall ; a rebel to God is slave to all beside. Verse 11 was one of the wisest words that ever Ahab spoke, and it is a good rule or memento to us all : It is not

I KINGS.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this message, (as he was drinking, he and the kings in the pavilions,) that he said unto his servants, Set yourselves in array: and they set themselves in array against the city.

13 ¶ And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon: But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first: and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled, and Israel pursued

them; and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills, therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing; Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them; and the children of Israel pitched before them like two little flocks of kids: but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys; therefore will I deliver all this great multitude into thine hand; and ye shall know that I am the LORD.

29 And they pitched one over against the other seven days: and so it was that in the

politic to despise an enemy, and to be too sure of victory is the way to be beaten. Apply it to our spiritual conflicts, Peter fell by his confidence; while we are here we are girding on the harness, and therefore must never boast as though we had put it off; happy is the man that feareth always, and is never off his watch.

12-21. Behold and wonder, that God should send a prophet, with a kind and gracious message to so wicked a prince as Ahab was; but he did it for his people Israel's sake, who though wickedly degenerated, were the seed of Abraham his friend, and Jacob

his chosen, the children of the covenant, and not yet cast off. That he might magnify his mercy in doing good to one so evil, and unthankful, might either bring him to repentance or leave him the more inexcusable: that he might mortify the pride of Ben-hadad, and check his insolence: Ahab's idolatry shall be punished hereafter, but Ben-hadad's haughtiness shall be chastised now, for God resists the proud, and is pleased to say, that he fears not the wrath of the enemy, Deut. xxxii. 26, 27.

22, 23. Ahab sent Ben-hadad away with a covenant, without so

seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel, peradventure he will save thy life.

32 So they girded sackcloth on their loins and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive? he is my brother.*

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities which my father took from thy father I will restore: and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then, *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me

much as reproving him for his blasphemous reflections upon the God of Israel. There are those on whom success is ill bestowed, they know not how to serve either God or their generation, or even their own true interests with their prosperity; let favour be shewed to the wicked, yet will he not learn righteousness.

CHAP. XXI. 1-4. To desire a convenience to his estate was not evil; but to desire any thing inordinately, though we would compass it by lawful means, is a fault of selfishness, as if we must engross all the conveniences, and none must live, or none live comfortably by us; contrary to the law of contentment, and the letter of the tenth commandment, Thou shalt not covet thy neighbour's house.

Naboth would by no means part with his vineyard, v. 3. The Lord forbid it me, and the Lord did forbid it, else he would not have

a lion shall slay thee. And as soon as he was departed from him a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him*.

38 So the prophet departed and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by he cried unto the king; and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there he was gone. And the king of Israel said unto him, So *shall* thy judgment be; thyself hath decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

CHAP. XXI.

I. Ahab seizes Naboth's vineyard, 1-16. II. Elijah denounceth the judgments of God against him, 17-24. III. Upon his humiliation a reprieve is granted, 25-29.

AND it came to pass, after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying,

been so rude and uncivil to his prince, as not to gratify him in so small a matter; Canaan was in a peculiar manner God's land, the Israelites were his tenants, now this was one of the conditions of their leases, that they should not alienate, nor not one to another, any part of that which fell to their lot, unless in case of extreme necessity, and then but till the year of jubilee, Lev. xxv. 28. Now Naboth foresaw, that if his vineyard was sold to the crown, it would never return to his heirs, nor, not to the public; he would gladly oblige the king, but he must oblige God rather than man, and therefore in this matter desires to be excused; Ahab knew the law, or should have known it, and therefore did ill to ask that which his subject could not grant without sin; some conceive that he looked upon his earthly inheritance as an earnest of his lot in the heavenly Canaan, and therefore would not part with the

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Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders, and to the nobles, that were in his city dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people;

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king:

former, lest it should amount to a forfeiture of the latter: he seems to have been a conscientious man, who would rather hazard the king's displeasure than offend God; probably was one of the seven thousand that had not bowed the knee to Baal, for which it may be Ahab owed him a grudge.

Discontent is a sin that is its own punishment, and makes men torment themselves. It is a sin that is its own parent, it rises not from the condition but from the mind; as we find Paul content in a prison, so Ahab discontent in a palace.

5-16. There is no wickedness so vile, so horrid, but religion has sometimes been made a cloak for it. We must not think at all the worse of fasting and praying for their having been sometimes thus abused, but much the worse of those wicked designs that have at any time been carried on under the umbrage of them.

and then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders, and the nobles, who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them:

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did plasphe^me God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth; whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of

Let us take occasion from this sad story, 1. To stand amazed at the wickedness of the wicked, and the power of Satan in the children of disobedience. What a holy indignation may we be filled with, to see wickedness in the place of judgment, Eccl. iii. 16. 2. To lament the hard case of oppressed innocency, and to mingle our tears with the tears of the oppressed that have no comforter, while on the side of the oppressors there is power, Eccl. iv. 1. 3. To commit the keeping of our lives and comforts to God, for innocency itself will not always be our security. 4. To rejoice in the belief of a judgment to come, in which such wrong judgments as these will be called over. Now we see that there be just men to whom it happens according to the work of the wicked, Eccl. viii. 15, but all will be set to rights in the great day.

17-29. Blessed Paul complains that he was sold under sin,

Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*. Because thou hast sold thyself to work evil in the sight of the LORD,

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.

22 And will make thine house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in

this days: *but* in his son's days will I bring the evil upon his house.

CHAP. XXII

I. Ahab makes war upon Syria, 1-4. II. Micaiah warns him, 5-28. III. He is slain, 29-40. IV. Jehoshaphat's reign, 41-50. V. Ahaziah's reign, 51-53.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel:

3 (And the king of Israel said unto his servants, Know ye that Ramath in Gilead is ours, and we *be* still, and take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, (Micaiah the son of Imlah,) by whom we may enquire of the LORD: but I hate him: for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.

Rom. vii. 14, as a poor captive against his will; but Ahab was voluntary, he sold himself to sin, of choice, and as his own act and deed, he submitted to the dominion of sin.

Elijah denounced God's wrath against Ahab. I have found thee, (saith he, 20,) because thou hast sold thyself to work evil. Note, Those that give up themselves to sin, will certainly be found out, sooner or later, to their unspeakable horror and amazement. Ahab is now set to the bar, as Naboth was, and trembles more than he did. Ahab was a piece of a penitent. The message Elijah delivered him in God's name put him into a fright for the present, so that he rent his clothes, and put on sackcloth, 27.

God giving him a reprieve thereupon, 1. Discovers the great

goodness of God, and his readiness to shew mercy, which here repents against judgment. 2. This teaches us to take notice of that which is good, even in those that are not so good as they should be: Let it be commended as far as it goes. 3. This gives a reason why wicked people sometimes prosper long. God is rewarding their external services with external mercies. 4. This encourageth all those that truly repent and unfeignedly believe his holy gospel. If a pretending penitent shall go to his house reprov'd, doubtless a sincere penitent shall go to his house justified.

CHAP. XXII. 1-14. Too great a complaisance to evil doers has brought many good people through unweariness, into a danger-

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10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth; let thy word, I pray thee, be like the word of one of them, and speak *that which is good*.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is true* in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

ous fellowship with the unfruitful works of darkness. Jehoshaphat had like to have paid dear for his compliment, when in the battle he was taken for Ahab.

Those are wretchedly hardened in sin, and are ripening apace for ruin, who hate God's ministers because they deal plainly with them, and faithfully warn them of their misery and danger by reason of sin, and reckon those their enemies that tell them the truth.

18..22. This matter is here represented after the manner of men; we are not to imagine that God is ever put upon new counsels, or is ever at a loss for means whereby to effect his purposes, nor that he needs to consult with angels, or any creature, about the methods he should take, nor that he is the author of sin, or the

19 And he said, Hear thou therefore, the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now, therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son:

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace the LORD hath not spoken by me. And he said, Harken, O people, every one of you.

cause of any man's either telling or believing a lie: but besides what was intended by this, with reference to Ahab himself, it is to teach us, that he presides in all the affairs of this lower world, and over-rules them according to the counsel of his own will: It is not without the divine permission that the devil deceives men, and even thereby God serves his own purpose. With him is strength and wisdom, the deceived and the deceiver are his, Job i. 16. When he pleaseth, for the punishment of those who receive not the truth in the love of it, he not only lets Satan loose to deceive them, Rev. ix. 7, 8, but gives men up to strong delusions, to believe him, 2 Thess. ii. 11, 12.

29..53. Ahab received his mortal wound in the battle, notwith-

29 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle, but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains, that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 ¶ And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host: for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host, about the going down of the sun, saying, every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his blood, (and they washed his armour,) ac-

cording unto the word of the Lord which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem; and his mother's name *was* Azubah, the daughter of Shilhi.

43 And he walked in all the ways of Asa his father: he turned not aside from it, doing *that which was* right in the eyes of the Lord: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

46 And the remnant of the Sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not: for the ships were broken at Ezion-geber.

49 Then said Ahaziah, the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships; but Jehoshaphat would not:

50 ¶ And Jehoshaphat slept with his fa-

thered upon the mountain of Gilboa, 47. and perceiving that his dying lips did himself give orders for it, for that he would be carried out of the army to have his wounds cured, 34. but he would be stayed up in his chariot. If he had yet been alive, but when he saw the battle increased against him, his spirit was sick, and he died, but his death was so long, that he had time to feel himself die; and we may well imagine, with what horror he now reflected upon the wickedness of his combatants, the things he had slighted, Baal's altars, Naboth's vineyard, &c.

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thers, and was buried with his fathers in the city of David his father; and Jehoram his son reigned in his stead.

51 ¶ Ahaziah, the son of Ahab, began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the imprisonment; now he sees himself flattered into his own ruin, and Zedekiah's horns of iron pushing not the Syrians, but himself

LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin,

53 For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

into destruction; thus is he brought to the king of terrors without hope in death.

THE SECOND BOOK OF K I N G S.

The second book of the Kings is a continuation of the former book, and, some think, might better have been made to begin with the fifty-first verse of the foregoing chapter, where the reign of Ahaziah begins. The former book had an illustrious beginning in the glories of the kingdom of Israel, when it was entire: this has a melancholy conclusion, in the dissolutions of the kingdoms of Israel first, and then of Judah, after they had been long broken into two; for a kingdom divided against itself cometh to destruction. But as Elijah's mighty works were very much the glory of the former book, towards the latter end of it; so were Elisha's the glory of this towards the beginning of it. This history, in the several passages of it, confirms that observation of Solomon's, That righteousness exalts a nation, but sin is the reproach of any people.

CHAP. I.

I. Ahaziah sends to the god of Ekron, 2. II. Receives a message from the God of Israel, 3-8. III. The destruction of the messengers he sent to seize the prophet, 9-12. IV. His compliance with the third messenger, 13-16. V. The death of Ahaziah, 17, 18.

THEN Moab rebelled against Israel after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick; and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say

CHAP. I. 1-8. In the New Testament the prince of the devils is called Baal-zebub, Matt. xii. 24, for the gods of the Gentiles were devils, and this perhaps grew to be one of the most famous.

9-18. What an interest heaven had in the prophets! God was always ready to plead their cause, and avenge the injuries done to

unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now, therefore, thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of

them; kings shall still be rebuked for their sakes, and charged to do his prophets no harm; one Elijah is more to God than ten thousand captains and their fifties; doubtless Elijah did this by a divine impulse, and yet our Saviour would not allow his disciples to draw it into a precedent, Luke ix. 54. They were now not far from the

Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girded with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty: and he went up to him; (and, behold, he sat on the top of an hill :) and he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto him, If I *be* a man of God, let fire come down from heaven and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto

Elijah, Go down with him; be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub, the god of Ekron, (*is it* not because *there is* no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken: and Jehoram reigned in his stead, in the second year of Jehoram, the son of Jehoshaphat, king of Judah: because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

CHAP. II.

I. The translation of Elijah, 1.12. II. The manifestation of Elisha as a prophet in his room: first, by the diving of Jordan, 13, 14: second, by the respect which the sons of the prophets paid him, 15.18: third, by healing the waters of Jericho, 19.22: fourth, by the destruction of the children that mocked him, 23.25.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee: for the LORD hath sent me to Beth-el. And Elisha said *unto him*, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD

place where Elias did this act of justice upon provoking Israelites, and would needs in like manner call for fire upon those provoking Samaritans; no, saith Christ, by no means, you know not what manner of spirit you are of, i. e. first, you do not consider what manner of spirit, as disciples, you are called to, and how different from that of the Old Testament dispensation; it was agreeable enough to that dispensation of terror, and of the latter, for Elias to call for fire; but the dispensation of the spirit and of grace will by no means allow of it. Second, You are not aware what manner of spirit you are upon this occasion acted by, and how different from that of Elias; he did it in holy zeal, you in passion; he was

concerned for God's glory, you for your own reputation only; God judgeth men's practices by their principles, and his judgment is according to truth.

The third captain humbled himself, and cast himself upon the mercy of God and Elijah. There is nothing to be got by contending with God: if we would prevail with him it must be by supplication; if we would not fall before God we must bow before him; and these are wise for themselves who learn submission from the fatal consequences of others' obstinacy.

CHAP. II. 1.18. Elijah had by faith and prayer conversed much with heaven, and now he is taken thither, to assure us, that

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liveth, and *as thy soul liveth*, I will not leave thee : So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day ? And he answered, Yea, I know *it* ; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here ; for the LORD hath sent me to Jordan. And he said *As the LORD liveth* and *as thy soul liveth*, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off : and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing : *nevertheless* if thou see me *when I am* taken from thee, it shall be so unto thee ; but if not it shall not be so,

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder : and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, My father, my father ! the chariot of Israel, and the horsemen thereof. And he saw him no

more ; and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan ;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the Lord God of Elijah ? And when he also had smitten the waters, they parted hither and thither ; and Elisha went over.

15 And when the sons of the prophets, which *were* to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him :

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men ; let them go, we pray thee, and seek thy master ; lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send

17 And when they urged him till he was ashamed, he said, Send. They sent, therefore fifty men ; and they sought three days, but found him not.

18 And when they came again to him (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not ?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth ; but the water *is* naught, and the ground barren.

20. And he said, Bring me a new cruse, and put salt therein ; and they brought *it* to him.

21 And he went forth unto the spring of

if we have our conversation in heaven while we are here on earth, we shall be there shortly, the soul shall, and that is the man, be happy there, there for ever.

The miraculous dividing of the river Jordan was the preface to Elijah's translation into the heavenly Canaan, as it had been to the entrance of Israel into the earthly Canaan, 8. When God will take up his faithful ones to heaven, death is the Jordan which, immediately before their translation, they must pass through, and they find a way through it, a safe and comfortable way ; the death of Christ has divided those waters, that the ransomed of the Lord may pass over ; O death, where is thy sting, thy hurt, thy terror !

9-12. By a double portion of his spirit, Elisha did not mean double to what he had, but double to what the rest of the prophets had ; it is a holy ambition to covet earnestly the best gifts, and those which will render us most serviceable to God and our brethren. We all ought, both ministers and people, to set before us the examples of our predecessors, to labour after their spirit, and to be

earnest with God for that grace which carried them through their work, and enabled them to finish well. He rent his own clothes in token of the sense he had of his own and the public loss : though Elijah was gone triumphantly to heaven, yet this world could but ill spare him, and therefore his removal ought to be much regretted by the survivors. The public had lost the best of its guard, he was the chariot of Israel, and the horsemen thereof. They used chariots and horses in their wars, but Elijah was to them by his counsels, reproofs, and prayers ; better than the strongest force of chariot and horse, and kept off the judgments of God ; his departing was like the routing of an army, an irreparable loss. Better have lost all our men of war than this man of God.

13-18. Those that walk in the spirit and steps of their godly predecessors, shall certainly experience the same grace that they experienced. Elijah's God will be Elisha's too, the Lord God of the holy prophets is the same yesterday, to-day, and for ever.

19-25. Prophets should endeavour to make every place that

II. KINGS.

Chap. II. V. 11.



Elijah carried to Heaven



the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more dearth or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha, which he spake.

23 ¶ And he went up from thence unto Beth-el; and, as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel: and from thence he returned to Samaria.

CHAP. III.

Jehoram's war against Moab.

NOW Jehoram, the son of Ahab, began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD, but not like his father, and like his mother; for he put away the image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam, the son of Nebat, which made Israel to sin: he departed not therefrom.

4 ¶ And Mesha, king of Moab, was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel,

6 ¶ And king Jehoram went out of Sa-

come to some way or other the better for them, endeavouring to sweeten bitter spirits, and to make barren souls fruitful, by the due application of the word of God. Elisha will heal their waters; but, first, they must浸ish him with salt in a new cruse, 20. If salt had been proper to season the water, yet what could so small a quantity do towards it, and what the better for being in a new cruse? But thus they that would be helped must be employed, and their faith and obedience tried.

The prophet must be justified in the destruction of the children, for he did it by divine impulse. Had the curse come from any ill

maria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat, the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up; I am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom, and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee.

principle, God would not have said Amen to it. God must be glorified, as a righteous God that hates sin, and will reckon for it, even in little children. Let little children be afraid of speaking naughty words, for God takes notice of what they say.

CHAP. III. 1-5. When Jehoram put away the image of Baal, he stuck to the worship of the calves, that politic sin of Jeroboam, v. 3. These do not truly nor acceptably repent or reform, who only part with the sins that they lose by, but continue their affection to the sins they get by.

6-19. It is good to go with those who have God's favour, and

II. KINGS.

15 But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD. Make this valley full of ditches :

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain ; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the LORD : he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood :

23 And they said, This is blood : the kings are surely slain, and they have smitten one another, now, therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them ; but they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on

his prophet's love. Wicked people often fare the better for the friendship and society of those that are godly.

20-27. In the close of the chapter we are told what the king of Moab did when he found himself reduced to the last extremity by the besiegers, and that his capital city was likely to fall into their hands ; first, he attempted that which was bold and brave. He got together seven hundred choice men, and with them sallied out upon the entrenchments of the king of Edom, who being but a mercenary in this expedition, he hoped would not make any great resistance if he were vigorously attacked, and so he might make his escape that way. But it would not do, even the king of Edom proved too hard for him, and obliged him to retire, 26 : second, this failing, he did that which was brutish and barbarous : he took his own son, his eldest son, that was to succeed him, than whom nothing could be more dear to himself and his people, and offered

every good piece of land cast every man his stone, and filled it ; And they stopped all the wells of water, and felled all the good trees ; only in Kirharaseth left they the stones thereof ; howbeit the slingers went about it, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom : but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel : and they departed from him, and returned to *their own* land.

CHAP. IV.

I. Elisha multiplied the widow's oil, 1-7. II. Obtained for the Shunammite a son, 8-17. III. Raised that child to life, 18-37. IV. Healed the deadly pottage, 38-41. V. Fed a hundred men with twenty small loaves, 42-44.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead : and thou knowest that thy servant did fear the LORD : and the creditor is come to take unto him my two sons to be bond-men.

2 And Elisha said unto her, What shall I do for thee ? tell me : what hast thou in the house ? And she said, Thine handmaid hath not any thing in the house save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels ; borrow not a few.

4 And when thou art come in thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the

him for a burnt-offering upon the wall, 27. To terrify the besiegers, and oblige them to retire, he did it upon the wall, in their sight, that they might see what desperate courses he resolved to take rather than surrender, and how dear he would sell his city and life. He intended hereby to render them odious, and exasperate and enrage his own subjects against them. This effect it had ; there was great indignation against Israel for driving him to this extremity. Whereupon they raised a siege, and returned. Tender and generous spirits would not do that, though just, which will drive any man distracted, or make him desperate.

CHAP. IV. 1-7. Elisha's miracles were for use, not for shew ; this here was so ; an act of real charity ; Christ's were so ; not only great wonders, but great favours to them for whom they were wrought. God magnifies his goodness with his power.

Let those that are poor and in distress, be encouraged to trust

door upon her, and upon her sons, who brought *the vessels* to her : and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God : and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day, that Elisha passed to Shunem, where *was* a great woman : and she constrained him to eat bread. And so it was, *that*, as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall : and let us set for him there a bed, and a table, and a stool, and a candlestick : and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And, when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And, when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord,

God for supply in the way of duty, verily thou shalt be fed, though not feasted. It is true we cannot now expect miracles, yet we may expect mercies, if we wait on God and seek to him. Let widows particularly, and prophets' widows in a special manner, depend upon him to preserve them and their fatherless children alive, for to them he will be a husband, a father.

20-17. The Shunammite had received this prophet in the name

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thou man o. God, do not lie unto thine hand-maid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And, when the child was grown, it fell on a day that he went out to his father to the reapers.

19 And he said unto his father, My head, my head ! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new-moon nor sabbath. And she said, *It shall be well.*

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite;

26 Run now, I pray thee, to meet her: and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the feet : but Gehazi came near to thrust her away. And the man of God said, Let her alone : for her soul *is* vexed within her; and the Lord hath *and it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

of a prophet, and now she had not a courtier's reward, in being spoken for to the king, but a prophet's reward, a signal mercy given by prophets, and in answer to prayer.

18-37. She had heard of raising of the widow's son of Sarepta, and that the spirit of Elijah rested on Elisha, and such confidence had she of God's goodness, that she was very apt to believe, he that so soon took away what he had given, would restore what he

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not: and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice nor hearing: wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in, therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her; and when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and *there was* a dearth in the land: and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to ga-

ther herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and shred *them* into the pot of pottage; for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he said, Then bring meal: and he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husks thereof: and he said, Give unto the people, that they may eat.

43 And his servitor said, What! should I set this before an hundred men? He said again, Give the people, that they may eat; for thus saith the LORD, They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP. V.

I. The cleansing of Naaman, 1-19. II. The smiting of Gehazi, 20-27.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable; because by him the LORD had given deliverance unto Syria; he was also a mighty man in valour; *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in and told his lord, say-

ing, shall rather be dispensed with, than this believing Shunammite shall be disappointed.

CHAP. V. 1-8. Elisha had not cleansed any lepers in Israel,

Luke iv. 27, yet this little maid, from the other miracles he had wrought, infers that he could cure her master, and from his com-

ing, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Is-

rael? may I not wash in them and be clean? So he turned, and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee *do some* great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that *there is* no god in all the earth but in Israel: now, therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offerings, nor sacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but,

himself so many times, as lightly as he could. However, God was pleased so far to honour himself and his word, as to make that effectual. His flesh came again like the flesh of a child, to his great surprise and joy. This men get by yielding to the will of God, by attending to his institutions. His being cleansed by washing, put an honour on the law for cleansing lepers: God will magnify his word, above all his name.

15..19. Perhaps, all things considered, bowing in the house of Rimmon might be excusable in Naaman; though not justifiable: but as to us, I am sure, if in covenanting with God we make a reservation for any known sin, which we will continue to indulge ourselves in, that reservation is a defeasance of his covenant.

20..27. Naaman a Syrian, a courtier, a soldier, had many ser-

mon beneficence infers that he would do it, though he was a Syrian; servants may be blessings to the families where there are, by telling what they know of the glory of God and the honour of his prophets.

9..14. It is common for those that are wise in their own conceits, to look with contempt on the dictates and prescriptions of divine wisdom, and to prefer their own fancies before them; they that are for establishing their own righteousness, will not submit to the righteousness of God, Rom. x. 3.

The cure was effected in the use of the means prescribed, 14. Naaman, at his servant's request, yielded to make the experiment, yet, it should seem, with no great faith or resolution; for, whereas the prophet bid him wash in Jordan seven times, he did but dip

as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman : and, when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is all well?*

22 And he said, All *is* well. My aster hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets ; give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants ; and they bare *them* before him.

24 And when he came to the tower he took *them* from their hand, and bestowed *them* in the house ; and he let the men go, and they departed.

25 But he went in, and stood before his master : and Elisha said unto him, Whence comest thou, Gehazi ? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee ? *Is it* a time to receive money, and to receive garments, and olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants ?

27 The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

CHAP. VI.

In this chapter we have, I. A farther account of the wondrous work of Elisha, 1. 25. II. The besieging of Samaria, 24. 35.

vants, and we read how wise and good they were, 13. Elisha, a holy prophet, a man of God, has but one servant, and he proves a base, lying fellow. They that heard of Elisha at a distance, honoured him, and got good by what they heard, but he that stood continually before him, to hear his wisdom, had no good impressions made upon him either by his doctrines or miracles. One would expect that Elisha's servant should be a saint, even Ahab's servant Obadiah was ; but even Christ himself has a Judas among his followers. The means of grace cannot give grace. The best men, the best ministers, have often had those about them, that have been their grief and shame.

Those who get wealth by fraud and injustice, cannot expect either the comfort or the continuance of it. What has Gehazi profited, though he gained his two talents, when thereby he lost

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan they cut down wood.

5 But as one was felling a beam, the axe-head fell into the water : and he cried, and said, Alas, master ! for it was borrowed.

6 And the man of God said, Where fell it ? And he shewed him the place. And he cut down a stick, and cast *it* in thither, and the iron did swim.

7 Therefore, said he, Take *it* up to thee. And he put out his hand and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place ; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him, and warned him of, and saved himself there, not once, nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing ; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel ?

12 And one of his servants said, None, my lord, O king : but Elisha the prophet,

his health, his honour, his peace, his service, and, if repentance prevented not, his soul for ever ? See Job xx. 12, &c.

CHAP. VI. 1..7. Elisha was a man of great condescension and compassion ; he went with the sons of the prophets to the woods, when they desired his company, 3. Let no man, especially no minister, think himself too great to stoop to do good, but be tender to all.

8..12. Here we have Elisha, with his spirit of prophecy, serving the king, as before helping the sons of the prophets ; for that, as other gifts, is given to every man to profit withal ; and whatever abilities any man has of doing good, he is by them made a debtor both to the wise and unwise.

The king of Israel was informed by Elisha of all the designs and motions of his enemy, the king of Syria, more effectually than he

that ~~is~~ in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber.

13 And he said, Go and spy where he is that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 ¶ And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots: and his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes that he may see. And the LORD opened the eyes of the young man; and he saw, and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18 ¶ And, when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city; follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw: and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

could have been by the most vigilant and faithful spies. The King of Syria suspected treachery among his senators, and that his counsels were betrayed, 11. But one of his servants, that had heard by Naaman and others of Elisha's wondrous works, concludes it must needs be he that gave this intelligence to the king of Israel, 12. What could not he discover, who could tell Gehazi his thought? Here a confession of the boundless knowledge, as before of the boundless power of Israel's God, is extorted from Syrians. Nothing done, said, thought by any person, in any place, at any time, is out of the reach of God's cognizance.

13, 23. The greatest kindness we can do for those that are fearful and faint-hearted, is to pray for them, and so to recommend them to the mighty grace of God. The opening of our eyes will be

22 And he answered, Thou shalt not smite *them*, wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before *them*, that they may eat and drink, and go to their master.

23 And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for four-score *pieces* of silver, and the fourth part of a cap of doves' dung for five *pieces* of silver.

26 ¶ And, as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king!

27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son, to-morrow.

29 So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman that he rent his clothes: and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more

the silencing of our tears, in the dark we are most apt to be frightened; the clearer sight we have of the sovereignty and power of heaven, the less we shall fear the calamities of this earth. It was the prophet's praise, that he was so generous to his enemies; the great duty of loving enemies, and doing good to those that hate us, was both commanded in the Old Testament, Prov. xxv. 21, 22, If thine enemy hunger, feed him Exod. xxiii. 4, 6 and practised, as here by Elisha, his predecessor had given a specimen of divine justice, when he called for flames of fire on the heads of his persecutors to consume them; he gave a specimen of divine mercy, in heaping coals of fire on the heads of his persecutors to melt them; let us not then be overcome of evil, but overcome evil with good.

24-33. Perhaps Jehoram was in this heat against Elisha, be-

also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him: and *the king* sent a man from before him: but, ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? Look when the messenger cometh, shut the door, and hold him fast at the door: *is not the sound of his master's feet behind him?*

33 And, while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD, what should I wait for the LORD any longer?

CHAP. VII.

Relief brought to Samaria.

THEN Elisha said, Hear ye the word of the LORD: Thus saith the LORD, Tomorrow, about this time, *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then a lord, on whose hand the king leaned, answered the man of God, and said, Behold, *if* the LORD would make windows in heaven might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, when the famine *is* in the city and we shall die there: and if we sit still here, we die also. Now, therefore, come, and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight to go unto the camp of the Syrians; and, when

cause he had foretold this judgment, or had persuaded him to hold out, and not surrender, or rather because he did not by his prayers raise the siege, and relieve the city, which he thought he could do but would not; whereas till they repented and reformed, and were ready for conversion, they had no reason to expect that the prophet should pray for them.

CHAP. VII. 1, 2. Unbelief is a sin by which men greatly dishonour and displease God, and deprive themselves of the favours he designed for them: the mourning Israelites saw Canaan, but

they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, *even* the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning-light some mischief will come upon us: now, therefore, come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city; and they told him, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us: They know that we *be* hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city we shall catch them alive, and get into the city.

could not enter in because of unbelief: such (saith Bishop Patrick) will be the portion of those that believe not the promise of eternal life, they shall see it at a distance, Abraham it is off, but shall never taste of it; for they reject the benefit of the promise, if they cannot find in their heart to take God's word.

3.20. The wants of Israel are supplied in a way that they little thought of, which should encourage us to depend upon the goodness and power of God in our greatest straits.

The melancholy death of the unbelieving courtier shews the

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city (behold, they *are* as all the multitude of Israel that are left in it; behold, I say, they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two chariot horses: and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan, and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste; and the messengers returned, and told the king.

16 And the people went out and spoiled the tents of the Syrians. So a measure of fine flour *was sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord, on whose hand he leaned, to have the charge of the gate: and the people trod upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow, about this time, in the gate of Samaria;

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him; for the

truth of Elisha's word to the king's lord will surely be accomplished as a true promise, and that his vessels will be carried, stands as firm as be that which is said. How much that life is, and the enjoyment of it. The man of God sent men from Samaria and Jordan, to look for the Syrians, and upon the people trod upon him in the gate, and support of the government, and the king's lord, and the streets; thus hath the promise of the LORD been fulfilled.

CHAP. VIII. 1-6. The king's lord, the great Samarian, to the prophet was rewarded by the king, but was not the only one; for famine; she was not indeed the only one, but she was the only one, but she had not yet seen the king's lord, and she returned out of the land of the Syrians, and she found herself kept out of the city, and she made her application to the king, and he said, Let some take, I pray thee, five of the horses that remain, which are left in the city (behold, they are as all the multitude of Israel that are left in it; behold, I say, they are even as all the multitude of the Israelites that are consumed,) and let us send and see.

people trode upon him in the gate, and he died.

CHAP. VIII.

I. The Shunammite favoured by the king, 1-6. II. Hazael gets the throne, 7-15. III. Jehoram's reign, 16-24. IV. Ahab's reign, 25-29.

THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine: and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God; and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass, at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* her's, and all the fruits of the field, since the day that she left the land even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick: and

who he found talking with Gehazi about Elisha's miracles, 4. The happy coincidence befriended both Gehazi's narrative and her petition. Providence is to be acknowledged in ordering the circumstances of events, for sometimes those that are minute in themselves prove of great consequence, as this here; for it made the king ready to believe Gehazi's narrative, when it was thus confirmed by the person most nearly concerned; this is the woman and this is her son, let them speak for themselves, 5; and it made him ready to grant her request, for who would not be ready to favour one whom heaven had thus favoured, and to support a life which was given once and again by miracle? In consideration of this the king gave orders that her land should be restored her, and that the fruits that were ready at it in her absence. It is not enough to trust in our authority that they do no wrong themselves, but they must support the rights of those that are wronged.

7-15. Let us learn from the answer of Hazael, first, that it is

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it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go meet the man of God and enquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover; howbeit the Lord hath shewed me that he shall surely die.

11 And he settled his countenance steadfastly until he was ashamed; and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master: Who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: And Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram, the son of Jehoshaphat king of Judah, began to reign.

17 Thirty and two years old was he when he began to reign: and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings

of Israel, as did the house of Ahab; for the daughter of Ahab was his wife; and he did evil in the sight of the Lord.

19 Yet the Lord would not destroy Judah for David his servant's sake, as he promised him, to give him alway a light, and to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him; and he rose by night and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 ¶ And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram, the son of Ahab king of Israel, did Ahaziah, the son of Jehoram king of Judah, begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem: and his mother's name was Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and he did evil in the sight of the Lord, as did the house of Ahab, for he was the son-in-law of the house of Ahab.

28 ¶ And he went with Joram, the son of Ahab, to the war against Hazael king of Syria in Ramoth-gilead: and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and

possible for a wicked man, under the convictions and restraints of natural conscience, to express great abhorrence of sin, and yet afterwards to be well reconciled to it. Second, that we are apt to think ourselves sufficiently armed against those sins, which yet we are afterwards overcome by, as Peter, Matt. xxiv. 35.

16.29. New Isaac's prophecy was fulfilled, that this Esau the

Ahaziah, the son of Jehoram king of Judah, went down to see Joram, the son of Ahab in Jezreel, because he was sick.

CHAP. IX.

I. A commission sent to Jehu, 1..10. II. His speedy execution of this commission: first, he communicates it to his captains, 11..15: second, he marches to Jezreel, 16..20, and there dispatcheth, first, Joram, 20..26, second, Ahaziah, 27..29, third, Jezebel, 30..37.

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And, when thou comest thither, look out there Jehu, the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber.

3 Then take the box of oil, and pour it on his head and say, Thus saith the LORD, I have anointed thee king over Israel: then open the door and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And, when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said, unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up, and left in Israel.

elder should serve Jacob the younger, yet in process of time he should break that yoke from off his neck, Gen. xxvii. 40.

CHAP. IX. 1..10. Nothing fills the measure of the iniquity of any prince or people so as persecution, nor brings a surer and sorer ruin. This was the sin that brought on Jerusalem its first destruction, 2Chron. xxvi. 16, and its final one, Matt. xxiii. 37, 38. Jezebel's whoredoms and witchcrafts were not so provoking as her persecuting the prophets, killing some, and driving the rest into corners and caves, 1 Kings xviii. 4.

9 And I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false*; tell us now, And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram; (now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria;) and Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell it in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there.) And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace*?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it*

11..15. The captains call the prophet a mad fellow, because he was one of those that would not run with them to an excess of riot, 1 Pet. iv. 4. that lived a life of self-denial, mortification, and contempt of the world, and spent their time in devotion: for these things they thought the prophets were fools, and the spiritual men were mad, Hos. ix. 7. Those that have no religion, commonly speak with disdain of those that are religious, and look upon them as fools.

16..29. A man of a violent temper was fittest for the service to 7 A

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peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again; and the driving *is* like the driving of Jehu the son of Nimshi: for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, *are so many?*

23 And Joram turned his hands and fled, and said to Ahaziah, *There is treachery, O Ahaziah!*

24 And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart and he sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have seen yesterday the blood

which Jehu was designed. The wisdom of God is seen in the choice of proper instruments to be employed in his work. But it is not much for any man's reputation to be known by his fury. He that has rule over his own spirit, is better than the mighty.

Joram king of Israel was slain presently, 24. Jehu dispatched him with his own hands. He died a criminal, under the sentence of the law, which Jehu, the executioner, pursues in the disposal of the dead body. Naboth's vineyard was hard by, which put him in mind of that circumstance of the doom Elijah passed upon Ahab, I will requite thee in this plat, said the Lord, 25, 26, for the blood of Naboth himself, and for the blood of his sons, who were either put to death with him as partner in his crime, or secretly murdered after, lest they should bring an appeal, or find some way to revenge their father's death; or had broke their hearts for the loss of him: or his whole estate being confiscated, as well as his vineyard, had lost their livelihoods, which was in effect to lose their lives: for this the house of Ahab must be reckoned with; and that very piece

of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now, therefore, take *and* cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house: and Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam: and he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram, the son of Ahab, began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel *heard of it*: and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate she said, *Had Zimri peace* who slew his master?

32 And he lifted up his face to the window and said, Who *is* on my side? who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trod her underfoot.

34 And when he was come in he did eat and drink, and said, Go see now this cursed woman, and bury her: for she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of *her* hands.

of ground which he with so much pride and pleasure had made himself master of, at the expence of the guilt of innocent blood, now became the theatre on which his son's dead body lay exposed a spectacle to the world. Thus the Lord is known by the judgment which he executeth. Selah.

Ahaziah king of Judah was pursued, and slain in a little time, and not far off, 27, 28. First, though he was now in Joram's company, he had not been slain, but that he was joined with the house of Ahab both in affinity and iniquity: he was one of them; so he had made himself by his sins, and therefore he must fare as they fare. Jehu justly construed his commission to extend to them. Yet, second, perhaps he had not at this time fallen with them, if he had not been found in company with them. It is a dangerous thing to associate with evil-doers; we may be entangled both in guilt and misery by it.

30-37. We read of a false prophetess in the church of Thyatira, that is compared to Jezebel, and called by her name, Rev. ii. 20.

36 Wherefore they came again, and told him: and he said, This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be adung upon the face of the field in the portion of Jezreel; so that they shall not say, This *is* Jezebel.

CHAP. X.

I. Jehu cut off. First, all Ahab's sons, 1..10: second, all Ahab's kindred, 11, 12, 13, 14, 17: third, Ahab's idolatry, 15..18.
II. The administration of his government, 29..36.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

2 Now, as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 For they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers-up of the children, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and *if ye* will hearken unto my voice, take ye the heads of the men your master's sons, and come to me

to Jezreel by to-morrow this time. (Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, they they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him; but who slew all these?

10 Know now, that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab; for the LORD hath done *that* which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria: *and*, as he *was* at the shearing-house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

her wickedness the same, seducing God's servants to idolatry; a long space given her to repent, 22, 23, and here upon Jezreel. So that Jezebel's destruction may be looked upon as typical of the destruction of idolaters and persecutors, especially that great whore, that mother of harlots, that hath made herself drunk with the blood of saints, and the nations drunk with the wine of her fornications, when God shall put it into the hearts of the kings of the earth to hate her, Rev. xvii. 5, 6, 16. The hungry dogs had no respect to the dignity of her extraction; a king's daughter was no more to them than a common person. When we pamper our bedes, and use them deliciously, let us think how vile they are, and that shortly they will be either a feast for worms under-ground, or beasts above ground.

CHAP. X. 1..14. The tutors of Ahab's children saw it was to no purpose to contend with Jehu, and therefore it was their wisest to humble to him. With much more reason may we thus ar-

gue ourselves into a subjection to the great God. Many kings and great men have fallen before his wrath, for their wickedness, and how then shall we stand? Do we provoke the Lord to jealousy? are we stronger than he? No, we must either bend or break. Learn hence not to trust in a friend, nor put confidence in a guide not governed by conscience. One can scarce expect that he who has been false to his God, should ever be faithful to his prince. But observe God's righteousness in their unrighteousness, verse 10, The Lord hath done that which he spake by Elijah. God is not the author of any man's sin, but even by that which men do from ill principles, God serves his own purposes, and glorifies his own name; and is righteous in that wherein men are unrighteous. When the Assyrian is made the rod of God's anger, and the instrument of his justice, he meaneth not so, neither doth his heart think so, Isa. x. 7.

Several things concurred to make Ahaziah's brethren obnoxious

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15 ¶ And, when he was departed thence, he lighted on Jehonadab, the son of Rechab, coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, *but* Jehu shall serve him much.

19 Now, therefore, call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal. 1.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab, the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

to the vengeance Jehu was now executing: first, they were branches of Ahab's house, being descended from Athaliah, and therefore fell within his commission: second, they were tainted with the wickedness of the house of Ahab: they were now going to make their court to the princes of the house of Ahab, to salute the children of the king and the queen, Joram and Jezebel, which shewed they were linked to them in affection as well as in affinity.

15..28. Verse 16 is commonly taken as not well said by Jehu, giving cause to suspect that his heart was not right with God

24 And, when they went in to offer sacrifices and burnt-offerings Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life shall be for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit, *from* the sins of Jeroboam, the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is right* in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (*which is by the river Arnon*,) even Gilead and Bashan.

in what he did, and that the zeal he pretended for the Lord, was really zeal for himself and his own advancement. For, first, he boasted of it, and spoke as if God and man were mightily indebted to him for it: second, he desired it might be seen, and taken notice of, like the Pharisees, who did all to be seen of men. An upright heart approves itself to God, and covets no more than his acceptance.

29..36. It seems Jehu was a man that had little religion himself, and yet God made use of him as an instrument of reformation

34 ¶ Now the rest of the acts of Jehu and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAP. XI.

I. Athaliah destroys all the seed royal, v. 1. II. Joash wonderfully preserved, v. 2, 3. III. Made king v. 4-12. V. Athaliah is slain, v. 13-16. V. The kingdom settled by Joash, v. 17-21.

AND when Athaliah the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal.

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons, *which were* slain; and they hid him, *even* him and his nurse, in the bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years; and Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur: and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down:

7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges let him be slain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony: and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 ¶ And when Athaliah heard the noise of the guard, *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king; and all the people of the land rejoiced, and blew with trumpets: And Athaliah rent her clothes, and cried, Treason, treason!

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her: and she went by the way by the which the horses came into the king's house; and there was she slain.

in Israel. It is a pity but those that do good to others, should always be good themselves.

CHAP. XI. 1-16. Well might Athaliah be called that wicked woman, 2 Chro. xxiv. 7. Jezebel's own daughter; yet herein God *was* righteous, and visited the iniquity of Joram and Ahaziah those

degenerate branches of David's house, upon their children. Now were David's words made good to one of his seed, Psal. xxvii. 5. In the secret of his tabernacle shall he hide me. Now was the promise made to David bound up in one life, and yet it did not fail. Thus to the son of David will God, according to his promise, *be*

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17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down: his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars: and the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land: and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house: and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

CHAP. XII

The reign of Jehoash.

IN the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem; and his mother's name *was* Zibeah of Bee-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days, wherein Jehoiada the priest instructed him.

3 But the high places were not taken away, the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that cometh into any man's heart to bring into the house of the LORD,

cure a spiritual seed, which, though sometimes reduced to a small number, brought very low, and seemingly lost, will be perpetuated to the end of time, but hid in God's pavilion and unhurt.

17..21. Jehoiada endeavoured to settle and secure the interests of religion among the Jews, by a covenant between them and God. King and people would then cleave most firmly to each other, when both had joined themselves to the Lord.

CHAP. XII. 1..3. It is a great mercy to young people, and

5 Let the priests take *it* to them, every man of his acquaintance; and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? Now, therefore, receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high-priest came up, and they put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or ves-

especially to young princes and young gentlemen, to be under a good conduct, and to have those about them that will instruct them to do that which is right in the sight of the Lord, and they then do wisely and well for themselves, when they are willing to be counselled and ruled by such; a child left to himself brings his mother to shame, but a child left to such a tuition may bring himself to honour and comfort.

4..21. Thus fell Jehoash, who began in the spirit, and ended in

sels of silver, of the money *that was* brought into the house of the LORD;

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men into whose hand they delivered the money, to be bestowed on workmen: for they dealt faithfully.

16 The trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then Hazael, king of Syria, went up and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash, king of Judah, took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael, king of Syria; and he went away from Jerusalem.

19 ¶ And the rest of the acts of Jehoash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Jehoash in the house of Millo, which goeth down to Silla.

21 For Jozachar, the son of Shimeath, and Jehozabab the son of Shomer, his servants, smote him, and he died: and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAP. XIII.

I. The reign of Jehoahaz, 1..9. II. Of Jehoash, 10..25.

IN the three and twentieth year of Joash, the son of Ahaziah, king of Judah, Jehoahaz, the son of Jehu, began to reign over Israel in Samaria, *and reigned* seventeen years.

the flesh. God usually sets marks of his displeasure upon apostates, even in this life; for they of all sinners do most reproach the Lord.

CHAP. XIII. 1..9. See how swift God is to shew mercy, else he would not look so far back as that ancient covenant which Israel had so often broken, and forfeited all the benefit of. Let this invite and engage us for ever to him, and encourage even those that have forsaken him, to return and repent; for there is forgiveness with him that may be feared.

2 And he did *that which was* evil in the sight of the LORD, and followed the sins of Jeroboam, the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against Israel: and he delivered them into the hand of Hazael, king of Syria, and into the hand of Ben-hadad, the son of Hazael, all *their* days

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him; for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents as before-time.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash, king of Judah, began Jehoash, the son of Jehoahaz, to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel sin; *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he

10..19. King Joash visited Elisha in his sickness, and wept over him, 14. This was an evidence of some good in him, that he had a value and affection for a faithful prophet: so far was he from hating and persecuting him as a troubler of Israel, that he loved and honoured him as one of the greatest blessings of his kingdom, and lamented the loss of him. There have been those who would not be obedient to the word of God, and yet have had the faithful ministers of it so manifested in their consciences, that they could not but have an honour

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fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers : and Jeroboam sat upon his throne : and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick, of his sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof!

15 And Elisha said unto him, Take bow and arrows : and he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow : and he put his hand *upon it* ; and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward : and he opened *it*. Then Elisha said, Shoot : and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria : for thou shalt smite the Syrians in Aphek till thou have consumed *them*.

18 And he said, Take the arrows : and he took *them*. And he said unto the king of Israel, Smite upon the ground : and he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria still thou hadst consumed *it* : whereas now thou shalt smite Syria *but* thrice.

Elisha gave the king great assurances of his successes against the Syrians, Israel's great oppressors, and encouraged him to prosecute the war against them with vigour; and to animate him he gives him a sign; orders him to take bow and arrows, 15, to intimate to him, that in order to the deliverance of his kingdom from the Syrians, he must put himself into a military posture, and resolve to undergo the perils and fatigues of war; God would be the agent, but he must be the instrument. And that he should be successful, he gives him a token, by directing him to shoot an arrow towards Syria, 16, 17. Elisha put his hands upon the king's hands, to signify that in all his expeditions against the Syrians, he must look up to God for direction and strength; must reckon his own hands not sufficient for him, but go on in a dependence upon divine aid. He teacheth my hands to war. Psal. xviii. 34, cxliv. 1.

The prophet having in God's name assured him of victory over the Syrians, he will now try what improvement he will make of his victory, whether he will push them on with more zeal than Aphek, or when Ben-hadad lay at his mercy. For the trial of this he bid him smite with the arrows on the ground: believe them

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazael, king of Syria, oppressed Israel all the days of Jehoahaz.

23 And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael, king of Syria, died: and Ben-hadad, his son, reigned in his stead.

25 And Jehoash, the son of Jehoahaz, took again, out of the hand of Ben-hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz, his father, by war; three times did Joash beat him, and recovered the cities of Israel.

CHAP. XIV.

.. Amaziah's reign, 1..20: and the beginning of the history of Azariah, 21, 22. II. The conclusion of the reign of Joash, 15, 16: and the entire history of Jeroboam his son, 21..29.

IN the second year of Joash, son of Jehoahaz king of Israel, reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign; and reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

brought to the ground by the arrow of the Lord's deliverance, and laid at thy feet, and now shew me what thou wilt do to them when thou hast them down, whether thou wilt do as David did when God gave him the neck of his enemies, beat them small as the dust before the wind, Psal. xviii. 40..42. The king shewed not that eagerness and flame which one might have expected upon this occasion, but smote thrice, and no more. The dying prophet was wroth with him, and told him, he should have smitten five or six times: not being straitened in the power and promise of God, why should he be straitened in his own expectations and endeavours? It cannot but be a trouble to good men to see those they wish well stand in their own light, and forsake their own mercies; to see them lose their advantage against their spiritual enemies, and so give them advantage.

20..25. Elijah was honoured in his departure, Elisha was honoured after his departure. God thus dispenseth honours as he pleaseth, but one way or other the rest of all the saints will be glorious. Isa. xi. 10.

CHAP. XIV. 1..7. God visits the iniquity of the fathers.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father; he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of Edom, in the valley of Salt, ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah, king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry at home; for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, even thou, and Judah with thee?

11 But Amaziah would not hear; therefore Jehoash king of Israel went up: and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

upon the children, because every man is guilty before him, and owes him a death; so that if he require the life for the father's sin, he doth no wrong, the sinner having forfeited it already by his own, but he doth not allow earthly princes to do thus, the children before them are innocent, and therefore must not suffer as guilty.

8-11. It was said of Joash, that he did that which was evil in the sight of the Lord; and of Amaziah, that he did that which was right, and yet Joash triumphs thus over Amaziah, and why so? Vol. I.

12 And Judah was put to the worst before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah, king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah, the son of Joash king of Judah, lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam, the son of Joash, king of Israel, began to reign

Because God would shew in Amaziah's fate that he resists the proud, or because, whatever they were otherwise, Joash had lately been respectful to one of God's prophets. chap. xiii. 14, but Amaziah had been abusive to another, 2 Chron. xxv. 16, and God will honour those that honour him in his prophets, but those who despise them, and him in them, shall be lightly esteemed.

15-29. Jeroboam reigned just as long as Asa had done, 1 Kings xv. 10, yet one did that which was good, and the other that which was evil. We cannot measure men's characters by the

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in Samaria, and reigned forty and one years.

24 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet which was of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are they not* written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAP. XV.

I. The history of two of the kings of Judah, first, of Azariah, 1..7: second, of Jotham, 32..38. II. The history of many of the kings of Israel, first, Zachariah, 8..12: second, Shallum, 13..15: third, Menahem, 16..22: fourth, Pekahiah, 23..26: fifth, Pekah, 27..31.

IN the twenty and seventh year of Jeroboam king of Israel began Azariah, son of Amaziah king of Judah, to reign.

2 Sixteen years old was he when he began to reign; and he reigned two and fifty years

length of their lives, or their outward prosperity, there is one event to the righteous and to the wicked.

Of this Jonah we read much in that little book of scripture that bears his name; it is probable it was when he was a young man, and fit for such an expedition, that God sent him to Nineveh, and that it was when he had been but little conversant with the visions of God, that he flew off and fretted as he did: and it so, this is an undoubted evidence of the forgiveness of his faults and follies, that he was afterwards employed as a messenger of mercy to Israel.

CHAP. XV. 1..7. That God smote Azariah with a leprosy, is more largely related, with the occasion of it, 2 Chron. xxvi. 16, &c. where we have also a fuller account of the glories of the former part of his reign, as well as of the disgraces of the latter part of it.

8..31. The best days of the kingdom of Israel were while the government was in Jehu's family, in this reign and the next three

in Jerusalem: and his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high-places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house: and Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are they not* written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah, the son of Jeroboam, reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum, the son of Jabesh, conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, *they are* written in the book of the Chronicles of the kings of Israel.

12 *This was* the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

though there were many abominable corruptions and miserable Grievances in Israel, yet the crown went in succession, the kings died in their beds: and some care was taken of public affairs, but now those days are at an end, the history which we have in these verses, of about thirty-three years, represents the affairs of that kingdom in the utmost confusion imaginable; woe to them that were with child, 16, and to them which gave suck in those days, for then must needs be great tribulation, when for the transgression of the land, many were the princes thereof.

God had tried the people of Israel both with judgments and mercies, nevertheless they continued impenitent and unreformed, and therefore God justly brought these miseries upon them; as Moses had warned, if ye will yet walk contrary to me, I will punish you yet seven times more, Lev. xxiv. 21, &c.

God made good his promise to Jehu, that his sons to the fourth

13 ¶ Shallum, the son of Jabesh, began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem, the son of Gadi, went up from Tirzath, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphshah, and all that were therein, and the coasts thereof from Tirzath: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Mena-

generation after him should sit upon the throne of Israel; which was a greater favour than was shewed to any of the royal families either before or after him. Thus God rewarded Jehu for his zeal in destroying the worship of Baal and the house of Ahab, and yet when the measure of the sins of the house of Jehu was full, God avenged upon it the blood then shed, called the blood of Jezreel, Hos. 1. 4.

All these kings did that which was evil in the sight of the Lord, for they walked in the sins of Jeroboam, son of Nebat; though at variance with one another, yet in this they agreed, to keep up idolatry. Each of these (except one) conspired against his predecessor and slew him: Shallum, Menahem, Pekah, and Hoshea, all traitors and murderers, and yet all kings awhile: one of them ten, another twenty, another nine years, for God may suffer wickedness to prosper, and to carry the wealth and honours awhile, but sooner or later blood shall have blood, and he that dealt treacherously shall be dealt treacherously with; one wicked man is often made a scourge to another, and every wicked man at length a ruin to himself.

hem, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers: and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah, the son of Menahem, began to reign over Israel in Samaria, and reigned two years.

24 And he did that which was evil in the sight of the LORD; he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin.

25 But Pekah, the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Ariah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah, king of Judah, Pekah, the son of Remaliah, began to reign over Israel in Samaria, and reigned twenty years.

28 And he did that which was evil in the sight of the LORD; he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

The ambition of the great men made the nation miserable: here is Tiphshah, a city of Israel, barbarously destroyed, with all the coasts thereof, by one of these pretenders, 10. and, no doubt, it was through blood that each of them waded to the throne, nor could any of these kings perish alone; no land can have greater pests, nor Israel worse troubles, than such men as care not how much the welfare and repose of their country is sacrificed to their revenge and affectation of dominion.

While the nation was thus shattered by divisions at home, the kings of Assyria, first one, v. 19, and then another, v. 29, came against it, and did what they pleased; nothing doth more towards making a nation a prey to a common enemy than intestine broils and contests for the sovereignty; happy the land where that is settled. This was the condition of Israel just before they were quite ruined, and carried away captives, for that was done in the ninth year of Hoshea, the last of these usurpers; if they had in these days of confusion and perplexity, humbled themselves before God, and sought his face, that final destruction might have been

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50 ¶ And Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham, the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah, the son of Remaliah, king of Israel, began Jotham, the son of Uzziah, king of Judah to reign.

33 Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem; and his mother's name was Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37 (In those days the LORD began to send against Judah, Rezin the king of Syria, and Pekah, the son of Remaliah.)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAP. XVI.

The reign of Ahaz.

IN the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham, king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign; and reigned sixteen years in Jerusalem, and did not *that which was* right

prevented, but when God judgeth he will overcome; these factions hastened that captivity, for a kingdom thus divided against itself will soon come to desolation.

32-38. Though the high places were not taken away, yet to draw people from them, and keep them close to God's holy place, Jotham showed great respect to the temple, and built the higher gate which he went through to the temple. If magistrates cannot do all they would for the suppressing of vice, let them do so much the more for the advancement of virtue and bringing them into reputation.

in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel; yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin, king of Syria, and Pekah, son of Remaliah king of Israel, came up to Jerusalem to war; and they besieged Ahaz, but could not overcome him.

6 At that time Rezin, king of Syria, recovered Elath to Syria, and drave the Jews from Elah; and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant and thy son; come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold *that was* found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him; for the king of Assyria went up against Damascus, and took it, and carried *the people* of it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser, king of Assyria, and saw an altar that was at Damascus; and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

CHAP. XVI. 1-4. If Ahaz's father had but zeal enough to take them away, it might have prevented the debauching of his sons: but they that connive at sin know not what dangerous snares they lay for those that come after them.

5-9. Had Ahaz thus humbled himself to God, and implored his favour, he might have been delivered upon easier terms, might have saved his money, and needed only to have parted with his sins: but if the prodigal leave his father's house, he soon becomes a slave to the worst of masters, Luke xv. 15.

10-16. Though Ahaz had himself sacrificed in high places, on

12 And when the king was come from Damascus, the king saw the altar; and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings upon the altar.

14 And he brought also the brazen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice; and the brazen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them: and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones;

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the

book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAP. XVII.

I. A narrative of the destruction of the ten tribes, 1-6. II. Remarks upon it, 7-23. III. An account of the nations which succeeded them in the possession of their land, 24-41.

IN the twelfth year of Ahaz, king of Judah, began Hoshea, the son of Elah, to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser, king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year; therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah, and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

lans, and under every green tree, v. 4. yet God's altar had hitherto continued in its place, and in use, and the king's burnt-offering, and his meat-offering, v. 15, had been offered up on it by the priests that attended it; but here we have it taken away by wicked Ahaz, and another altar, an idolatrous one, put in the room of it; a bolder stroke than the worst of the kings had yet given to religion. Here is, first, the model of the new altar, taken from one at Damascus by the king himself, v. 10: second, the making of it by Urijah the priest, v. 11: third, the dedicating of it: fourth, the removal of God's altar to make room for it. The base compliance of the poor-spirited priest, with the presumptuous innovations of an ill-considered king, is again taken notice of, v. 16. Urijah the priest did as coming to all that king Ahaz commanded. Miserable is the case of great men, when those that should reprove them for their sins strengthen and serve them in their sins.

CHAP. XVII. What shall we think of this dispensation of providence, that the destruction of the kingdom of Israel should come in the reign of one of the best of its kings? Thy judgments, O God, Vol. I. No. 36.

are a great deep. God would hereby shew, that in bringing this ruin upon them, he designed to punish, first, not only the sins of that generation, but of the foregoing ages: second, not only the sins of their kings, but the sins of the people.

Providence so ordered the eclipsing of the honour of the ten tribes, that the honour of Judah the royal tribe, and Levi the holy tribe, which yet remained, might shine the brighter. Yet we find a number sealed of each of the twelve tribes, Rev. vii. except Dan. James writes of the twelve tribes scattered abroad, James i. 1, and Paul speaks of the twelve tribes which constantly served God day and night, Acts xxi. 7. So that though we never read of the return of those that were carried captive, not have any reason to credit the conjecture of some that they yet remain a distinct body in some remote corner of the world; yet a remnant of them did escape, to keep up the name of Israel, till it came to be worn by the gospel-church, the spiritual Israel, in which it will ever remain, Gal. vi. 16.

7-23. Though the destruction of the kingdom of the ten tribes 7 D

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8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree :

11 And there they burnt incense in all the high places, as *did* the heathen whom the Lord carried away before them : and wrought wicked things to provoke the Lord to anger.

12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel and against Judah by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them ; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them mol-

ten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight : there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David ; and they made Jeroboam, the son of Nebat, king : and Jeroboam drove Israel from following the Lord, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did ; they departed not from them,

23 Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel ; and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was, at the beginning of their dwelling there, that they feared not the

was but briefly noticed, it is in these verses largely commented upon by our historian, and the reasons of it assigned, not taken from the second causes, the weakness of Israel, and their impolitic management, the strength and growing greatness of the Assyrian monarch, these things are overlooked ; but only from the first cause.

24-41. God ordered this rough welcome to check the pride and insolence of those that came to dwell in Samaria, and to let them know, that though they had conquered Israel, the God of Israel had power enough to deal with them, that he could have prevented their settling there, by ordering lions into the service of Israel, and

that he permitted it not for their righteousness, but the wickedness of his own people.

The idols of each country are here named, v. 20, 31. The learned are at a loss for the signification of several of these names, and cannot agree by what representations these gods were worshipped. If we may credit the traditions of the Jewish doctors, they tell us, the Succoth-Benath was worshipped in a hen and chickens, Nergal in a cock, Ashima in a smooth goat, No-hach in a dog, Tartak in an ass, Adrammelech in a peacock, Anammelech in a pheasant. Our own tell us more properly, that Succoth-Benath, signifying the tents of the daughter, this was Venus : Nergal,

LORD : therefore the Lord sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them: because they know not the manner of the God of the land.

97 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

23 Then one of the priests, whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high-places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made
unto themselves of the lowest of them priests
of the high places, which sacrificed for them
in the houses of the high places.

33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment

being worshipped by the Catholics of Persia, was the first
 Adamantine idol. As such, it was built in imitation of Moloch;
 see how vainly they were made to stand, and how easily
 their sottishness, when once they were convinced, these idle
 teachers of the heathenish idolatry which God never
 spoken, they were easily subdued. 1 Cor. x. 14, 15. They are
 all buried in heaven, and the name of the true God shall con-
 stantly be gloried.

This most superstitious is, we said, to continue unto this day, 41 till the time when the book was written, and long after, above three hundred years since, all the time of the year for the Great, when Manasse, brother to Judah, for his part of the

in which the LORD commanded the children of Jacob, whom he named Israel:

35 With whom the Lord had made a covenant, and charged them, saying, "Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up
out of the land of Egypt with great power,
and a stretched-out arm, him shall ye fear,
and him shall ye worship, and to him shall ye
do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget: neither shall ye fear other gods.

39 But the LORD your God ye shall fear
and he shall deliver you out of the hand of
all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as and their fathers, so do they unto this day.

CHAP. XVIII.

Hezekiah is here, I. Reforming his kingdom, 1-6. II. Prospering in all his undertakings, 7-8, at the same time when the ten tribes were led captive, 9-12. III. Unhindered by Sennacherib, 13-37.

NOW it came to pass, in the third year of Hoshea, son of Elah king of Israel, *that* Hezekiah, the son of Abaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem ; his mother's name also was Abi, the daughter of Zachariah.

3 And he did that which was right : the Jews, having married the daughter of Sanballat, governor of the mountains, went over to them, got leave of Alexander to build a temple in mount Gerizem, drew over many of the Jews to them, and revailed with the Samaritans to cast away all their idols, and to worship the God of Israel only, yet their worship was mixed with some abominations, that our Saviour tells them they know not what they were doing, John iv. 22.

CHAP. XVIII. 1. S. Hazzkiah, in his pious zeal for God's honour, not only forbade the people to worship the brazen image, but that it might never be abused so any more, he showed the people that it was No-beligion, nothing else but a piece of brass, and that therefore it was an idle wicked thing to burn incense to.

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sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehustan.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him, and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass, in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea, son of Elah king of Israel, that Salmaneser, king of Assyria, came up against Samaria, and besieged it.

10 And at the end of three years they took it; *even* in the sixth year of Hezekiah, (that is the ninth year of Hoshea, king of Israel.) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah, and in Habor *by* the river of Gozen, and in the cities of the Medes;

12 Because they obeyed not the voice of

it, and then broke it to pieces. If any think the just honour of the brazen serpent was hereby diminished, they will find it abundantly made up again, John iii. 14, where our Saviour makes it a type of himself; good things, when idolized, are better parted with than kept.

9-10. The kingdom of Assyria was now grown considerable, though we never read of it till the last reign, such changes there are in the affairs of nations and families.

Hezekiah paid dear for his peace: he saw Jerusalem itself in danger of falling into the enemy's hand, as Samaria had done, and was willing to purchase its safety at the expense, first, of a mean submission, I have offended in denying the usual tribute, and am ready to make satisfaction as shall be demanded, 14, Where was Hezekiah's courage? where his confidence in God? why did he not advise with Isaiah before he sent this sneaking message? Second, of a vast sum of money, three hundred talents of silver, and thirty talents of gold; not to be paid annually, but as a present ransom, above two hundred thousand pounds; to raise this sum

the LORD their God, but transgressed his covenant, *and* all that Moses, the servant of the LORD, commanded, and would not hear *them*, not do *them*.

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them.

14 And Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah gave *him* all the silver that *was* found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the* gold from the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh, from Lachish to king Hezekiah with a great host against Jerusalem: and they went up, and came to Jerusalem. And, when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And, when they had called to the king, there came out to them Eliakim, the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them,

he was forced not only to empty the public treasures, 15, but to take the gold plates off from the doors of the temple, and from the pillars, 16. Though the temple sanctified the gold which he had dedicated, yet the necessity being urgent, he thought he might make as bold with that as his father David (whom he took for his pattern) did with the shew-bread, and that it was neither impious nor impudent to give a part for the preservation of the whole; his father Ahaz had plundered the temple in contempt of it, 2 Chron. xxxiii. 24. He had repaid with interest what his father took, and now with all due reverence he only begs leave to borrow it again in an exigence, and for a greater good, with a resolution to restore it in full as soon as he should be in a capacity to do it.

17-19. That which Rab-shakeh aims at is to convince them that it was to no purpose for them to stand it out; what confidence is there wherein thou trustest? So he hectors over Hezekiah, 19, but for the people, 29, let not Hezekiah deceive you into your own ruin, for he shall not be able to deliver you, you must either bend or

Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest, (but *they are but vain words*.) *I have* counsel and strength for the war. Now, on whom dost thou trust, that thou rebellest against me.

21 Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean it will go into his hand and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he whose high places and whose altars Hezekiah hath taken away; and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now, therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim, the son of Hilkiab, and Shebnah, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; (for we understand *it*;) and talk not with us in the Jews' language, in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss, with you?

break; it were well if sinners would submit to the force of this argument, in making their peace with God, it is therefore our wisdom to yield to him, because it is in vain to contend with him; what confidence is that which those trust in that stand it out against him? Are we stronger than he? or what shall we get by setting briars and thorns before a consuming fire? But Hezekiah was not so helpless and defenceless as Rab-shakeh would here represent him

28 ¶ Then Rab-snakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not unto Hezekiah; for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern,

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of Hamath, and of Arphad? where *are* the gods of Sepharvaim, Henah, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim, the son of Hilkiab, which *was* over the household, and Shebnah the scribe, and Joah the son of Asaph, the recorder, to Hezekiah, with *their* clothes rent, and told him the words of Rab-shakeh.

The tradition of the Jews is, that Rab-shakeh was an apostate Jew, which made him so ready in the Jews' language; and if so, his ignorance of the God of Israel was less excusable, and his enmity the less strange, for apostates are commonly the most spiteful enemies, witness Julian. A great deal of art and management, it must be owned, there is in this speech of Rab-shakeh, but without a great deal of pride, malice, falsehood, and blasphemy; one grain of sincerity would have been worth all this wit and rhetoric.

CHAP. XIX.

The army of Sennacherib cut off.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeb, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land: and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeb returned, and found

the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear:

CHAP. XIX. 1-7. In the house of the Lord, Hezekiah found a place both of rest and refuge, a treasury, a magazine, a council chamber, and all he needed, all in God. When the church's enemies are very daring and threatening, it is the wisdom and duty of the church's friends to apply themselves to God, appeal to him, and leave their cause with him.

God, by Isaiah, sent to Hezekiah, to assure him that he would glorify himself in the ruin of the Assyrians. Hezekiah sent to Isaiah, not to enquire concerning the event, as many did that sent to the prophets, Shall I recover? or the like; but to desire his assistance in his duty. That was it he was solicitous about; and therefore God let him know what the event should be, in recompence of his care to do his duty, 6, 7. 1. God interests himself in the cause: They have blasphemed me. 2. He encourages Hezekiah, who was much dismayed: Be not afraid of the words which thou hast heard: they are but words, though big words, and hot words; and words are but wind. 3. He promised to frighten the king of Assyria worse than Rab-shakeb had frightened him; I will send a blast upon him, that pestilential breath which killed his army, upon which terms shall seize him, and drive him into his own country, where death shall meet him. This short threatening from the mouth of God would do execution when all the impotent threats that came from Rab-shakeb's mouth would vanish.

8-19. The king of Assyria was now alarmed with the rumour, that the king of the Cushites, who bordered upon the Arabians, was coming out against him with a great army, v. 9. This made him very desirous to gain Jerusalem with all speed: to take it by force would cost him more time and men than he could well spare, and therefore he renews his attack upon Hezekiah, to persuade him tamely to surrender it. Having found him an easy man once, chap. xviii. 14. When he said, That which thou puttest on me I will bear, he hoped again to frighten him into a submission, and therefore sent a letter to Hezekiah, to terrify him, and drive him from his anchor. Hezekiah sheweth this letter to the King of kings. Not as if God needed to have letters shewed him, he knew what was in it before Hezekiah did; but hereby he testified that he acknowledged God in all his ways, that he desired not to aggravate the injuries his enemies did him, or to make them appear worse than they were, but desired they might be set in a true light; and that he referred himself to God and his righteous judgment in the whole matter. Hereby likewise he would affect himself in the prayer he came to the temple to make, and we have need of all possible helps to quicken us in that duty.

In the prayer which Hezekiah prayed over this letter, 1. He adores the God whom Sennacherib had blasphemed, v. 15. 2. He appeals to God concerning the insolence and profaneness of Sennacherib, v. 16, Lord, hear; Lord, see. 3. He owns Sennacherib's

open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

19 Now, therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord GOD, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 *This is* the word that the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the holy *One* of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees there-

triumphs over the gods of the heathen, but distinguished between them and the God of Israel, 17, 18. They have indeed cast all their gods into the fire: for they were no gods. 4. He prayeth that God would now glorify himself in the defeat of Sennacherib, and the deliverance of Jerusalem out of his hands, 19. Now therefore save us, for if we be conquered, as other lands are, they will say that thou art conquered, as the gods of those lands were; but, Lord, distinguish thyself by distinguishing us, and let all the world know, and be made to confess, that thou art the Lord God, the self-existent, sovereign God, even thou only, and that all pretenders are vanity and a lie. The best pleas in prayer are those which are taken from God's honour, and the concerns of that, and therefore the Lord's prayer begins with, Hallowed be thy name, and concludes with, Thine is the glory.

20-24. We have here the gracious copious answer which God gave to Hezekiah's prayer. The message which he sent him by the same hand, 6, 7, one would think had been an answer sufficient to his prayer; but that he might have strong consolation, he is encouraged by two immutable things, in which it was impossible for God to lie, Heb. vi. 18. This message speaks two things. 1. Confusion and shame to Sennacherib and his forces. 2. Salvation and joy to Hezekiah and his people.

of: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as* corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount

The fruits of the earth were devoured by the Assyrian army, Isa. xxxii. 9, 10, &c. Why, they should not only dwell in the land, but verily they shall be fed: but if God save them, he will not starve them, nor let them die by famine when they had escaped the sword: Eat ye this year that which groweth of itself, and you shall find enough of that. But the next year was the sabbatical year, when the land was to rest, and they must neither sow nor reap. What must they do that year? Why Jehovah-jireh. The Lord will provide, God's blessing shall save them seed and labour, and that year too the voluntary products of the earth shall serve to maintain them, to mind them that the earth brought forth before there was a man to till it, Gen. i. 11. Great destruction had been both in the city and the country, but in both there was a remnant that escaped, which typified the saved remnant of Israelites indeed, as appears by comparing Isa. x. 22, 23, which speaks of this very event, with Rom. ix. 27, 28.

God's own zeal will do these things. His zeal for his own honour, 34. For his own truth; I will do it for my servant David's sake; not for the sake of his merit, but the promise made to him, and the covenant made with him, those sure mercies of David. Thus all the deliverances of the church are wrought for the sake of Christ the son of David.

II. KINGS.

Zion the zeal of the LORD of hosts shall do this—

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that, Adrammelech and Sharezer his sons, smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

CHAP. XX.

I. Hezekiah's sickness and recovery, 1-11. II. His sin, 12-19. III. The conclusion of his reign, 20, 21.

IN those days was Hezekiah sick unto death: and the prophet Isaiah, the son of Amoz, came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die and not live.

1-37. It was not by the sword of a mighty man, or of a mean man, i. e. not of any man at all, but of an angel, that the Assyrian army was to fall, Isa. xxxi. 8, such an angel as slew the first-born of Egypt. See how great in power and might the holy angels are, when one angel, in one night, could make so great a slaughter. See how weak the mightiest of men are before Almighty God; who ever hardened himself against him and prospered? It was not long before God cut the king off too, by the hands of two of his sons, 37. They that did it were very wicked, but God was righteous in it. Justly are the sons suffered to rebel against their father that begat them, when he was in rebellion against the God that made him. They, whose children are undutiful to them, ought to consider whether they have not been so to their father in heaven.

CHAP. XX. 1-11. He wept sore; some gather from Hezekiah's weeping, that he was unwilling to die; it is in the nature of a man to have some dread of the separation of soul and body, and it was not strange, if the Old Testament saints, to whom another world was but darkly revealed, were not so willing to leave this as St. Paul and other New Testament saints were; there was also something peculiar in Hezekiah's case, he was now in the midst of his usefulness, had begun a good work of reformation, which he feared, if he should die, through the corruption of the people,

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah, the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs: and they took and laid it on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken; Shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees;

would fall to the ground; if this was before the defeat of the Assyrian army, as some think, he might therefore be loth to die, because his kingdom was in imminent danger of being ruined; however, it doth not appear that he had now any son. Manasseh, that succeeded him, was not born till three years after, and if he die childless, both the peace of his kingdom and the promise to David would be in danger: but perhaps these were only tears of importunity, and expressions of a lively affection in prayer; Jacob wept and made supplication, and our blessed Saviour, though most willing to die, yet offered up strong cries, with tears, to him that he knew able to save him, Heb. v. 7. Let Hezekiah's prayer interpret his tears, and in that we find nothing that speaks him under any of that fear of death, which has either bondage or torment. God immediately gave an answer to this prayer of Hezekiah's; the prophet was got but to the middle court when he was sent back with another message to Hezekiah, v. 4, 5, to tell him that he should recover, not that there is with God yea or nay, or that he ever saith or unsaith, but upon Hezekiah's prayer, which he foresaw, and which his spirit inclined him to, God did that for him which otherwise he would not have done. God here calls Hezekiah the captain of his people, to intimate that he would relieve him for his people's sake, because in this time of war they

may, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan, the son of Baladan king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD;

17 Behold, the days come, that all that is in thine house, and that which thy fathers

could all spare such a captain; he calls himself the God of David, to intimate that he would reprove him, out of a regard to the covenant made with David, and the promise that he would always ordain a lamp for him. A sign was given for the encouragement of his faith. 1. He begged it, not in any distrust of the power or promise of God, or as if he staggered at that, but because he looked upon the things promised to be very great things, and worthy to be so confirmed, and because it had been usual with God thus to glorify himself and favour his people; and he remembered how much God was displeased with his father, for refusing to ask a sign, Isa. vii. 10, 11, 12. 2. It was put to his choice whether the sun should go back or go forward, for it was equal to Omnipotence, and it would be the more likely to confirm his faith, if he chose that which he thought the more difficult of the two. 3. He humbly desired the sun might go back ten degrees, because, though either would be a great miracle, yet it being the natural course of the sun to go forward, its going back would seem more strange, and would be more significant of Hezekiah's returning to the days of his youth, Job xxxiii. 25, and the lengthening out of the day of his life; it was accordingly done upon the prayer of Isaiah, v. 11, he cried unto the Lord by special warrant and direction, and God brought the sun back ten degrees, which appeared to Hezekiah (for the sign was intended for him) by the going back of the shadow upon the dial of Ahaz, which, it is likely, he could see through his chamber window, and the same was observed upon

have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD;

18 And of thy sons that shalt issue from thee, which thou shalt beget, shall they take away; they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, *Is it not good*, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

CHAP. XXI.

In this chapter we have a short but sad account of the reigns of two of the kings of Judah, Manasseh and Amon.

MANASSEH was twelve years old when he began to reign: and reigned fifty and five years in Jerusalem: and his mother's name was Hephzibah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made

all other dials, even in Babylon, 2 Chron. xxxii. 31. This work of wonder shews the power of God in heaven as well as on earth, the great notice he takes of prayer, and the great favour he bears to his chosen; the most plausible idolatry of the heathen was theirs that worshipped the sun, yet that was hereby convicted of the most egregious folly and absurdity, for by this it appeared that their god was under the check of the God of Israel. Dr. Lightfoot suggests that the fifteen songs of degrees, Psal. cxx. &c. might perhaps be so called because picked out by Hezekiah to be sung to his stringed instruments, Isa. xxxviii. 21, in remembrance of the degrees on the dial which the sun went back, and the fifteen years added to his life, and observes how much of these psalms is applicable to Jerusalem's distress and deliverance, and Hezekiah's sickness and recovery.

12..21. What is more commonly, and, we think, more innocently done, than to shew strangers our riches and rarities of a country? To shew our friends our houses and their furniture, gardens, stables, libraries? But if we do this in the pride of our hearts, as Hezekiah did, to gain applause from men, and not giving praise to God, it turns into sin to us, as it did to him. The sins of Manasseh, his idolatries and murders, were the cause of the calamity which fell upon him; but it is now foretold to Hezekiah, to convince him of the folly of his pride, and of the value he had for the king of Babylon, and to make him ashamed of it.

CHAP. XXI. 1..9. Three things are here mentioned as eg-

II. KINGS.

a grove, as did Anab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he sent a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore, thus saith the Lord God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem

as *a man* wipeth a dish, wiping *it*, and turning *it* upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies:

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another, besides his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon *was* twenty and two years old when he began to reign; and he reigned two years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the Lord God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of Amon

gravations of Manasseh's idolatry, 1. That he set up his images and altars in the house of the Lord, v. 4, in the two courts of the temple, v. 5. 2. That hereby he puts a slight upon the word of God, and his covenant with Israel. 3. That hereby he seduced the people of God, debauched them and drew them into idolatry, v. 9, he made Judah to sin, v. 11, as Jeroboam had made Israel to sin.

Thus one way or other the holy city became a harlot, and Manasseh made her so. Those will have a great deal to answer for, that not only are wicked themselves, but help to make others so.

10. 26. I will wipe it as a man wipes a dish. This intimates, That every thing should be put into disorder, and their state subverted. 2. That the city should be emptied of its inhabitants.

which he did. *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre, in the garden of Uzza: and Josiah his son reigned in his stead.

CHAP. XXII.

The beginning of Josiah's good reign.

JOSIAH was eight years old when he began to reign: and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass, in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliath, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD: and

which had been the filth of it, as a dish is emptied when it is wiped: See the comparison of the boiled pot, not much unlike this, Ezek. xiv. 1-4.

CHAP. XXII. 1-10. Solomon saith, Woe unto thee, O land, when thy king is a child; but happy art thou, O land, when thy king is such a child. Our English Israel had once a king that was such a child, Edward VI.

In repairing the temple the book of the law was happily found. Some think it was the autograph, or original manuscript of the five books of Moses, under his own hand; others think it was only an ancient and authentic copy; most likely it was that which by the command of Moses was laid up in the most holy place, Deut.

Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah, a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the in-

xxi. 24, &c. It was a great instance of God's favour, and a token for good to Josiah and his people, that the book of the law was thus seasonably brought to light, to direct and quicken that blessed reformation which Josiah had begun: it is a sign God has mercy in store for a people, when he magnifies his law among them, and makes that honourable, and furnisheth them with means for the increase of scripture knowledge; the translation of the scriptures into vulgar tongues, was the glory, strength, and joy of the Reformation from Poverty.

11-20. Those who are truly apprehensive of the weight of God's wrath, cannot but be very solicitous to obtain his favour, and inquisitive how they make their peace with him; magistrates

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habitants thereof, *even* all the words of the book which the king of Judah hath read ;

17 Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands ; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah, which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the words which thou hast heard ;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me : I also have heard *thee*, saith the LORD.

20 Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace ; and thine eye shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

I. The end of Josiah's reign, 1-30. II. The reign of Jehoaiah and Jehoiakim, 31-37.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great : and he read in their ears all the words of the book of the covenant *which was* found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his command-

ments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book : and all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven ; and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem : them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the Sodomites, that *were* by the house of the LORD, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in

which the rest were as nothing, so that he might truly be said to die in peace, that did not live to share in that ; he died in the love and favour of God, which secures such a peace as no circumstances of dying, no, not dying in the field of war, could alter the nature of or break in upon.

CHAP. XXIII. 1..24. We have here an account of such a reformation as we have not met with in all the history of the

the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Abaz, which the kings of Judah had made, and the altars which Manasseh had made, in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that *was* at Beth-el, and the high place which Jeroboam, the son of Nebat, who made Israel to sin, had made, both that altar and the high place, he brake down, and burnt the high place and stamped *it* small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the word of the

kings of Judah; and here I cannot but wonder at two things: 1. That so many wicked things should be got in, and kept standing so long as we find here removed. 2. That notwithstanding the removal of those wicked things, and the hopeful prospects here given of a happy settlement, yet within a few years Jerusalem was utterly destroyed, and even this did not save it, for the generality of the people after all hated to be reformed. The founder melteth in vain, and therefore reprobate silver shall men call them, Jer. vi. 29. 30.

Tophet, in the valley of the son of Hinnom, was the place where the image of Molech (that god of unnatural cruelty, as others were of unnatural uncleanness) was kept, to which some sacrificed their children, burning them in the fire, others dedicated them, making them to pass through the fire, v. 10, labouring in the very fire, Hab. ii. 13. It is supposed to be called Tophet, from toph,

LORD, which the man of God proclaimed who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, *the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of the law which were*

a drum, because they beat drums at the burning of the children, that their shrieks might not be heard.

Josiah made full destruction of all the relics of idolatry, such as his soul for the Lord of hosts, and his holy indignation against all that is displeasing to him, that nothing shall stand before him; the law was, that the monuments of the Canaanites' idolatry must be all destroyed, Deut. vii. 5, much more of the idolatry of the Israelites, in whom it was much more impious, profane, and perfidious.

We are told what a solemn passover Josiah and his people kept after all this; when they had cleared the country of the old heaven, then they applied themselves to the keeping of the feast. We have reason to think that during all the remainder of Josiah's reign, religion flourished, and the feasts of the Lord were very carefully observed, but in this passover the satisfaction they took in the cove-

written in the book that Hilkiab the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses: neither after him arose there *any* like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manassah had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him: and he slew him at Megiddo when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign: and he reigned three months in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

near lately renewed, the reformation in pursuance of it, and the revival of an ordinance which they had lately found the divine original of in the book of the law, and which had long been neglected or hurried over, put them into mighty transports of holy joy: and God was pleased to recompense their zeal in destroying idolatry with uncommon tokens of his presence and favour; all this conformed to make it such a passover as there had not been the like.

25-30. Upon the reading of these verses we must say, Lord, though thy righteousness be as the great mountains, evident and conspicuous, and past dispute, yet thy judgments are a great deep, unsearchable, and past finding out, Psal. xxxvi. 6.

Here, 1. We cannot justify Josiah's conduct, he had no clear

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem: and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandments of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedajah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIV.

I. The reign of Jehoiakim, 1-7. II. Of Jehoiachin, 8-16. III. Of Zedekiah, 17-20.

IN his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them*

call to engage in this war, nor do we find that he asked counsel of God by Urim or prophets concerning it. 2. We must adore God's righteousness in taking away such a jewel from an unthankful people that knew not how to value it.

31-37. This king of Egypt having slain Josiah, though he had not had any design upon Judah, yet being provoked by the opposition which Josiah gave him, now it should seem he bent all his force against his family and kingdom. If Josiah's sons had trod in his steps, they should have fared the better for his piety; but deviating from them, they fared the worse for his rashness.

CHAP. XXIV. 1-7. Two things God intended in suffering Judah to be thus harassed: first, the punishment of the sins of Manasseh, which God now visited upon the third and fourth genera-

out of his sight, for the sins of Manasseh, according to all that he did ;

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah ?

6 So Jehoiakim slept with his fathers : and Jehoiachin his son reigned in his stead.

7 ¶ And the king of Egypt came not again any more out of his land : for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign : and he reigned in Jerusalem three months : and his mother's name *was* Nethushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar, king of Babylon, came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar, king of Babylon, came against the city, and his servants did besiege it.

12 And Jehoiachin, the king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers ; and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the trea-

sures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said ;

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths : none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and *the* king's mother, and the king's wives, and his officers, and the mighty of the land ; *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand : all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mataniah, his father's brother, king in his stead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign ; and he reigned eleven years in Jerusalem : and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah,

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon

ration : second, the accomplishment of the prophecies : it was according to the word of the Lord which he spake by his servants the prophets. Rather shall Judah be removed out of his sight, nay, rather shall heaven and earth pass away, than any word of God fall to the ground. Threatenings will be fulfilled as sure as promises, if the sinner's repentance prevent not.

8-20. What an unhappy young prince was this, that was thrust into a falling house, a sinking throne ! What an unnatural father had he, who begat him to suffer for him ; and by his own sin and folly had left himself nothing to bequeath to his son but his own miseries ! Yet this young prince reigned long enough to shew that he justly smarted for his father's sins, for he trod in their steps, v. 9. He did that which was evil in the sight of the Lord, as they had done : he did nothing to cut off the entail of the curse, to discharge the incumbrances of his crown, and therefore *transit cum aere*, with his own iniquity that of his father's shall come into the account.

Jerusalem was besieged by the king of Babylon, v. 10, and Je-

joiachin surrendered at discretion. As soon as he heard the king of Babylon was come in person against the city, his name being by this time become very formidable, he beats a parley, and went out to him, v. 12. Had he made his peace with God, and taken the method that Hezekiah did in the like case, he needed not to have feared the king of Babylon, but might have held out with courage, honour, and success : one should have chased a thousand ; but wanting the faith and piety of an Israelite, he had not the resolution of a man, of a soldier, of a prince. He and his royal family, his mother, and his wives, his servants, and princes, delivered themselves up prisoners of war ; and this came of their being servants of sin.

When those that are intrusted with the counsels of a nation act unwisely and against their true interest, we ought to take notice of the displeasure of God in it. It is for the sins of a people that God removes the speech of the trusty, and takes away the understanding of the aged, and hides from their eyes the things that belong to the public peace.

CHAP. XXV

I The after destruction of Jerusalem by the Chaldeans, 1-21.
II The dispersion of the remnant that was left in Judah under
Gedaliah, 22-26. III The countenance which, after thirty-
seven years of imprisonment, was given to Jehoiachin the cap-
tive king of Judah, 27-30.

AND it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war fled by night, by the way of the gate, between two walls, which is by the king's garden; (now the Chaldees were against the city round about :) and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah: and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar, king of Babylon,) came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of

Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan, the captain of the guard, carry away.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

13 ¶ And the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases, which Solomon had made for the house of the LORD: the brass of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

19 And out of the city he took an officer eyes being put out he did not see it; thus he ended his days before he ended his life.

8-21. Ahaz had profanely cut off the borders of the bases, and put the brazen sea upon a pavement of stones, 2 Kings xvi. 17; justly therefore are the bases themselves, and the brazen sea, delivered into the enemies' hand: it is just with God to take away his ordinances from those that profane and abuse them. Now the scripture was fulfilled, The Lord shall bring thee and the king which thou shalt set over thee into a nation which thou hast not known, Deut. xxxiii. 36. Sin kept their fathers forty years out of Canaan, and

CHAP. XXV. 1-7. Formerly Jerusalem had been compassed with the favour of God as with a shield, but now their defence was departed from them, and their enemies surrounded them on every side. Those that by sin have provoked God to leave them, will find that innumerable evils will compass them about. They were punished by famine for their gluttony and excess, their fulness of bread, and feeding themselves without fear.

Jeremiah prophesied that Zedekiah should be brought to Babylon, Jer. xxxix. 5, xxxiv. 3. Ezekiel prophesied that he should not see Babylon, Ezek. xii. 13, he was brought thither, but his

that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan, captain of the guard, took these, and brought them to the king of Babylon to Riblah.

21 And the king of Babylon smote them and slew them at Riblah, in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar, king of Babylon, had left, even over them he made Gedaliah, the son of Ahikam, the son Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael, the son of Nethaniah, and Johanan, the son of Careah, and Seraiah, the son of Tanhumeth the Netophathite, and Jaazaniah, the son of a Maachathite, they and their men,

24 And Gedaliah sware unto them, and to their men, and said unto them, Fear not

now turned them out: the Lord is known by those judgments which he executeth, and makes good that word which he hath spoken, Amos iii. 2, You only have I known of all the families of the earth, therefore I will punish you for all your iniquities.

22-30. Of Zedekiah we hear no more after he was carried blind to Babylon: it is likely he did not live long, but when he died he was buried with some marks of honour, Jer. xxxiv. 5.

The happy change of Jehoiachin's condition was a good providence of God, for the encouragement of the Jews in captivity, and

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to be the servants of the Chaldees; dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees.

27 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison:

28 And he spake kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison-garments; and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

the support of their faith and hope concerning their enlargement in due time; this happened just about the midnight of their captivity, thirty-six of the seventy years were now past, and almost as many were yet behind, and now to see their king thus advanced, would be a comfortable earnest to them of their own release in due time, in the set time: unto the upright there thus ariseth light in the darkness, to encourage them to hope even in the cloudy and dark day, that at evening time it shall be light; when therefore we are perplexed, let us not be in despair.

7 H

THE FIRST BOOK OF CHRONICLES.

We may be ready to think, of all the books of holy scripture, we could best spare these two books of Chronicles: perhaps we might, and yet we could very ill spare them, for there are many most excellent usful things in them, which we find not elsewhere: and for what we find here which we have already met with, first, it might be of great use to those who lived when those books were first published, before the canon of the Old Testament was completed, and the particles of it put together, for it would mind them of what was more fully related in the other books. Abstracts, abridgements, and references, are of use in divinity as well as law. That, perhaps, may not be said in vain, which has yet been said before: second, it is still of use that out of the mouth of two witnesses every word may be established, and being inculcated may be remembered. The penman is supposed to be Ezra, that ready scribe in the law of the LORD. These books are called in the Hebrew, Words of days; journals, or annals; because by divine direction collected out of some public and authentic records. The collection was made after the captivity, and yet the language of the originals written before is sometimes retained, as 2 Chron. 9. There it is unto this day, which must have been written before the destruction of the temple. In this first book we have, first, a collection of sacred genealogies, from Adam to David, which have their end in Christ, chap. i. to ix. Divers little passages of history are here inserted, which we had not before: a repetition of this history of the translation of the kingdom from Saul to David, and of the triumph of David's reign, with large additions, chap. x. to xxi. Third, an original account of the settlement David made of ecclesiastical affairs, and the preparation he made for the building of the temple, chap. xxii. to xxix.

CHAP. I.

I. The descents from Adam to Noah and his sons; 1-4. II. The posterity of Noah's sons, 5-23. III. The descents from Shem to Abraham, 24-28. IV. The posterity of Israel, 29-33. V. The posterity of Esau, 35-54.

ADAM, Sheth, Enoch,
2 Kenan, Mahalaleel, Jared,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 ¶ The sons of Japheth: Gomer, and Magog, and Madia, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer: Ashchenaz, and Riphath, and Togarmah.
7 And the sons of Javan: Elisha, and Tarhish, Kittim, and Dodanim.
8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush: Sheba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Laamah; Shebah and Dedan.
10 And Cush begat Nimrod; he began to be mighty upon the earth.

11 And Mizraim begat Luam, and Ananiam, and Lehabim and Naphtuhim,
12 And Patrusim, and Casluhim, (of whom came the Philistines) and Caphthorim.
13 And Canaan begat Zidon his first-born, and Heth.
14 The Jebusite also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 ¶ The sons of Shem, Elam, and Ashur, and Arphaxad and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two sons; the name of the one *was* Peleg, (because in his days the earth was divided,) and his brother's name *was* Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

CHAP. I. 1-54. Let us take occasion from the reading of these genealogies to think, first, of the multitudes that have gone through this world, have acted their parts in it, and then quitted it. Job, even in his early day, saw not only every man drawing

CHAP. II.

21 Hadoram also, and Uzal, and Diklah.

22 And Ebal, and Abimael, and Sheba.

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 ¶ Slem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, the same is Abraham.

28 The sons of Abraham ; Isaac, and Ishmael.

29 ¶ These are their generations ; The first-born of Ishmael, Nebaioth ; then Kedear, and Abdeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine : she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan ; Sheba, and Dedan.

33 And the sons of Midian : Ephah, and Ephraim, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

34 ¶ And Abraham begat Isaac. The sons of Isaac ; Esau, and Israel.

35 The sons of Esau ; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz ; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel ; Nahath, Zerah, Shammah, and Mizzah.

38 ¶ And the sons of Seir ; Lotan, and Shobal, and Zibeon, and Anan, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan : Hori, and Homam : and Timna was Lotan's sister.

40 The sons of Shobal ; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon : Aian, and Anah.

41 The sons of Anah ; Dishon. And the

sons of Dishon : Amram, and Esuon, and Ithran, and Cheran.

42 The sons of Ezer ; Bilhan, and Zavan, and Jakan. The sons of Dishan : Uz, and Aran.

43 ¶ Now these are the kings that reigned in the land of Edom, before any king reigned over the children of Israel, Bela the son of Beor : and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab, the son of Zerah of Bozrah, reigned in his stead.

45 And when Jobab was dead, Husham, of the land of the Temanites, reigned in his stead.

46 And when Husham was dead, Hadad, the son of Bedad, (which smote Midian in the field of Moab,) reigned in his stead ; and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan, the son of Achbor, reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead ; and the name of his city was Pai ; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the dukes of Edom were ; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

CHAP. II.

I. The names of the twelve sons of Israel, 1, 2. II. An account of the tribe of Judah, 3, 17. III. The posterity of Hezron, 18, 55.

after him, but innumerable before him, Job xxi. 33. All these, and all others, had their day ; many of them made a mighty noise and figure in the world, but their day came to fall, and their place knew them no more ; second, of the providence of God which keeps up the generations of men, and so preserves that degenerate race, though guilty and obnoxious, it being upon earth. How easily could he cut it off, without either a deluge or a conflagration !

Wine, but all the children of men shall pass, as some are, and in a few years the earth will be eased of its burden under which it groans ; but the divine patience not only lets the trees grow that cumber the ground, but lets them propagate. As one generation, even of sinful men, passeth away, another comes, Eccl. i. 4, Numb. xxxii. 14, and will be so while the earth remains. Destroy it not, for a blessing is in it.

I. CHRONICLES.

THESSE are the sons of Israel, Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun.

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shuah the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord, and he slew him.

4 And Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of Pharez; Hezron, and Hamul.

6 And the sons of Zerah; Zimri and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

13 ¶ And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa; and the father of Amasa *was* Jether the Ishmeelite.

18 ¶ And Caleb, the son of Hezron, begat *children* of Azubah *his* wife, and of Jerioth; her sons *are* these: Jeshar, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb

took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threescore years old, and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead,

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleh-ephrahah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel, the first-born of Hezron, were Ram the first-born, and Bunan, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah: she *was* the mother of Onam.

27 And the sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamid and Eker.

28 And the sons of Onam were Shammai, and Jada. And the sons of Shammai: Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban and Molid.

30 And the sons of Nadab; Seled, and Appaim; but Seled died without children.

31 And the sons of Appaim; Ishi: And the sons of Ishi; Shesham. And the children of Shesham; Ahlai.

32 And the sons of Jada, the brother of Shammai; Jether, and Jonathan; and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

CHAP. III.

35 And Sneshan gave his daughter to Jar-ha his servant to wife, and she bare him, Attai.

36 And Attai begat Nathan, and Nathan begat Zabad.

37 And Zabad begat Ephlal, and Ephlal begat Obed.

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah.

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb, the brother of Jerahmeel, *were* Mesha his first-born, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam; and Rekem begat Shammai.

45 And the son of Shammai *was* Maon; and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbannah, and the father of Gibeaz; and the daughter of Caleb *was* Achsa.

50 ¶ These were the sons of Caleb, the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Haraph the father of Beth-gader,

52 And Shobal the father of Kirjath-jearim, had sons; Haroeh, *and* half of the Manahethites.

53 And the families of Kirjath-jearim:

the families of Israel families of scribes, well instructed to the kingdom of heaven, and able to bring out of their treasury things new and old!

CHAP. III. 1..9. David had many concubines, but their children are not named, as not worthy of the honour, v. 9, the rather because the concubines had dealt treacherously with David in the

the Ithrites, and the Puhites, and the Shu-mathites, and the Mishraitites: of them came the Zareathites, and the Eshtaulites.

54 The sons of Sahna; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.

CHAP. III.

I. David's sons, 1..9. II. His successors, 10..16. III. The remains of his family in and after the captivity, 17..24.

NOW these were the sons of David, which were born unto him in Hebron: the first-born Ammon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail, the Carmelitess:

2 The third, Absalom, the son of Maachah, the daughter of Talmai king of Geshur; the fourth, Adonijah, the son of Haggith;

3 The fifth Shephatiah, of Abital: the sixth, Ithream, by Eglah his wife.

4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem: Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:

6 Ithar also, and Elishama, and Eliphelet.

7 And Nogath, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet, nine,

9 These *were* all the sons of David, besides the sons of the concubines, and Tamar their sister.

10 ¶ And Solomon's son *was* Rehoboam: Abia his son, Asa his son, Jehoshaphat his son,

affair of Absalom. Of all David's sons, Solomon was chosen to succeed him, perhaps not for any personal merits, his wisdom was God's gift; but so, Father, because it seemed good unto thee.

10..24. David having nineteen sons, we may suppose them to have raised many noble families in Israel whom we never hear of in the history; but the captivity gives us an account only of the

I. CHRONICLES.

11 Joram his son, Ahaziah his son, Joash his son.

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah; Assir, Sathiel his son,

18 Malchiram also, and Pedaiah, and She-nazar, Jecaniah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were* Zerub-babel, and Shimei; and the sons of Zerub-babel; Meshullam, and Hananiah and She-lomith their sister:

20 And Hashubah, and Ohel, and Bere-chiah, and Hasadiah, Jushab-besed, five.

21 And the sons of Hananiah: Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; She-naiah: and the sons of Sheinaiah: Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah: Elioenai and Hezekiah, and Azrikam, three.

24 And the son of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

CHAP. IV.

I. A further account of the genealogies of the tribe of Judah, 1-23. II. The posterity and clans of Simeon, and their conquests, 24-33.

THE sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah, the son of Shobal, begat Jahath, and Jahath begat Ahumai and Lahad. *These are the families of the Zorathites.*

descendants of Solomon here, and of Nathan, Luke iii. The rest had the honour to be the sons of David, but these only had the honour to be related to the Messiah. The sons of Nathan were his fathers, as men; the sons of Solomon, his predecessors, as king.

3 And *these were of the father of Etam*; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer, the father of Hushah, *These are the sons of Hur the first-born of Ephratah, the father of Beth-lehem.*

5 ¶ And Ashur, the father of Tekoa, had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. *These were the sons of Naarah.*

7 And the sons of Helah *were* Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me. And God granted him that which he requested.

11 ¶ And Chelub, the brother of Shuah, begat Mehir, which *was* the father of Eshton,

12 And Eshton begat Beth-rapha and Paseah, and Tehianah the father of Irnahash. *These are the men of Rechah.*

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel: Hathah.

14 And Meonothai begat Ophrah; and Seraiah begat Joab, the father of the valley of Charashim: for they *were* craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were* Jether, and

CHAP. IV. 1-43. We are not told upon what account Jabez was more honourable than his brethren; whether because he raised a greater estate, or was preferred to the magistracy, or signalized himself in war; we have most reason to think it was upon the account of his learning and piety, not only because these, above

CHAP. V.

Mered, and Ephraim, and Jalon : and she bare Miriam, and Shammai, and Ishba the father of Eshtemoa,

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah, the daughter of Pharaoh, which Mered took.

19 And the sons of his wife Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah, the son of Judah, were Er, the father of Lecah, and Laadah, the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that dwelt among plants and hedges ; there they dwelt with the king for his work.

24 ¶ The sons of Simcon were Nemuel, and Jamin, Jarib, Zerah, and Shaul :

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma : Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters : but his brethren had not many children, neither did all their family multiply like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual.

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

32 And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities,

33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy ;

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josiabiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiab, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza, the son of Shiphi, the son of Allon, the son of Jedaiab, the son of Shimri, the son of Shemaiah ;

38 These mentioned by their names were princes in their families ; and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable ; for they of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms ; because there was pasture there for their flocks.

42 And some of them, even of the sons of Simcon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Nearah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAP. V

Some account of the two tribes and a half that were seated on the other side Jordan. I. Of Reuben, 1-10. II. Of Gad, 11-17. III. Of the half tribe of Manasseh, 23, 24. They conquered the Hagarites, 18-22. Were at length themselves conquered by the king of Assyria, 25, 26.

any thing, put honour upon a man ; but because we have reason to think in these Jabez was eminent. 1. In learning : because we find that the families of the scribes dwelt in Jabez, chap. ii. 35, a city which, it is likely, took its name from his name. 2. In piety ;

because we find here, that he was a praying man. His inclination to devotion made him truly honourable : and by prayer he obtained those blessings from God, which added much to his honour. The way to be truly great, is to be truly good, and to pray much.

I. CHRONICLES.

NOW the sons of Reuben, the first-born of Israel, (for he *was* the first-born; but, forasmuch as he defiled his father's bed his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright,

2 For Judah prevailed above his brethren and of him *came* the chief ruler; but the birthright *was* Joseph's.)

3 The sons, *I say*, of Reuben, the first-born of Israel, *were* Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel Shemaiah his son, Gog his son, Shimei his son:

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away *captive*, he *was* prince of the Reubenites.

7 And his brethren by their families, (when the genealogy of their generations was reckoned,) *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bathan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, *were* Michael, and Meshullum, and Sheba and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz:

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers,

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah: and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and three-score, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land; they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit

CHAP. V. 1, 26. The children of Manasse prospered because the war was of God, undertaken in his fear, and carried on in a dependence upon him. If the battle be the Lord's, there is

reason to hope it will be successful. Then we may expect to prosper in any enterprize and then only, when we take God along with us.

CHAP. VI.

of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara and to the river Gozan, unto this day.

CHAP. VI.

I. Their pedigree: the first fathers of the tribe, 1..3. The line of the priests of Levi, 4..15, and of some other of their families, 16..30. II. Their work; the work of the Levites, 31..48. Of the priests, 49..55. III. The cities appointed them in the land of Canaan, 56..81.

THE sons of Levi; Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerachiah, and Zerachiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem,)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; Gershon, Kohath, and Merari.

17 And these *be* the names of the sons of Gershon; Libni and Shimci.

18 And the sons of Kohath *were* Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli and Mushi. And these *are* the families of the Levites according to their fathers.

20 ¶ Of Gershon; Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

22 ¶ The sons of Kohath; Amminadab his son, Korah his son, Assir his son.

23 Elkanah his son, and Ebiasaph his son, and Assir his son.

24 Tahath his son, Uriel his son, Uzziel his son, and Shaul his son.

25 And the sons of Elkanah; Amasai and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born Vashni, and Abiah.

29 ¶ The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son

31 ¶ And these *are they* whom David set over the service of song in the house of the Lord, after that the ark had rest.

32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem; and *then* they waited on their office according to their order

33 And these *are they* that waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

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36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, (who stood on his right hand,) *even* Asaph the son of Berechiah, the son of Shimea,

40 The son of Michael, the son of Baasiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren, the sons of Merari stood on the left hand: Ethan the son of Kishi the son of Abdi; the son of Mulluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilchiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of services of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make anatonement for Israel, according to all that Moses, the servant of God, had commanded.

50 And these *are* the sons of Aaron, Eleazar his son, Phinehas his son, Abishu his son,

51 Bukki his son, Azzi his son, Zerariah his son,

52 Meraioth his son, Amariah his son, Ahitub, his son.

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these *are* their dwelling-places throughout their castles, in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.

55 And they gave them Hebron in the

land of Judah, and the suburbs thereof round about it:

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir and Eshtemoa with their suburbs.

58 And Ilieen with her suburbs, Debir with her suburbs,

59 And Ashan with her suburbs, and Bathshemesh with her suburbs.

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities, throughout their families, *were* thirteen cities.

61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, out of the half-tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari, *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

CHAP. VII.

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs :

70 And out of the half-tribe of Manasseh : Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given*, out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs :

72 And out of the tribe of Issachar ; Kedesh with her suburbs, Daberath with her suburbs.

73 And Ramoth with her suburbs, and Anem with her suburbs :

74 And out of the tribe of Asher : Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs :

76 And out of the tribe of Naphtali ; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs :

78 And on the other side Jordan by Jericho, on the east side of Jordan *were given them*, out of the tribes of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs :

80 And out of the tribe of Gad ; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

Some account of the genealogies, I. Of Issachar, 1..5. II. Of Benjamin, 6..12. III. Of Naphtali, 13. IV. Of Manasseh, 14..19. V. Of Ephraim, 23..29. VI. Of Asher, 30..46.

NOW the sons of Issachar *were* Tola, and Puah, Jashub, and Shimron, four.

2 And the sons of Tola ; Uzzi, and Re-

phaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola, *they were* valiant men of might in their generations ; whose number *was*, in the days of David, two and twenty thousand and six hundred.

3 And the sons of Uzzi ; Izrahiah : and the sons of Izrahiah ; Michael, and Obadiah, and Joel, Ishiah, five : all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men* ; for they had many wives and sons.

5 And their brethren, among all the families of Issachar, *were* valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand.

6 ¶ The sons of Benjamin ; Bela, and Becher, and Jediahel, three :

7 And the sons of Bela ; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five ; heads of the house of their fathers, mighty men of valour ; and were reckoned by their genealogies, twenty and two thousand and thirty and four.

8 And the sons of Becher ; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediahel : Bilhan : and the sons of Bilhan ; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediahel, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred soldiers, fit to go out for war and battle.

12 Shuppiim also, and Huppiim, the children of Ir, and Hushim, the sons of Aher,

13 ¶ The sons of Naphtali ; Jahziel, and Guni, and Jezer, and Shallum, the sons of Billah.

14 ¶ The sons of Manasseh ; Ashriel, seems to contradict his promises ; but when they do so they really magnify the promise and make the performance of it so much the more illustrious.

CHAP. VII. 1..40. Jacob had foretold, that the seed of Ephraim would become a multitude of nation, Gen. xlviii. 49, and yet that plant is nipped in the bud. God's providence often

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whom she bare : (*but his concubine the Aramitess bare Machir the father of Gilead :*

15 And Machir took to wife *the sister of* Huppim and Shuppim, whose sister's name *was* Maachah ; and the name of the second *was* Zelophehad ; and Zelophehad had daughters .

16 And Maachah, the wife of Machir, bare a son, and she called his name Peresh : and the name of his brother *was* Sheresh ; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam ; Bedan, These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were Abian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim ; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (*And his daughter was Sherah, who built Beth-horon the nether and the upper, and Uzen-sherah.*)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son.

27 Non his son, Jehoshua his son.

28 ¶ And their possessions and habitations *were* Beth-el and the towns thereof, and eastward Naaran, and westward Gezer with the

towns thereof : Shechem also and the towns thereof ; unto Gaza and the towns thereof ;

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph, the son of Israel.

30 ¶ The sons of Asher ; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah ; Heber, and Malchiel who is the father of Brizavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sons of Japhlet ; Pasach, and Bimhal, and Ashvath : these *are* the children of Japhlet.

34 And the sons of Shamer ; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem ; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah ; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether ; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla ; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of their father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them, that were apt to the war *and* to battle, *was* twenty and six thousand men

CHAP. VIII.

We had some account given us of Benjamin in the foregoing chapter ; here we have a large catalogue of the great men of that tribe ; Here, I. Some of the heads of that tribe named, 1.32. II. A more particular account of the family of Saul, 33.40.

NOW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third.

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela *were* Addar, and Gera, and Abihud,

Here is no account either of Zebulun or Dan. Why they only should be omitted, we can assign no reason ; only it is the disgrace of the tribe of Dan, that idolatry began in that colony of the Danites which planted in Laish, and called it Dan, and there one

of the golden calves was set up by Jeroboam. Dan is omitted, Rev. vii.

CHAP. VIII. 1.40. As to the difficulties that occur in this and the foregoing genealogies, we need not perplex ourselves : I

4 And Abishua, and Naaman, and Ahoah,
5 And Gera, and Shephuphan, and Huram.

6 And these *are* the sons of Ehud ; these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath ;

7 And Naaman, and Abiah, and Gera, he removed them, and begat Uzza and Abihud.

8 And Shaharaim begat children in the country of Moab after he had sent them away ; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub and Elpaal.

12 The sons of Elpaal ; Eber, and Misham and Shamed, who built Ono and Lod, with the towns thereof :

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath ;

14 And Ahio, Shashak, and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, sons of Beriah,

17 And Zebadiah, and Meshullam, and Hezeki, and Heber.

18 Ishmerai also, and Jeziah, and Jobab, the sons of Elpaal ;

19 And Jakim, and Zichri, and Zabdi.

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, and the sons of Shimhi ;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak :

26 And Shamsherai, and Sheharah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon, whose wife's name *was* Maachah :

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab.

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal.

34 And the son of Jonathan *was* Meribbaal ; and Merib-baal begat Micah.

35 And the sons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah : and Jehoadah begat Alemeth, and Azmaveth, and Zimri ; and Zimri begat Moza :

37 And Moza begat Binea : Rapha *was* his son, Eleasah his son, Azel his son.

38 And Azel had six sons, whose names *are* these ; Azrikam, Bocheru, and Ishmeah, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were* Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and son's sons, an hundred and fifty. All these are of the sons of Benjamin.

CHAP. IX.

I. The Israelites, 2..9. II. The priests, 10..15. III. The Levites and other Netumim. IV. The particular charge of some of the priests and Levites, 27..34. V. A repetition of the genealogy of king Saul, 35..44.

presume Ezra took them as he found them in the books of the kings of Israel and Judah, chap. ix. 1, according as they were given in by the several tribes, each observing what method they thought fit. Hence some ascend, others descend ; some have numbers affixed, others places ; some have historical remarks intermixed, others have not ; some are shorter, others longer ; some agree with other records, others differ ; some, it is likely, were torn, razed and blotted, others more legible. Those of Dan and Reuben

were entirely lost. This holy man wrote as he was moved by the Holy Ghost ; but there was no necessity for the making up of the defects, nor, nor yet for the rectifying of the mistakes of these genealogies by inspiration : it was sufficient that he copied them out as they came to his hand, or so much of them as was requisite to the present purpose, which was the directing of the returned captives to settle, as near as they could, with those of their own family, and in the places of their former residence. We may suppose

SO all Israel were reckoned by genealogies : and, behold, they *were* written in the book of the kings of Israel and Judah, *as* ~~the~~ were carried away to Babylon for their transgression.

2 ¶ Now the first inhabitants that *dwelt* in their possessions in their cities *were* the Israelites, the priests, Levites, and the Nethinims.

3 ¶ And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh ;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez, the son of Judah.

5 And of the Shilonites ; Asaiah the first-born, and his sons.

6 And of the sons of Zerah ; Jeuel and their brethren, six hundred and ninety.

7 And of the sons of Benjamin ; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reul, the son of Ibrijah ;

9 And their brethren according to their generations, nine hundred and fifty and six, all these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests ; Jedaiah, and Jehoiarib, and Jachin.

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God ;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchiah, and Maasiai, the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore, very able men for the work of the service of the house of God.

many things in these genealogies which to us seem intricate, abrupt, and perplexed, were plain and easy to them then, who knew how to fill up the deficiencies, and abundantly answered the intention of the publishing of them.

CHAP. IX. 1..34 The first verse looks back upon the fore-

14 ¶ And of the Levites ; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah of the sons of Merari ;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph ;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkup, and Talmon, and Ahiman, and their brethren : Shallum *was* the chief ;

18 (Who hitherto *waited* in the king's gate eastward : they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites *were* over the work of the service, keepers of the gates of the tabernacle ; and their fathers *being* over the host of the LORD *were* keepers of the entry.

20 And Phinehas the son of Eleazar, was the ruler over them in time past, *and* the LORD *was* with him.

21 And Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacles by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office, and were over

going genealogies, and tells us, they were gathered of the books of the kings of Israel and Judah : not that which we have that is so called in the canon of scripture, but another civil record, which was authentic, as the king's book with us.

35..43. These verses are the very same with chap. viii. 29..30.

the chambers and treasures of the house of God.

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministring vessels, that they should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, (who *was* the first born of Shallum the Korathite,) had the set office over the things that were made in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the shew-bread to prepare *it* every sabbath.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free; for they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth,

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.

40 And the son of Jonathan *was* Meribbaal; and Meribbaal begat Micah.

giving an account of the ancestors of Saul, and the posterity of Jonathan; there it is the conclusion of the genealogy of Benjamin; here it is an introduction to the story of Saul.

CHAP. X. 1-7. Saul's sons perished with him. Thus was the iniquity of the fathers visited upon the children; and they fell as

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, and Ahaz.

42 And Ahaz begat Jarah: and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaia his son, Eleazah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

I. The defeat of Saul, 1-7. II. The Philistines triumph, 8-10. III. The respect which the men of Jabesh-gilead shewed to the royal corpse, 11, 12. IV. The reason of Saul's rejection, 13-14.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain,

parts of the condemned father. They that love their seed must leave their sins, lest they perish not alone in their iniquity, but bring ruin on their families themselves, or entail a curse upon them when they are gone.

S. 14. If we give not to God the glory of our successes, even the

that they found Saul and his sons fallen in mount Gilboa.

9 And, when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel of one that had* a familiar spirit, to enquire *of it* ;

14 And enquired not of the LORD : therefore he slew him, and turned the kingdom unto David the son of Jesse.

CHAP. XI.

I. The elevation of David to the throne, 1-3. II. His gaining the castle of Zion, 4-9. III. The catalogue of his worthies, 10-47.

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And, moreover, in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel : and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron ; and David made a covenant with them in Hebron before the LORD ; and they anointed David king over Israel, according to the word of the LORD by Samuel.

Philistines will rise up in judgment against us and condemn us ; for when they had obtained a victory over Saul they sent tidings to their idols ; poor idols, that knew not what was done a few miles off, till the tidings were brought them ; nor then neither.

CHAP. XI. 1-9. Whether David had a peculiar eye upon Zion as a place fit to make a royal city, or that he had a promise of it from God, it seems it was one of his first exploits to make

4 ¶ And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David ; Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle : therefore they called it, The city of David.

8 And he built the city round about ; and Joab repaired the rest of the city.

9 So David waxed greater and greater : for the LORD of hosts *was* with him.

10 ¶ These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had ; Jashobeaman Hachmonite, the chief of the captains : he lifted up his spear against three hundred, slain *by him* at one time.

12 And after him *was* Eleazer the son of Dodo the Ahobite, who *was* one of the three mighty men.

13 He was with David at Pas-dimmim and there the Philistines were gathered together to battle, where was a parcel of ground full of barley ; and the people fled from before the Philistines.

14 And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines ; and the LORD saved *them* by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam ; and the host of the Philistines encamped in the valley of Rephaim.

himself master of that fort ; and when he had it, he called it the city of David, 7. To this reference is had, Psal. ii. 6, I have set my king upon my holy hill of Zion.

10.47. That which made all these men honourable, was the good services that they did to their king and country ; they helped to make David king, 10. The way to be great is to do good. The honours of Christ's kingdom are prepared for those that fight

15 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem that *was* by the gate, and took *it* and brought *it* to David: but David would not drink of *it* but poured it out to the LORD.

19 And said, My God, forbid it me that I should do this thing. Shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy* of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And Abishai, the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three he was more honourable than the two, for he was their captain; howbeit he attained not to the *first* three.

22 Benaiah, the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of *great* stature, five cubits high: and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah, the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies

were Asahel, the brother of Joab, Elhanan, the son of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 Sibbecai the Hashathite, Ilai, the Ahoite,

30 Maharai the Netophathite, Heled the son of Baanan the Netophathite,

31 Ithai the son of Ribai of Gibeah *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite.

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hopher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibbar the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ablai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

48 Hanan the son of Maachab, and Josphaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the son of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribal and Joshaviah, the son of Elnaam, and Ithmah the Moabite,

the good fight of faith, that labour and suffer, and are willing to venture all, even life itself, for Christ and a good conscience. It is by a patient continuance in well-doing, that we must seek for glory, and honour, and immortality. And they that are faithful to the Son of David, shall find their names registered and enrolled much more to their honour, than these here are in the records of fame.

Among all the great exploits of David's mighty men, there is nothing great mentioned concerning David himself, but his pouring out water before the Lord, which he longed for, 18, 19. And here were four very honourable dispositions of David appeared in that action, which, for aught I know, make it as great as any of the achievements of these worthies: first, repenting of his own

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAP. XII.

I. The help that came to David to Ziklag, 1-22. II. That came to him to Hebron, 23-40.

NOW these *are* they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish; and they *were* among the mighty men, helpers of the war.

2 They *were* armed with bows, and could use both the right hand and the left in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite: and Jeziel and Pelet the sons of Azmaveth; and Beraiah, and Jehu the Antothite;

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were* like the faces of lions, and *were* as swift as the roes upon the mountains:

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannab the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand.

weakness: second, denial of his own appetite: third, devotion towards God: fourth, tenderness of his servants.

CHAP. XII. 1-22. Even while David kept himself close because of Saul, 1, God was inclining and preparing them to come over

15 These *are* they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all *them* of the valleys, *both* toward the east and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered, and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you; but if ye *be* come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look *thereon*, and rebuke it.

18 Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are* we, David, and on thy side, thou son of Jesse; Peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle, but they helped them not, for the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul, to the jeopardy of our heads.

20 As he went to Ziklag there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David against the band *of the rovers*; for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time, day by day, there came to David to help him, until *it was* a great host, like the host of God.

23 ¶ And these *are* the numbers of the bands that *were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah, that bare shield

to him with seasonable succours: they that trust God to do his work for them in his own way and time, shall find his providence outdoing all their forecast and contrivance.

From the expressions of Amasai we may take instruction how

and spear, *were* six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred ;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand ; for hitherto, the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do : the heads of them *were* two hundred ; and all their brethren *were* at their commandment.

33 Of Zebulun such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank : *they were* not of double heart.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

to testify our affection and allegiance to the Lord Jesus! his we must be without reservation, or power of revocation: on his side we must be forward to appear and act: to his interest we must be hearty well-wishers: Hosanna; prosperity to his gospel and kingdom: for his God helpeth him, and will till he have put down all opposing rule, principality and power.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel : and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days eating and drinking : for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly ; for *there was* joy in Israel.

CHAP. XIII.

I. David consults about bringing up the ark, 1..4. II. It is carried from Kirjath-jearim, 5..8. III. Uzza is struck dead for touching it, 9..14.

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If it *seem* good unto you, and *that it be* of the Lord our God, let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us :

3 And let us bring again the ark of our God to us : for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so : for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hamath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, *that is* to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they carried the ark of God in a

CHAP. XIII. 1..14. It ought to be the first and great care of those that are enriched and preferred, to honour God with their honours, and to serve him and the interests of his kingdom among men, with their wealth and power. It is the wisdom of those that are setting out in the world to take God's ark with them, and to make his oracles their counsellors, and his laws their rule. Thus

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new cart out of the house of Abinadab; and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark: for the oxen stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

CHAP. XIV.

I. David's kingdom established, 1, 2. II. His family built up, 3..7.
III. The Philistines routed, 8..17.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters to build him an house.

2 ¶ And David perceived that the LORD had confirmed him king over Israel; for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more wives at Jerusalem; and David begat more sons and daughters.

4 Now these *are* the names of his children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,

are likely to proceed in the favour of God, that thus begin in the fear of God.

CHAP. XIV. 1..17. Let the mighty fame and reputation of David, not only in his own kingdom, but among his neighbours, be looked upon as a type and figure of the exalted honour of the Son

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David; and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David, therefore, did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

CHAP. XV.

I. A place prepared for the ark, 1. II. The priests ordered to carry it, 2..15. III. The Levites' offices assigned them in attending on it, 16..24. IV. It is brought up, 25..29.

of David, 17. The fame of David went out unto all lands; he was generally talked of, and admired by all people, and the Lord brought the fear of him upon all nations: and looked upon him as a formidable enemy, and a desirable ally. Thus has God highly exalted our Redeemer, and given him a name above every name.

AND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the chief, and his brethren, an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren, two hundred and twenty.

7 Of the sons of Gershon; Joel the chief, and his brethren, an hundred and thirty.

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren, two hundred.

9 Of the sons of Hebron; Eliel the chief, and his brethren, fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren, an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it.

13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the

Levites, to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jehiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jehiel, and Azariah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, was for song; he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God; and Obed-edom and Jehiah were door-keepers for the ark.

25 ¶ So David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD, out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the mas-

CHAP. XV. 1-24. It is here owned, that in the former attempt, though it was a very good work, and in it they sought God, yet they sought him not after the due order, 13. It is not enough that we do that which is good, but we must do it well; not enough, Vol. I.

that we seek God in a due ordinance, but we must seek him in a due order. 25-29. There were great expressions of rejoicing used: the sacred music played. David danced, the singers sung, and the com- 7 N

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ter of the song with the singers : David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal, the daughter of Saul, looking out at a window, saw king David dancing and playing ; and she despised him in her heart.

CHAP. XVI.

I. The solemnity with which the ark was fixed, 1..6. II. The psalm David gave to be sung on this occasion, 7..36. III. The setting of the stated worship of God in order, 37..43.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it : and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the Lord God of Israel :

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shimiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jehiel with psalteries and with harps : but Asaph made a sound with cymbals.

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name : let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye seed of Israel his servant, ye children of Jacob his chosen ones.

14 ¶ He is the LORD our God ; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant, the word *which* he commanded to a thousand generations.

16 *Even of the covenant* which he made with Abraham, and of his oath unto Isaac ;

17 And hath confirmed the same to Jacob for a law, *and* to Israel for an everlasting covenant.

18 Saying, Unto thee will I give the land of Canaan the lot of your inheritance ;

19 When ye were but few, even a few, and strangers in it.

20 And *when* they went from nation to nation, and from one kingdom to another people,

21 He suffered no man to do them wrong ; yea, he reprov'd kings for their sakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD all the earth ; shew forth from day to day his salvation.

24 Declare his glory among the heathen ; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised : he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols : but the LORD made the heavens.

men people shouted, 27, 28. This we had before, 2 Sam. vi. 14, 15. Learn hence, that we serve a good master, who delights to have his servants sing at their work.

CAAP. XVI. 1..37. We have heard the thanksgiving psalm which David, by the spirit, composed, and delivered to the chief musician, to be sung upon occasion of the public entry of the ark made into the tent prepared for it ; and some think he appointed

this hymn to be daily used in the temple-service, as duly as the day came ; whatever other psalms they sung, they must not omit this. David had penned many psalms before this, some in the time of his troubles by Saul : this was composed before, but was now first delivered into the hand of Asaph, for the use of the church. It is gathered out of several psalms. From the beginning to v. 23 is taken from Psalm cv. 1, &c. and then v. 23 to v. 34, is the

CHAP. XVII.

27 Glory and honour *are* in his presence : strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name ; bring an offering, and come before him ; worship the LORD in the beauty of holiness.

30 Fear before him, all the earth : the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice ; and let *men* say among the nations, the LORD reigneth.

32 Let the sea roar, and the fulness thereof ; let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 O give thanks unto the LORD ; for he *is* good : for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the Lord GOD of Israel for ever and ever. And all the people said Amen, and praised the LORD.

37 ¶ So he left there, before the ark of the covenant of the LORD, Asaph, and his brethren, to minister before the ark continually, as every day's work required ;

38 And Obed-edom with their brethren, threescore and eight ; Obed-edom also the son of Jeduthun, and Hosah. *to be* porters :

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon.

40 To offer burnt offerings unto the LORD upon the altar of the burnt-offering continually morning and evening, *and to do ac-*

cording to all that is written in the law of the LORD, which he commanded Israel :

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever :

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.

43 And all the people departed, every man to his house ; and David returned to bless his house.

CHAP. XVII.

God's acceptance of David's purpose to build him a house.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart ; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt *not* build me an house to dwell in :

5 For I have not dwelt in an house since the day that I brought up Israel unto this day ; but have gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars ?

7 Now, therefore, thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, *even* from following the sheep, that thou shouldest be ruler over my people Israel ;

whole of Psal. xvi. with little variation ; verse 34 is taken from Psal. cxxxv. 1. and divers others ; and then the two last verses are taken from the close of Psal. cxi. which, some think, warrants us to do likewise, to make up hymns out of David's psalms, a part of one, and a part of another, put together so as may be most proper to express and excite the devotion of Christians.

37-43. The worship of God is not only to be the work of a solemn day now and then, brought in to grace a triumph, but it ought to be the work of every day. David therefore settles it here for a constancy ; puts it into a method, which he obliged those that officiated to observe in their respective posts.

CHAP. XVII. 1-15. What pleasure can we take in our own

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8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth :

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more ; neither shall the children of wickedness waste them any more, as at the beginning.

10 And since the time that I commanded judges *to be* over my people Israel : moreover, I will subdue all thine enemies. Furthermore I tell thee, that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons ; and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father and he shall be my son ; and I will not take my mercy away from him, as I took *it* from *him* that was before thee :

14 But I will settle him in mine house and in my kingdom for ever ; and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto ?

17 And yet this was a small thing in thine eyes, O God ; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David *speak* more to thee for the honour of thy servant ? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and

according to thine own heart, hast thou done all this greatness, in making known all *these* great things.

20 O LORD, *there is* none like thee, neither *is there any* god besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt ?

22 For thy people Israel didst thou make thine own people for ever : and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that, thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel ; and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast told thy servant, that thou wilt build him an house : therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant :

27 Now, therefore ; let it please thee to bless the house of thy servant, that it may be before thee for ever : for thou blessest, O LORD, and *it shall be* blessed for ever.

CHAP. XVIII.

David's prosperity.

NOW, after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab : and the Moabites became David's servants, and brought gifts.

3 ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

prosperity, if we see not the good of Jerusalem? When David is advanced to wealth and power, see what his cares and prospects are, not what I shall do for my children to get portions for them ;

what shall I do to fill my coffers, and enlarge my dominions? But what shall I do for God, to serve and honour him? See 2 Sam. vii. CHAP. XVIII. 1.-17. When David reigned over all Israel, he

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-horses, but reserved of them an hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus: and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah,

10 He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou,) and with him all manner of vessels of gold, and silver, and brass.

11 Then also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, Abishai, the son of Zeruiah, slew of the Edomites, in the valley of Salt, eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

executed judgment and justice among all his people, and so answered the end of his elevation: he was not so intent on conquests abroad as to neglect the administration of justice at home. Herein he served the purposes of the kingdom of providence, and of that God
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15 And Joab, the son of Zeruiah, was over the host; and Jehoshaphat, the son of Ahilud, recorder;

16 And Zadok, the son of Abitub, and Abimelech, the son of Abiathar, were the priests; and Shavsha was scribe:

17 And Benaiah, the son of Jehoiada, was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

CHAP. XIX.

David's war with the Ammonites.

NOW it came to pass after this, that Nahash, the king of the children of Ammon, died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttock, and sent them away.

5 Then there went certain, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed) and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people: who came and pitched before Me-

who sits on the throne judging right; and was an eminent type of the Messiah, the sceptre of whose kingdom is a right sceptre.

See 2 Sam. vii. viii.

CHAP. XIX. 1-19. The hearts of sinners that are marked
7 C

I. CHRONICLES

deba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city; and the kings that were come *were* by themselves in the field.

10 Now, when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the LORD do *that which is good* in his sight.

14 So Joab, and the people that *were* with him, drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river; and Shophach, the captain of the host of Hadarezer, *went* before them.

17 And it was told David: and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and

David slew of the Syrians seven thousand *men which fought in chariots*, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

David's wars, I. With the Ammonites, and the taking of Rabbah, 1.3. II. With the giants of the Philistines, 4.8.

AND it came to pass, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David tarried at Jerusalem;) and Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it: and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut them with saws, and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there arose war at Gezer with the Philistines: at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the giant; and they were subdued.

5 And there was war again with the Philistines; and Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite, whose spear's staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* four and twenty, six on each hand, and six on each foot; and he also was the son of the giant.

See 2 Sam. x.

CHAP. XX. 1.8. As the relating of that sin David fell into, is an instance of the impartiality and fidelity of the sacred writers, so the avoiding of the repetition of it here, when there was a fair occasion given to speak of it again, is designed to teach us, That though there may be a just occasion to speak of the faults and

for ruin, are other times hardened to their destruction. The children of Ammon saw that they had made themselves odious to David, 6, and then it had been their wisdom to have desired conditions of peace. But instead of this they prepared for war, and so brought upon themselves, by David's hands, those desolations which he never intended them.

CHAP. XXI.

7 But when he defied Israel, Jonathan, the son of Shimei, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

David numbers the people.

AND Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD make his people an hundred times so many more as they be; but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing; why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab; wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing; but now I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

12 Either three years famine; or three

mischances of others, yet we should not take delight in the repe-

months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now, therefore, advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies; but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it; and, as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem; then David and the elders of Israel *who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I that commanded the people to be numbered? even I it is that have sinned, and done evil indeed; but *as for* these sheep, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel: and his four sons with him hid themselves. Now Ornan was threshing wheat.

tion of them. See 2 Sam. 11, 12.

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21 And as David came to Ornan, Ornan looked, and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD; thou shalt grant it me for the full price, that the plague may be stayed from the people.

23 And Ornan said unto David, Take it to thee, and let my lord the king do *that which is good* in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price; for I will not take *that* which is thine for the LORD, nor offer burnt-offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon.

30 But David could not go before it to enquire of God: for he was afraid, because of the sword of the angel of the LORD.

CHAP. XXII.

David prepares to build the temple.

THEN David said, This is the house of the Lord God, and this is the altar of the burnt-offering for Israel.

CHAP. XXII. 1-5. If a temple must be built for God, it is fit it be left to him to choose the ground, for all the earth is his, and this is the ground he makes choice of; ground that had pertained to a Jebusite, and, perhaps, there was not a spot of ground besides, in or about Jerusalem, that did so; a happy presage of the setting up of the gospel temple among the Gentiles.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, Solomon my son is young and tender, and the house *that is* to be build for the LORD *must* be exceeding magnificent, of fame and of glory throughout all countries; I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 He shall build an house for my name: and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee: and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge

See Acts xv. 16, 17. The ground was a threshing-floor, for the church of the living God is his floor, his threshing, and the corn of his floor, Isa. xxi. 10. Christ's fan is in his hand thoroughly to purge his floor.

6-16. Though Solomon was young and tender, he was capable of receiving instructions concerning the work for which he was



I. CHRONICLES S.

Chap. XXIII. V. 1.



David makes Solomon King

concerning Israel that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel; be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight: (for it is in abundance); timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise, *therefore*, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is not the LORD your God with you?* and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God: arise, therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAP. XXIII.

I. David declared Solomon to be his successor, 1. II. He numbered the Levites' offices, 4, 5. III. He took an account of the several families of the Levites, 6, 23. IV. He made a new reckoning of them from twenty years old, and appointed them work, 24, 32.

SO when David was old and full of days, he made Solomon his son king over Israel.

designed, which his father had begun him. When David came to the throne, he had many things to do, and the consultations were ad out of course; but Solomon had only one thing in charge, and that was to build a house for the Lord God of Israel, 6. He delivers him an account of the vast proportion he had made for his building, 11, not in a way of pride and vanity, no, he speaks of it as a poor thing, I have in my poverty prepared it, Vol. I.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand:

4 Of which, twenty and four thousand *were* to set forward the work of the house of the LORD, and six thousand *were* officers and judges:

5 Moreover, four thousand *were* porters, and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.

6 And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the Gershonites *were*, Laadan and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei: Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were* Jahath, Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses; and Aaron was separated that he should sanctify the most holy things, he and his sons for ever to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses, the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses *were* Gershom and Eliezer.

marg. But as an encouragement to Solomon to engage cheerfully in this work, that he began with a good bottom.

CHAP. XXIII. 1, 32. Here is, 1. An alteration made in the computation of the effective men of the Levites, that whereas in Moses' time they were not listed, nor taken into service till they were thirty years old, nor admitted as probationers till twenty-five, Numb. vii. 24. David ordered, by direction from God, that 7 P

I. CHRONICLES.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were* Rehabiah the chief. And Eliezer had none other sons: but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 ¶ Of the sons of Uzziel: Micah the first and Jesiah the second.

21 ¶ The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters; and their brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jerimoth three.

24 ¶ These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

25 For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever;

26 And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For, by the last words of David, the Levites *were* numbered from twenty years old and above:

28 Because their office *was* to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things and the work of the service of the house of God:

29 Both for the shew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in the pan*, and for that which is fried, and for all manner of measure and size;

they should be numbered for the service of the house of the Lord, from the age of twenty years and upwards, 24. Now the people of Israel were multiplied, and there was a more general resort to Jerusalem, and would be when the temple was built, than had ever been to Shiloh, or Nob, or Gibeon, it was requisite there should

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD;

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAP. XXIV.

The distribution of the priests and Levites into their respective classes.

NOW *these are* the divisions of the sons of Aaron. The sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok, of the sons of Eleazar, and Ahimelech, of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided: Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of *the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

be more hands employed in the temple service, that every Israelite that brought an offering might find a Levite ready to assist him.

CHAP. XXIV. 1-33. Among these twenty-four courses, the eighth is that of Abijah or Abia, 10, which is mentioned, Luke 1. 4, as the course which Zachariah was of, the father of John

7 Now, the first lot came forth to Jehoiarib, the second to Jedaiah,
 8 The third to Harim, the fourth to Seorim,
 9 The fifth to Malchijah, the sixth to Mijamin,
 10 The seventh to Hakköz, the eighth to Abijah,
 11 The ninth to Jeshua, the tenth to Shecaniah,
 12 The eleventh to Eliashib, the twelfth to Jakim,
 13 The thirteenth to Huppah, the fourteenth to Jeshebeab,
 14 The fifteenth to Bilgah, the sixteenth to Immer,
 15 The seventeenth to Hezir, the eighteenth to Aphis,es,
 16 The nineteenth to Pethahiah, the twentieth to Jehzekel,
 17 The one and twentieth to Jachin, the two and twentieth to Gamul,
 18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.
 19 These *were* the orderings of them in their service, to come into the house of the LORD, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.
 20 ¶ And the rest of the sons of Levi *were* these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.
 21 Concerning Rehabia; of the sons of Rehabiah, the first *was* Isshiah.
 22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jabath.
 23 And the sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.
 24 Of the sons of Uzziel; Micah: of the sons of Micah; Shamir.
 25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.
 26 ¶ The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.
 27 The sons of Merari by Jaaziah; Beno and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.
 29 Concerning Kish; the son of Kish *was* Jerahmeel.
 30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites, after the house of their fathers.
 31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAP. XXV.

Here is, I. The persons that were to be employed, Asaph, Heman, and Jeduthun, 1. Their sons, 2. 6, and other artists, 7.
 II. The order in which they were to attend determined by lot, 8. 31.

MOREOVER, David, and the captains of the hosts, separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was;

2 Of the sons of Asaph: Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romanti-ezer, Joshbekashah, Mallioth, Hothir, and Mahazioth:

5 All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the

Barust; by which it appears, that these courses which David now settled, though interrupted perhaps in the bad reigns, and long broken off by the captivity, yet continued in succession till the destruction of the second temple by the Romans.

CHAP. XXV. 1. 31. Singing and praising God is here called prophesying, 1. 2. 3, not that all these employed in this service were honoured with the visions of God, or could foretell things to come. Heman indeed is said to be the king's seer in the

I. CHRONICLES.

service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren, that were instructed in the songs of the Lord, *even* all that were cunning, *was* two hundred fourscore and eight.

8 ¶ And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now, the first lot came forth for Asaph to Joseph: the second to Gedaliah, who, with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons and his brethren, *were* twelve:

15 The eighth to Jeshaiiah, *he*, his sons and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons and his brethren, *were* twelve:

20 The thirteenth to Shubacl, *he*, his sons and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren, *were* twelve:

22 The fifteenth to Jerimoth, *he*, his sons and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren, *were* twelve:

31 The four and twentieth to Romamtiezer, *he*, his sons and his brethren, *were* twelve.

CHAP. XXVI.

I. Of the Levites that were appointed to be porters, 1. 19. II. Of those that were appointed to be treasurers and storekeepers, 20. 28. III. Of those that were officers and judges in the country, and were intrusted with the administration of public affairs, 29. 32.

CONCERNING the divisions of the porters: Of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah *were* Zechariah, the first-born, Jediael the second, Zebadiah the third, Jathmiel the fourth,

3 Elam, the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom *were* Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethanceel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son *were* sons born, that ruled throughout the house of their father; for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, (whose brethren *were* strong men,) Elihu, and Semachiah.

8 All these of the sons of Obed-edom; they, and their sons, and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

word of God, 5, but the psalms they sing were composed by prophets, and many of them were prophetic, and the edification of the church was intended in it, as well as the glory of God. In Samuel's time, singing the praises of God went by the name of prophesying, 1 Sam. x. 5, xiv. 20, and perhaps that is intended in what St. Paul calls prophesying, 1 Cor. xiv. 4, xiv. 24.

The bringing of such concerts of music into the worship of God now, is what none pretend to. But those that use such concerts

for their own entertainment, should see themselves obliged to preserve themselves very innocent from any thing that savours of immorality or profaneness, by this consideration, that time was when they were sacred, and then they were justly condemned who brought them even into common use, Amos vi. 5, They invented to themselves instruments of music like David.

CHAP. XXVI. 1. 19. This Obed-edom was he that entertained the ark with reverence and cheerfulness, and see how he was

CHAP. XXVII.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief;)

11 Hilkiah the second, Tebalia the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuphim.

16 To Shuphim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuphim two *and* two.

18 At Parbar westward, four at the causeway *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the dedicated things.

21 *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites;

24 And Shebuel the son of Gershon, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer: Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son:

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the Seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated, *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* officers among them of Israel on this side Jordan westward, in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *were* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

CHAP. XXVII.

I. The twelve captains of every second month of the year, 7-13.

II. The princes of the several tribes, 16-24. III. The officers of the court, 25-34.

rewarded for it. I. He had eight sons, 7, 8, 9, 10, 11, 12, 13, 14.

2. His sons were preferred to places of trust in the court, 10, 11, 12, 13, 14.

20-32. There were more Levites appointed to serve with the

tribes and a half on the other side Jordan, than on the west side of Jordan; there were two thousand seven hundred on the west side of Jordan there was but one thousand seven hundred.

NOW the children of Israel after their families: and in his course *were* twenty and four number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course, for the first month, *was* Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* Dodai an Ahohite, and of his course *was* Mikloth also the ruler; in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* mighty among the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth captain, for the fourth month, *was* Asahel the brother of Joab, and Zebadiah his son after him; and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth captain, for the sixth month, *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh captain, for the seventh month, *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth captain, for the eighth month, *was* Sibbecai the Hushathite, of the Zarahites: and in his course *were* twenty and four thousand.

12 The ninth captain, for the ninth month, *was* Abiezer the Anetothite, of the Benja-

minites: and in his course *were* twenty and four thousand.

13 The tenth captain, for the tenth month *was* Maharai the Netophathite, of the Zarahites: and in his course *were* twenty and four thousand.

14 The eleventh captain, for the eleventh month, *was* Hemanah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth captain, for the twelfth month, *was* Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore, over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri; of the Simeonites; Shephatiah the son of Maachah:

17 Of the Levites; Hashabiah the son of Kemuel: of the Aaronites; Zadok:

18 Of Judah; Elihu, *one* of the brethren of David: of Issachar; Omri the son of Michael:

19 Of Zebulun; Ishmaiah the son of Obadiah; of Naphtali; Jerimoth the son of Azriel:

20 Of the children of Ephraim; Hoshea the son of Azaziah: of the half-tribe of Manasseh; Joel the son of Pedaiah:

21 Of the half-tribe of Manasseh in Gilead; Iddo the son of Zechariah: of Benjamin; Jaasiel the son of Abner:

22 Of Dan; Azareel the son of Jeroham, These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under; because the Lord had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the they might be all got together presently. It is the wisdom of governors, and much their praise, while they provide for the public safety, to contrive how to make it effectual, and yet easy, and as little as possible burdensome to the public.

CHAP. XXVII. 1-15. By distributing the militia thus into twelve courses, they were all instructed in, and accustomed to military exercises, and yet none were compelled to be in service and upon charge above one month in the year, which they might well afford unless upon extraordinary occasions, and then

16-34. David was a great soldier, a great scholar, and a great

storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah :

26 And over them that did the work of the field, for tillage of the ground, *was* Ezri the son of Chelub :

27 And over the vineyards *was* Shimei the Ramathite : over the increase of the vineyards for the wine-cellar *was* Zabdi the Shiphmite :

28 And over the olive-trees, and the sycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite : and over the cellars of oil *was* Joash :

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite : and over the herds that *were* in the valleys, *was* Shaphat the son of Adkai :

30 Over the camels also *was* Obil the Ishmaelite : and over the asses *was* Jehdeiah the Meronothite :

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's uncle, *was* a counsellor, a wise man, and a scribe : and Jehiel the son of Hachmoni *was* with the king's sons :

33 And Ahithophel *was* the king's counsellor : and Hashai the Archite *was* the king's companion :

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar : and the general of the king's army *was* Joab.

CHAP. XXVIII.

I. David exhorteth to fear God, 1-9. II. He encourageth Solomon to build the temple, 10-20.

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the sub-

stance, and yet a great husband of his estate, having a great deal of ground in his own hand, and stocked it with many cattle, but profit for the king himself is served of the rich, and the magistrates that would have their subjects to be to themselves examples of industry and application to business, however, afterwards the poor of the land were thought too meanly to be vine-dressers and husbandmen ; now David puts his great men to preside in those employments.

stance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people : *As for me*, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building :

3 But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.

4 Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever : for he hath chosen Judah to be the ruler ; and of the house of Judah the house of my father : and among the sons of my father he liked me, to make me king over all Israel :

5 And of all my sons (for the LORD hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, Solomon thy son he shall build my house and my courts : for I have chosen him to be my son, and I will be his father.

7 Moreover, I will establish his kingdom for ever, if he be constant to do my commandments, and my judgments, as at this day.

8 Now, therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God, that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind ;

CHAP. XXVIII. 1-10. A great deal of service David had done in his day, had served his generation according to the will of God, Acts xiii. 36. But now the time draws nigh that he must die, and, as a type of the Son of David, the nearer he comes to ascend the more busy he is, and doth his work with all his might.

He is now a little recovered from that ill fit he had, 1 Kings i. 1. When they covered him with clothes and he got no heat. But what cure is there for old age ? He therefore improves his recovery, as

for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now: for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver* also for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof; and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shew-bread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave* gold by weight for every bason; and *likewise* silver by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of

the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 *All this, said David*, the LORD made me understand in writing by *his hand* upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, Be strong, and of good courage, and do *it*: fear not, nor be dismayed; for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God; and *there shall be* with thee, for all manner of workmanship, every willing skilful man for any manner of service; also the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

David's death.

FURTHERMORE, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the Lord God.

2 Now, I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood, onyx-stones, and *stones* to be set, glittering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of

giving him an opportunity of doing God and his country a little more service.

11.21. The temple must be a sacred thing and a type of Christ, there must be in it not only convenience and decency, but significance: it was a kind of sacrament, and therefore it must not be left to man's art or invention to contrive it, but it must be framed

by divine institution. Christ, the true temple, the church, the gospel temple, and heaven the everlasting temple, are all framed according to the divine councils, and the plan laid in the divine wisdom, ordained before the world for God's glory and ours.

CHAP. XXIX. 1.9. It is our duty to provoke one another to love and to do good works, not only to do good ourselves, but to

the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal* :

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the Lord?

6 ¶ Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave, for the service of the house of God, of gold, five thousand talents and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the Lord before all the congregation: and David said, Blessed *be* thou, Lord God of Israel our father, for ever and ever.

11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is* thine: thine *is* the kingdom, O Lord, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all: and in thine hand *is* power and might; and in thine hand *it is*

to make great and to give strength unto all.

13 Now, therefore our God, we thank thee; and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers; our days on the earth *are* as a shadow, and *there is* none abiding.

16 O Lord our God, all this store that we have prepared, to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.

21 And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the

draw brothers to do good too as much as we can. There were many very rich men in Israel, they were all to share in the benefit of the temple, therefore, though David would not impose it on them as a tax, what they should give towards it, he would propose it to them, as a fair occasion for a free-will offering; because what is done in works of piety and charity should be done willingly, and not by constraint, for God loves a cheerful giver.

David rejoiced with great joy, to see the good effect of his psalms, and other helps of devotion he had furnished them with, rejoiced that his son and successor would have those about him that were so well affected to the house of God, and that his work, which his heart was so much upon, was likely to go on. It is a great reviving to good men, when they are leaving the world, to see those they leave behind zealous for religion, and likely to keep it up. Lord, lettest thou thy servant depart in peace

10:22. Our Lord's prayer ends with a doxology much like this which David here begins with, For thine is the kingdom, the power and the glory. This is properly praising God with holy awe and reverence, and agreeable affection: acknowledging his infinite perfections, his sovereign dominion, and his universal influence and agency. All that are rich and honourable among the children of men, have their riches and honours from God.

David's days had as much of substance in them as most men's; for he was a great man, a good man, a useful man, and now an old man; one that lived long, and lived to a good purpose; and yet puts himself not only into the number, but in the front of those who must acknowledge that their days on the earth are as a shadow; which speaks our life a vain life, a dark life, a transient life, and a life that will have its period either in perfect light or in perfect darkness. As to their eternal Lord, said he, of thine own have

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LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel :

22 And did eat and drink before the LORD on that day with great gladness : and they made Solomon the son of David king the second time, and anointed *him* unto the LORD to be the chief governor, and Zadok to be priest.

23 ¶ Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered ; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly 'in the sight of all Israel, and be-

we given thee, 14, and again, 16, It cometh of thine hand, and is all thine own. We have it from thee as a free gift, and therefore are bound to use it for thee ; and what we present to thee is but rent or interest from thine own. " In like manner (saith Bishop Patrick) we ought to acknowledge God in all spiritual things, " referring every good thought, good purpose, and good work to " his grace, from whom we receive it." Let him that glories

stowed upon him *such* royal majesty as had not been on any king before him *in* Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years ; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches and honour : and Solomon his son reigned in his stead.

29 Now, the acts of David the king, first and last, behold they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

therefore, glory in the Lord. He does not pray for Solomon, Lord, make him a rich man, a great man, a learned man : but Lord, make him an honest man ; for that is better than all. Lord, give him a perfect heart, not only in general, to keep thy commandments, but in particular, to build the palace, that he may do that service with a single eye.

THE SECOND BOOK OF C H R O N I C L E S.

This book begins with the reign of Solomon, and the building of the temple, and henceforward continues the history of the kings of Judah to the captivity, and so concludes with the fall of that illustrious monarchy, and the destruction of the temple. We had the story of the house of David before in the first and second books of Kings, intermixed with that of the kings of Israel, which there took up more room than that of Judah, but here we have it entire : much is repeated here which we had before, yet many passages of the story are enlarged upon, and divers added, which we had not before, especially relating to the affairs of religion ; for it is a church history, and is written for our learning, to let nations and families know that then, and then only, they can expect to prosper when they keep in the way of their duty to God ; for all along the good kings prospered, and the wicked kings suffered.

CHAP. I.

I. Solomon honoured God by sacrifice, 1-6, and by prayer, 7-12. He honoured Israel by increasing their strength, wealth, and trade, 13-17.

AND Solomon, the son of David, was strengthened in his kingdom, and the

LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moses, the servant of the Lord, had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord; and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the Lord, which *was* at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, *that is so great*?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

CHAP. I. 1, 12. It is our duty to engage all that we have in science, upon in the solemnities of religion, and very desirable to see many join with us in those solemnities; the more the better, it is the sinner to heaven. Solomon began his reign with this public visit to God's altar, and it was a very good omen. Magistrates are then likely to do well for themselves and their people when they thus take God along with them at their setting out.

God's grace shall never be wanting to those who sincerely desire to know and do their duty. Those that pursue present things most earnestly, are most likely to miss of them; while those that rest themselves to the providence of God, if they have not the most of those things, have the comfort in them. Those that make this world their end, come short of the other, and are disappointed in

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAP. II.

I. Solomon's determination to build the temple and a royal palace, 1, 2, 17, 18. II. His request to Hiram king of Tyre, to furnish him both with artists and materials, 3, 10. III. Hiram's obliging answer, 11, 16.

AND Solomon determined to build an house for the name of the Lord, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to Hiram the king of Tyre: but those that make the other world their end, and not any of this, and full satisfaction in it, but shall take as much as is convenient of this world in their way.

13, 17. Perhaps Solomon took the hint of setting up the linen manufactures, bringing linen yarn into Egypt, working it into cloth, and then sending that to other nations, from what his mother taught him among the characters of the virtuous woman, Prov. xxxi. 24, That she maketh fine linen and selleth it, and delivereth jewels of it to the merchant. In all this there's profit.

CHAP. II. 1, 10. He endeavours to possess Hiram with very great and high thoughts of the God of Israel, by expressing his peculiar veneration he had for his holy name. Great is our God above all gods, above all idols, above all princes, idols are nothing,

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of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great; for great *is* our God above all gods.

6 But who is able to build him an house, seeing the heaven, and heaven of heavens, cannot contain him? who *am* I then that I should build him an house, save only to burn sacrifice before him?

7 Send me now, therefore, a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar-trees, fir-trees, and algum-trees, out of Lebanon; (for I know that thy servants can skill to cut timber in Lebanon:) and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance, for the house which I am about to build *shall be* wonderful great.

10 And, behold, I will give to thy servants the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon; Because the LORD hath loved his people, he hath made thee king over them.

princes are little, and both under the control of the God of Israel; and therefore he looked upon himself, though a mighty prince, as unworthy the honour of being employed in this great work. Who am I, that I should build him an house? It is comes us to go about every work for God, with a due sense of our utter insufficiency for it, and our incapacity to do any thing adequate to the divine perfections. It is part of the wisdom, wherein we ought

12 Hiram said, moreover, Blessed *be* the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's;

14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now, therefore, the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants;

16 And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAP. III.

I. The place and time of building the temple, 1, 2. II. The dimensions and rich ornaments of it, 3..9. III. The cherubims, 10..13. IV. The veil, 14. V. The two pillars, 15..17.

THEN Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the LORD* appeared unto David

to walk towards them that are without, carefully to guard against all misapprehensions, which any thing we say or do may occasion, concerning God; so Solomon doth here in his treaty with Hiram.

CHAP. III. 1..17. These cherubims are said to be of image work. 10. designed, it is likely, to represent the angels, who attend the divine Majesty. Each wing extended five cubits, so that the whole was twenty cubits, 12, 13, which was just the breadth

his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image-work, and overlaid them with gold.

11 And the wings of the cherubims were twenty cubits long; one wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub.

of the most holy place, 8. They stood on their feet as servants, their faces inwards towards the ark, 13, that it might appear they were not set there to be adored, for then they would have been sitting as on a throne, and their faces towards their worshippers, but rather as themselves attendants on the invisible God. We must not worship angels, but we must worship with angels, for we are to have communion with them, Heb. xii. 22, and must do the

12 And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

14 ¶ And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 ¶ Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars: and made an hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left: and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

CHAP. IV.

A further account of the furniture of God's house.

MOREOVER, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of oxen, which did compass it round about; ten in a cubit, compassing the sea round about. Two rows of oxen were cast when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

will of God as the angels do it. This will help to possess us with reverence of God in all our approaches to him, that we are worshipping him before whom the angels bow their faces.

CHAP. IV. 1-10. There was the brazen altar, v. 1. The making of this altar was not mentioned in the Kings. This altar was four times as large as that which Moses made in the tabernacle; that was five cubits square, this was twenty cubits square.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them: but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God:

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters *which were* on the top of the pillars.

13 And four hundred pomegranates on the two wreaths, two rows of pomegranates on each wreath, to cover the two pommels or the chapiters *which were* upon the pillars.

14 He made also bases, and lavers made he upon the bases.

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon, for the house of the LORD, of bright brass.

17 In the plain of Jordan did the king

cast them, in the clay-ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the shew-bread *was* set.

20 Moreover, the candlesticks with their lamps, that they should burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold;

22 And the snuffers, and the basons, and the spoons, and the censers, of pure gold; and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

CHAP. V.

God takes possession of the temple.

THUS all the work that Solomon made for the house of the LORD *was* finished: and Solomon brought in *all* the things that David his father had dedicated, and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, *which is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king, in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle; these did the priests *and* the Levites bring up.

Now Israel was become both more numerous and more rich, and it was to be hoped more devout; it was expected that there would be greater plenty of offerings brought to God's altar than had been: it is therefore made such a capacious scaffold that it might hold *them* all, and none might excuse themselves from bringing those testimonies of their devotion, with this, that there was not room to receive them. God had greatly enlarged their borders, it was

therefore fit they should enlarge his altars. They might thus be led to consider the great sacrifice which should be offered in the fulness of time, to take away sin and abolish death, which the blood of bulls and goats could not possibly do.

CHAP. V. 1-14. The priests themselves could not stand to minister by reason of the cloud, 14, which, as it was an evidence that the law made men priests that had infirmity. so (as Bishop

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims.

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place; (for all the priests *that were* present were sanctified, and did not *then* wait by course :

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets;)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with the trumpets, and cymbals, and instruments of music, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever; that *then* the house was filled with a cloud, even the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Patrick observes) it was a plain intimation that the Levitical priesthood should cease, and stand no longer to minister, when the Messiah should come, in whom the fulness of the Godhead should dwell bodily. In him the glory of God dwelt among us, but covered with a cloud: the Word was made flesh, and when he comes to his

The dedication of the temple.

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 ¶ And the king turned his face, and blessed the whole congregation of Israel: (and all the congregation of Israel stood:)

4 And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now, it was in the heart of David my father to build an house for the name of the Lord God of Israel;

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD, therefore, hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the Lord God of Israel:

11 And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the

temple, like a refiner's fire, who may abide the day of his coming? and who shall stand when he appeareth? Mal. iii. 1, 2.

CHAP. VI. 1-11. See Kings viii. 12-53.

12-42. Solomon concludes this prayer with some expressions which he had learnt of his good father, and borrowed from one of

LORD, in the presence of all the congregation of Israel, and spread forth his hands.

13 ¶ (For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,)

14 And said, O Lord God of Israel, *there is no god like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:*

15 Thou which hast kept with thy servant David my father that which thou hast promised him: and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now, therefore, O Lord God of Israel keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in thy sight to sit upon the throne of Israel; yet so, that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!)

19 Have respect, therefore, to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee.

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the

prayer which thy servant prayeth toward this place.

21 Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, *even* from heaven; and, when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house:

23 Then hear thou from heaven, and do, and judge thy servant, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray, and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them:

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk: and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness *there be*:

his psalms. We had them not in the King, but here we have them, 41, 42. The whole word of God is of use to direct us in prayer, and how can we express ourselves in better language to God, than that of his own Spirit; but these words were in a special manner of use to direct Solomon, because they had reference to this very work that he was now doing. We have them, Psalm cxxxii. 8, 9, 10. He prays, (v. 14.) 1. That God would take possession of the temple, and keep possession; that he would make it his place, his resting place. Thou and the ark; what will the ark do without the God of the ark? ordinances without the

God of the ordinances? 2. That he would make the ministers of the temple public blessings, clothe them with salvation, i.e. not only save them, but make them instrumental to save others, by offering the sacrifices of righteousness. 3. That the service of the temple might turn abundantly to the joy and satisfaction of all the Lord's people. Let thy saints rejoice in goodness, i.e. in the goodness of thy house, Psal. lxxv. 4. Let all that come hither to worship, like the Eunuch, go away rejoicing. He pleads two things, 42. 1. His own relation to God; turn not away the face of thine anointed; Lord, thou hast appointed me to be king

29 *Then* what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house :

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest ; (for thou only knowest the hearts of the children of men ;)

31 That they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm ; if they come and pray in this house :

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for ; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel ; and may know that this house, which I have built, is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name :

35 Then hear thou from the heavens their prayer, and their supplication, and maintain their cause.

36 If they sin against thee (for *there is* no man which sinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near :

37 Yet, *if* they bethink themselves in the land whither they are carried captive, and turn, and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly ;

38 If they return to thee with all their

and wilt not thou own me? 2. God's covenant with his father, Remember the mercies of David thy servant. The piety of David towards God, so some understand it, and so the word sometimes signifies, his pious care of the ark, and concern for it. See Psal. cxxxii. 1, 2, &c. Or the promises of God to David, which were mercies to him, his great support and comfort in all his troubles. We may plead as Solomon doth here, with an eye to Christ. We
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heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name ;

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attentive unto the prayer *that is made* in this place.

41 Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant.

CHAP. VII.

God's answer to Solomon's prayer.

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices : and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, for *he is* good ; for his mercy endureth for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hun-

deserve that God should turn away his face, that he should reject us and our prayers, but we come in the name of The Lord Jesus, thine anointed, thy Messiah, so [the word is ; thy Christ, so the Seventy. Him thou hearest always, and wilt never turn away his face

CHAP. VII. 1-22. That God accepted Solomon's prayer, appeared by the fire from heaven : But it is possible a prayer may

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dred and twenty thousand sheep; so the king and all the people dedicated the name of God.

6 And the priests waited on their office: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry: and the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents glad and merry in heart, for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people:

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wick-

ed ways: then I will hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place.

16 For now I have chosen and sanctified this house, that my name may be there for ever; and mine eyes and my heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

I. Solomon builds cities, 1..6. II. His workmen, 7..10. III. His care of the temple service, 11..16. IV. His foreign trade, 17, 18.

AND it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had re-

be accepted, and yet not answered in the letter of it; and therefore God appeared to him in the night, as he did once before, chap. 1, 7, and after a day of sacrifice too, as then; and gave him a

particular answer to his prayer. We had the substance of it before, 1 Kings ix, 2..9.

CHAP. VIII. 1..11. This we had 1 Kings ix, 10..21. Though

stored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamathzobab, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities which he built at Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalah, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work: but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of king Solomon's officers, even two hundred and fifty that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her; for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy whereunto the ark of the Lord hath come.

12 ¶ Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch.

13 Even after a certain rate every day, offering according to the commandment of

Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feasts of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished; so the house of the Lord was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Eloth, at the sea-side in the land of Edom.

18 And Hiram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

CHAP. IX.

I. The queen of Sheba, 1-12. II. The splendor of Solomon, 13-28. III. The conclusion of his reign, 29-31.

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and, when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions:

Solomon was a man of great learning and knowledge, yet he spent his days not in contemplation but in action, not in his study, but in his country, in building cities and fortifying them. In a time of peace, preparing for a time of war, which is as much a man's business, as it is a summer to provide food for winter.

12-18. Canaan was a rich country, and yet must send to Ophir for gold; the Israelites were a wise and understanding people, and

yet must be beholden to the king of Tyre, a nation that had knowledge of the seas, 18. And yet Canaan was God's peculiar land, and Israel God's peculiar people; and it teaches us, that grace, and not gold, is the best riches; and acquaintance with God and his law, not with arts and sciences, the best knowledge.

CHAP. IX. 1-31. These are happy who have the opportunity of a constant converse with such as are knowing, wise, and

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and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants; and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD: there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit I believed not their words until I came, and mine eyes had seen *it*; and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee, to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spices as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum-trees, and precious stones.

11 And the king made *of* the algum-trees terraces to the house of the LORD, and to the king's palace, and harps, and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold,

14 Besides *that which* chapmen and merchants brought: and all the kings of Arabia, and governors of the country, brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold; three hundred *shekels* of gold went to one shield: and the king put them in the house of the forest of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting-place, and two lions standing by the stays.

19 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And all the drinking-vessels of king Solomon *were* of gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was not any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he bestowed in the

good. The queen of Sheba thought Solomon's servants happy, who continually heard his wisdom, for it seems even to them he was communicative.

We ought to rejoice and give God thanks for the gifts, graces and usefulness of others. The queen of Sheba blessed God for the honour he put upon Solomon, and the favour he did to Israel

CHAP. X

hariat-cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that *are* in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddô the seer against Jeroboam the son of Nebat :

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers ; and he was buried in the city of David his father : and Rehoboam his son reigned in his stead.

CHAP. X.

The ten tribes revolt.

AND Rehoboam went to Shechem : for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat (who *was* in Egypt, whither he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they sent, and called him : so Jeroboam and all Israel came, and spake to Rehoboam, saying,

4 Thy father made our yoke grievous ; now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying,

misadvancing him to the throne. 8. By giving God the praise of the prosperity of others, we see in the comfort of it, whereas by envying the prosperity of others, we lose the comfort of our own.

CHAP. X. 1..19. Many ruin themselves by provoking their
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What counsel give ye *me*, to return answer to this people ?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before them.

9 And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us ?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us : thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke : my father chastised you with whips, but I *will* chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly ; and king Rehoboam forsook the counsel of the old men ;

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto : my father chastised you with whips, but I *will* chastise you with scorpions.

15 So the king hearkened not unto the people ; for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion

inferiors ; Rehoboam thought because he was king, he could have what he would, and do what he would, and carry all before him ; but though he wore his father's crown, he wanted his father's wisdom, and ought to have considered, that being another

have we in David? and *we have* none inheritance in the son of Jesse; every man to your tents, O Israel: *and* now, David, see to thine own house, So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram, that *was* over the tribute; and the children of Israel stoned him with stones that he died: but king Rehoboam made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

I. Rehoboam's attempt to recover the ten tribes, 1..4. II. His successful endeavours to preserve the two tribes that remained. 5..12. III. The resort of the priests and Levites to him, 13..17. IV. An account of his wives and children, 18..23.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and four-score thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah, the man of God, saying,

3 Speak unto Rehoboam, the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

man from what his father was, he ought to take other measures; such a wise man as Solomon may do as he will, but such a fool as Rehoboam must do as he can. It was Jon's wisdom as well as his virtue, that he despised not the cause of his man-servant or maid-servant, when they argued with him, Job xxxi. 13, but heard patiently, considered their reasons, and gave them a soft answer: See 1 Kings xii. 1..19.

CHAP. XI. 1..23. Why did the Levites leave their possessions? first, because they saw they could do no good among their

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.

14 (For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for the devils, and for the calves, which he had made.)

16 And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath, the daughter of Jerimoth, the son of David, to wife, *and* Abihail, the daughter of Eliab, the son of Jesse;

19 Which bare him children: Jeush, and Shamariah, and Zaham.

20 And after her he took Maachah, the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah, the daughter of Absalom, above all his wives and

neighbours, in whom now Jeroboam set up his calves, the old proneness to idolatry revived; second, because they themselves would be in continual temptation to some base compliances, and in danger of being drawn insensibly to that which was evil. If we pray in sincerity not to be led into temptation, we will get and keep as fast as we can out of the way of it: third, because if they retained their integrity, they had reason to expect persecution from Jeroboam and his sons: the priests they made for the devils, would not let the Lord's priests be long among them. No secular

his concubines: (for he took eighteen wives, and threescore concubines: and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah, the son of Maachah, the chief, *to be ruler among his brethren: for he thought to make him king.*

23 And he dealt wisely, and dispersed of all his children, throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired many wives.

CHAP. XII.

I. The invasion of Shishak, 1..12. II. Rehoboam's death, 13..16.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, *that*, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD.

3 With twelve hundred chariots, and threescore thousand horsemen; and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have hum-

advantages whatsoever should draw us thither, or detain us there, where we are in danger of making shipwreck of faith and a good conscience.

CHAP. XII. 1..12. It was but in the fourth year of Rehoboam that they began to corrupt themselves, and in the fifth year the king of Egypt came up against them with a vast army, took the fenced cities of Judah, and came up against Jerusalem, 2, 3, 4. This great calamity coming upon them so soon after they began to desert the worship of God, by a hand they had little reason to suspect, having had a great deal of friendly correspondence with

bled themselves, *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants, that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel to put his name there: and his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers,

Egypt in the last reign, and coming with so much violence, that all the fenced cities of Judah which Rehoboam had lately fortified and garrisoned, and on which he relied much for the safety of his kingdom, presently fell into the hands of the enemy without making any resistance, plainly shewed that it was of the Lord, because they had transgressed against him.

When God saith, here shall the proud waves be stayed: the most threatening force strangely dwindles and becomes impotent: here again the destroying angel, when he comes to Jerusalem, is forbidden to destroy that: my wrath shall not be poured out upon Jeru-

and was buried in the city of David : and Abijah his son reigned in his stead.

CHAP. XIII.

The reign of Abijah.

NOW, in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.

2 He reigned three years in Jerusalem : (his mother's name also was Michaiah, the daughter of Uriel of Gibeah :) and there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men : Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel ;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt ?

6 Yet Jeroboam, the son of Nebat, the servant of Solomon, the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam, the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David : and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands ? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of them that are no gods.

12. These that acknowledge God righteous in afflicting them, shall find him gracious.

CHAP. XIII. 1-12. We must reverently to violent methods till

10 But as for us, the LORD is our God, and we have not forsaken him ; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon *their* business :

11 And they burn unto the LORD, every morning, and every evening, burnt-sacrifices and sweet incense : the shew-bread also *set they in order* upon the pure table ; and the candlestick of gold, with the lamps thereof, to burn every evening : for we keep the charge of the LORD our God ; but ye have forsaken him.

12 And, behold, God himself is with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers ; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them ; so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold, the battle was before and behind ; and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout : and, as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah : and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter : so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him ; Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength

the arts of persuasion have been tried in vain. War must be the last refuge of injured right.

13.22. See the sad effect of division : it was the blood of Israelites that was thus shed like water by Israelites while the he

again in the days of Abijah : and the LORD struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

CHAP. XIV.

I. Asa's piety, 1..5. II. His policy, 6..8. III. His prosperity, 9..15.

SO Abijah slept with his fathers and they buried him in the city of David : and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God :

3 And he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves ;

4 And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images : and the kingdom was quiet before him.

6 And he built fenced cities in Judah : for the land had rest, and he had no war in those years ; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls and towers, gates and bars, *while* the land is yet before us ; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side : so they built and prospered.

8 ¶ And Asa had an army of *men* that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin that bare shields and drew bows, two hundred

them, their neighbours, to whom the name of Israel had formerly been a terror, cried, Alas, so we would have it.

CHAP. XIV. 1..8. Though the Jews are much in love with their idols, and very loth to leave them, yet the convictions of their consciences sided with the commands of Asa, and they could not for shame but comply with them. They that have power in their hands, and will use it vigorously for the suppression of profaneness, and the reformation of manners, will not meet with so much difficulty and opposition there as perhaps they feared. Vice is a shocking thing, and virtue has reason enough on its side to make all ready to stop her mouth, Psal. cxvi. 42.

2..15. Though still they sought God, yet this fear came upon

and fourscore thousand : all these were mighty men of valour.

9 ¶ And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots, and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD *it is* nothing with thee to help, whether with many, or with them that have no power : help us, O LORD our God ; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God ; let no man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah ; and the Ethiopians fled.

13 And Asa, and the people that were with him, pursued them unto Gerar : and the Ethiopians were overthrown, that they could not recover themselves ; for they were destroyed before the LORD, and before his host : and they carried away very much spoil.

14 And they smote all the cities round about Gerar ; for the fear of the LORD came upon them : and they spoiled all the cities ; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

I. The message which God sent Asa, 1..7. II. His conduct in pursuance of it, 8..17.

AND the Spirit of God came upon Azariah, the son of Obed.

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin : The LORD is with you, while

them, that their faith in God might be tried, and that God might have an opportunity of doing great things for them. It was a vast number that the Ethiopians brought against him, a thousand thousand men, and now he found the benefit of having an army ready raised against such a time of need. Their provision we thought needless may soon appear to be of great advantage.

CHAP. XV. 1..7. It was a great happiness to Israel that they had prophets among them, yet while they were thus blessed they were strangely addicted to idolatry, whom when the spirit of prophecy was ceased and the record might be, and the canon of the Old Testament was completed, which was constantly read in their synagogues, they were pure deists at last, for the scriptures

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ye be with him : and if ye seek him, he will be found of you : but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in ; but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city . for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak : for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon : (for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him :)

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

are of all other the most sure word of prophecy, and most effectual, and the church could not be so easily imposed upon by a counterfeit Bible, as by a counterfeit prophet.

Here was a prophet sent to Asa and his army, when they returned victorious from the war with the Ethiopians, not to compliment them and congratulate their success, but to quicken them to their duty, that is the proper business of God's ministers, even with princes and the greatest of men. The Spirit of God came upon the prophet, v. 1, both to instruct him what he should say, and to enable him to say it with clearness and boldness. Some think he looks as far back as the days of the judges, others think he describes the present state of the ten tribes, who were now properly called Israel.

12 And they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul ;

13 That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath ; for they had sworn with all their heart, and sought him with their own desire ; and he was found of them ; and the LORD gave them rest round about.

16 ¶ And also concerning Maachah, the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove ; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

17 But the high places were not taken away out of Israel : nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

The latter end of Asa's reign.

IN the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah,

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD, and of the king's house, and sent to Ben-ha-

8.19. They agreed, that whosoever should not seek the Lord God of Israel, i. e. would either worship other gods, or refuse to join with them in the worship of the true God, that was either an obstinate idolater, or an obstinate atheist, he should be put to death. This was no new law of their own making, but an order to put in execution that law of God to this purpose, Deut. xvii. 2, &c. which if it had been duly executed, there had not been so many abominable idols found in Judah and Benjamin as were, v. 8. Whether men may now under the gospel be compelled by such methods as these to seek the Lord, is justly questioned, for the weapons of our warfare are not carnal, and yet mighty.

CHAP. XVI. 1.14. Asa thought, though God was on his side, that would not stand him in stead, unless he had Ben-hadad

dad king of Syria, that dwelt at Damascus, saying,

3 *There is a league between me and thee, as there was between my father and thy father; behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.*

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel: and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah, and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building: and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

on his side; that God either could not or would not help him, but he must take this indirect course to help himself. God is much displeased when he is distrusted, and when an arm of flesh is relied on more than his power and goodness. By putting our confidence in God we give honour to him, and therefore he thinks himself affronted if we give that honour to another.

It was agreed to do Asa honour at his death. The eminent piety and usefulness of good men ought to be remembered to their praise, though they have had their blemishes. Let their faults be buried in their graves, while their services are remembered over

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of *spices* prepared by the apothecaries' art; and they made a very great burning for him.

CHAP. XVII.

I. Jehoshaphat's accession, 1, 2, 5. II. His piety, 3, 4, 6. III. His courage to promote religion, 7-9. IV. The sway he bore among the neighbours, 10, 11. V. The great strength of his kingdom, 12-19.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he

then graves. He that said, There is not a just man that doth good and sins not, yet said also, The memory of the just is blessed, and let it be so.

CHAP. XVII. 1-9. In the characters of the kings, David's ways are often made the standard, as 1 Kings xv. 3-14, 2 Kings xiv. 3, xvi. 2, xviii. 3. But never with such a distinction as here between his first ways and his last ways, for the last were not so good as the first: his ways before he fell so badly in the matter of Uzziah, were good ways, and though he happily recovered from that fall, yet perhaps he never while he lived fully retrieved the

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sent to his princes, even to Ben-hail and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And *he* had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands: Adnah the chief, and with him mighty men of valour, three hundred thousand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of

spiritual strength and comfort he lost by it. Jehoshaphat followed David as far as he followed God, and no farther. St. Paul himself thus limits our imitation of him, 1 Cor. xi. 1, Follow me as I follow Christ, and not otherwise.

His heart is lifted up in the ways of the Lord, 6, or, he lifted up his heart. He brought his heart to his work, and lifted up his heart in it; i. e. he had a sincere regard to God in it, he was lively and affectionate in his religion, fervent in spirit, serving the Lord; cheerful and pleasant in it, and went on his work with alacrity; as Jacob, who after his vision of God at Beth-el, lift up his feet, Gen. xxix. 1, marg. He was bold and resolute in the ways of God, and went on with courage; his heart was lifted up above the consideration of the difficulties that were in the way of his duty, he easily got over them all, and was not frightened with winds and clouds, from sowing and reaping, Eccl. xi. 4. Let us walk in the same spirit.

When he enquired into the state of religion in his kingdom, he

Zichri, who willingly offered himself unto the LORD. and with him two hundred thousand mighty men of valour.

17 And of Benjamin: Eliada, a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

The alliance of Jehoshaphat with Ahab.

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, *Is there not*

found his people generally very ignorant, they knew not that they did evil; even in the last good reign there had been little care taken to instruct them in their duty, and therefore Jehoshaphat resolves to begin his work at the right end, deals with them as reasonable creatures, will not lead them blind-fold; no, not into a reformation.

Riches and honour in abundance prove to many a clog and an hindrance in the ways of the Lord, and an occasion of pride, security and sensuality; but it had a quite contrary effect upon Jehoshaphat; his abundance was oil to the wheels of his obedience, and the more he had of the wealth of this world, the more was his heart lifted up in the ways of the Lord.

CHAP. XVIII. 1-3. Jehoshaphat grew greater, but not wiser, else he would not have joined with Ahab, that degenerate Israelite, who had sold himself to work wickedness. What good could he get by a man that was so ill? What good could he do to a man that was so obstinately ill? An idolater, a persecutor; with him he

here a prophet of the LORD besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah, the son of Imla.* And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of *his* officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word, therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As the LORD liveth.* even what my God saith that will I speak.

14 And, when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These

have no master; let them return, *therefore*, every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?

18 Again he said, Therefore, hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand, and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Where-with?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail; go out, and do *even* so.

22 Now, therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 ¶ Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Harken, all ye people.

28 ¶ So the king of Israel, and Jehoshaphat

joined in affliction, i. e. married his son Jehoram to Ahab's daughter Athaliah, the worst match that ever was made by any of the house of David.

4-24. See 1 Kings xvii.
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CHAP. XIX. 1-4. God shewed great favour to Jehoshaphat, by bringing him back in safety from his dangerous journey with Ahab, &c. In so doing, God rewarded his loyalty and piety. It is a great mercy to be made sensible of our sinfulness, and to be

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phat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle: but put thou on thy robes. So the king of Israel disguised himself, and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight; but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 ¶ And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit, the king of Israel stayed *himself* up in his chariot against the Syrians until the even; and about the time of the sun going down he died.

CHAP. XIX.

Jehoshaphat reformed, 1 & 3. II. His care to reform his kingdom, 4-11.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the un-

told in time wherein we have erred, that we may repent and amend the error before it be too late. The prophet by whom the reproof is sent is Jehu the son of Hanani: the father was an eminent prophet in the last reign, whom Asa put in the stocks for his plain dealing; yet the son was not afraid to reprove another king. St. Paul would not have his son Timothy not only not discouraged but animated by his sufferings, 2 Tim. iii. 11, 14.

5-11. Jehoshaphat having done what he could to make his people good, he is here providing, if possible, to keep them so by the influence of settled magistracy. P had sent preachers among

godly, and love them that hate the LORD: therefore is wrath upon thee from before the LORD.

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 ¶ And he set judges in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do; for ye judge not for man, but for the LORD, who is with you in the judgment.

7 Wherefore now, let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes, and judgments, we shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters;

them to instruct them, chap. xvii. 7, 8, 9, and that provision did well; but now he saw it farther requisite to send judges among them, to see the laws put in execution, and to be a terror to evil doers. It is very likely there were judges up and down the country before, but either they neglected their business, or the people slighted them, so that the end of the institution was not answered; and therefore it was necessary it should be new modeled, new men employed, and a new charge given them.

CHAP. XX. 1-13. We left Jehoshaphat in the foregoing chapter very well employed in reforming his kingdom, and providing

also the Levites *shall be officers before you*; Deal courageously, and the LORD shall be with the good.

CHAP. XX.

The conclusion of the reign of Jehoshaphat, not without blemishes.

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea, on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* Engedi.

3 And Jehoshaphat feared, and set himself to seek the LORD; and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court.

6 And said, O LORD God of our fathers, *art* not thou God in heaven; and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art not* thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is in* this house,) and cry unto thee in our affliction, then thou wilt hear and help.

for the due administration of justice, and support of religion in it, and expected nothing but to hear of the peace and prosperity of his reign; but here we have him in distress, yet that in order to such a glorious deliverance as was an abundant recompence for his piety. If we meet with trouble in the way of duty, we may believe it is that God may have an opportunity of shewing to so much the more of his marvellous loving kindness.

He proclaimed a fast throughout all Judah, appointed a day of humiliation and prayer, that they might meet together in confessing their sins, and asking help of the Lord. Fasting from bodily refreshments upon such extraordinary occasions, is a token of self-judging for the sins we have committed, we own ourselves unwor-

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for *we* have no might against this great company that cometh against us? neither know we what to do; but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude: for the battle *is not* yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this battle; set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground; and all Judah, and the inhabitants of Jerusalem fell before the LORD; worshipping the LORD.

19 And the Levites, of the children of the

thy of the bread we eat, and that God might justly withhold it from us; and of self-denial for the future; fasting for sin implies a resolution to fast from it, though it has been to us as a sweet morsel. Magistrates are to call their people to the duty of fasting and prayer upon such occasions, that it may be a national act, and so may obtain national mercies.

14-19. They lifted up their voices in praise to God, 19. An active faith can give thanks for a promise, though it be not yet performed, knowing that God's bonds are as good as made to-day; God hath spoken in his helices, I will rejoice, Psal. lx. 6.

20-37. God often makes wicked people instruments of destruction to one another; and what alliances can be so firm as to keep

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Kolathites, and of the children of the Korathites, stood up to praise the Lord God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and, as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets: so shall ye prosper.

21 And, when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, praise the Lord; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude; and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance, both riches with the dead bodies, and precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the

fore-front of them, to go again to Jerusalem with joy, for the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord.

29 And the fear of God was on all the kingdoms of *those* countries when they had heard that the Lord fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the Lord.

33 Howbeit, the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jchu the son of Hanani, who is mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

37 Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

Jehoram's wicked reign.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead.

those together, whom God designs to dash in pieces one against another? And see the mischievous consequences of divisions which neither of the contending parties can give any good account of the

reason of. Those are wretchedly infatuated to their ruin, that fall out upon their friends as if they were enemies.

CHAP. XXI. 1-11. *Those that mean ill themselves, are com-*

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah ; all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah : but the kingdom gave he to Jehoram, because he *was* the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab : for he had the daughter of Ahab to wife : and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David because of the covenant that he had made with David, and as he promised to give a light to him, and to his sons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him ; and he rose up by night, and smote the Edomites

which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand : because he had forsaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah ;

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself :

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day.

16 ¶ Moreover, the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and

monly without cause jealous of those about them : The wicked fear where no fear is, or pretend to do so to give umbrage to their malice. It is likely Jehoram hated his brethren, and slew them for the same reason that Cain hated Abel and slew him, because their party condemned his impiety, and won them that esteem with the people which he had lost. With them he slew divers of the princes of Israel who adhered to them, or were likely to revenge their death. The princes of Judah, those who had taught the good knowledge of the Lord, chap. xvii. 7, are here called princes of Israel as before fathers of Israel, chap. xix. 8, because they were Israelites indeed, men of integrity. We warn him that thus founded a kingdom in blood, Hab. ii. 12, it will prove a foundation that will sink the superstructure.

12-20. Here is, 1. A warning from God sent to Jehoram by writing from Elijah the prophet. By this it appears that Jehoram came to the throne and shewed himself what he was before Elijah's translation : It is true, we find Elisha attending Jehoshaphat, and described to be he that poured water on the hands of Elijah, after the story of Elijah's translation, 2 Kings iii. 11, but that might be, and that description given of him while Elijah was yet on earth, and it is certain, that history is put out of its proper place, for we read of Jehoshaphat's death, and Jehoram's coming to the crown, before we read of Elijah's translation, 1 Kings xxii. 50. We will suppose the time of his departure was at hand, so that he could not go in person to Jehoram but hearing of his great wickedness

in murdering his brethren, he left this writing it is probable with Elisha, to be sent him by the first opportunity, that it might either be a means to reclaim him, or a witness against him, that he was fairly told what would be in the end hereof. The message is sent him in the name of the Lord God of David his father, 12, upbraiding him with his relation to David, as that which, though it was his honour, was an aggravation of his degeneracy. 1. His crimes are plainly charged upon him. His departure from the good ways of God, in which he had been educated, and which he had been directed and encouraged to walk in by the example of his good father and grandfather, who lived and died in peace and honour, 12. His conformity to the ways of the house of Ahab, that impious scandalous family ; his setting up and enforcing idolatry in his kingdom, and murdering his brethren because they were better than himself, 13. These are the heads of the indictment against him. 2. Judgment is given against him for these crimes ; he is plainly told, that his son should certainly be the ruin, 1. Of his kingdom and family, 14. With a heavy stroke, even that of war and captivity, will the Lord smite thy people and thy children, &c. Bad men bring God's judgments upon all about them. His people justly suffer, because they had complied with his idolatry, and his wives, because they had drawn him to it. 2. Of his health and life. Thou shalt have great sickness, very painful and tedious, and mortal at last, 15. This he is warned of before that his blood might be on his head, the watchman had delivered his soul

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brake into it, and carried away all the substance *that was* found in the king's house, and his sons also, and his wives : so that there was never a son left him, save Jehohaz the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass that in process of time, after the end of two years, his bowels fell out by reason of his sickness : so he died of sore diseases : And his people made no burning for him like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired, howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAP. XXII.

I. Ahaziah's reign, 1, 2. II. Athaliah's cruelty, 10..12.

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead : for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign : and he reigned one year in Jerusalem : his mother's name also *was* Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab : for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab ; for they were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsels, and went with Jehoram, the son of Ahab, king of Israel to war against Hazael, king of

Syria, at Ramoth-gilead ; and the Syrians smote Joram.

6 And he returned to be healed in Jezree, because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah, the son of Jehoram king of Judah, went down to see Jehoram, the son of Ahab, at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God, by coming to Joram : for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah : and they caught him, (for he was hid in Samaria,) and brought him to Jehu ; and when they had slain him they buried him : Because (said they) he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But, when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house

and that when these things, so particularly foretold came to pass, it might appear they did not come by chance, but as the punishment of his sins, and were so intended. If, as he had learned of Ahab to do wickedly, he had but learned even of Ahab to humble himself upon the receipt of the threatening message from Elijah ; if, like him, (1 Kings xxi. 27) he had rent his clothes, put on sack-cloth, and fasted, who knows but, like him, he might have obtained at least a reprieve? But it doth not appear that he took any notice of it, he threw it all as waste-paper. He seemed to him as one that mocked. But they that will not believe, shall feel. 2. The judgments threatened are brought upon him because he slighted the warning. No marvel hardened sinners are not fright-

ened from sin, and to repentance, by the threatenings of misery in another world, that is future and out of sight, when the certain prospect of misery in this world, the sinking of their estates and the ruin of their healths, will not restrain them from vicious courses.

CHAP. XXII 1..12. Though by a special providence of God Ahaziah was preserved alive when all his brethren were slain, and reserved for the crown, notwithstanding he was the youngest of them ; though the inhabitants of Jerusalem when they had buried his father ingloriously, made him king, in hopes he would take warning by that not to tread in his steps, but would do better for himself and his kingdom ; yet he was not influenced by the favours

of God six years; and Athaliah reigned over the land.

CHAP. XXIII.

I. Jehoiada makes Joash king, 1-15. II. He reforms the kingdom, 15-21.

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah, the son of Jeroham, and Ishmael, the son of Jehohanan, and Azariah, the son of Obed, and Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God: And he said unto them, Behold the king's son shall reign, as the LORD hath said of the sons of David.

4 This is the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors:

5 And a third part *shall be* at the king's house, and a third part at the gate of the foundation; and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD save the priests, and they that minister of the Levites: they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand: and whosoever *else* cometh into the house he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which were in the house of God.

10 And he set all the people, every man having his weapon in his hand from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about,

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king: and Jehoiada and his sons anointed him, and said, God save the king.

12 ¶ Now, when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD.

13 And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges; and whoso followeth her let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her: and when she was come to the entering of the horse-gate, by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the officers of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the

either of God or man, but walked in the way of the house of Anab, and did evil in the sight of the Lord.

CHAP. XXIII. 1-21. We may well imagine the ill posture of

affairs in Jerusalem during Athaliah's six years usurpation; and may wonder that God permitted it, and his people bore it so long. But after such a dark and tedious night, the returning day in this

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burnt-offerings of the LORD, as *it is* written in the law of Moses, with rejoicing and with singing, as *it was ordained* by David.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD; and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

Joash concludes his reign ill.

JOASH *was* seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives: and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, the collection, according to the commandment of Moses, the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked

woman, had broken up the house of God: and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses, the servant of God, *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into *the* chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave *it* to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it* they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died: an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had

revolution was the more bright, and the more welcome; the continuance of David's seed and throne was what God had sworn by his holiness, Psal. lxxxix. 35, and an interruption was no defeasance; the stream of government here runs again in the right channel.

CHAP. XXIV. 1. 27, It was a mercy to Joash and his kingdom that Jehoiada lived so long. One hundred and thirty years, v. 15. By which it appears he was born in Solomon's time, and

had lived six entire reigns before this. It was an encouragement to him to go on in that good way which Jehoiada had trained him up in, to see what honour was done to Jehoiada at his death; they buried him among the kings, with this honourable encomium, perhaps it was part of the inscription on his grave-stone, that he had done good in Israel. Judah is called Israel, because the other tribes have revolted from God, they only were Israelites indeed.

done good in Israel, both toward God, and towards his house.

17 Now, after the death of Jehoiada came the princes of Judah, and made obeisance to the king; then the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and, when he died, he said, The Lord look upon it, and require it.

23 ¶ And it came to pass, at the end of the year that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of

their fathers: so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these *are* they that conspired against him: Zabad the son of Shimeath, an Ammonitess, and Jehozabad the son of Shimrith, a Moabitess.

27 ¶ Now concerning his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story of the book of the Kings: and Amaziah his son reigned in his stead.

CHAP. XXV.

Amaziah's reign.

AMAZIAH *was* twenty and five years old *when* he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the Lord, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that killed the king his father.

4 But he slew not their children: but *did as it is* written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout

as was intimated, chap. xxiv. 25, yet that would by no means justify their wickedness; for they were not the avengers, but presumptuously took God's work out of his hands. And therefore Amaziah did what became him in calling them to an account for it; but kept within the rule of that law which forbade the putting the children to death for the parent's sin. 4.

When we grudge to part with any thing for God and our religion, this should satisfy us, that God is able to give us much more than this. This king lost one hundred talents by his obedience; and we find just that sum given to his grandson Jotham as a present, chap. xxvii. 5, then the principal was repaid, and for interest, ten thousand measures of wheat, and as many of barley.

The precious blood of Zecharias was reckoned for presently in the judgments that came upon this apostate prince; it came into the account afterwards in the destruction of Jerusalem by the Chaldeans: their misusing the prophets was that which brought upon them ruin without remedy, chap. xxxvi. 16, nay, our Saviour makes the persecutors of him and his gospel answerable for the blood of this Zecharias; so loud, so long doth the blood of the martyrs cry, see Matt. xxiii. 35, such as this is the cry of the souls under the altar, Rev. vi. 10. How long ere thou avenge our blood? for it shall not always go unrevenge.

CHAP. XXV. 1-13. Though we should suppose Joash's servants intended to revenge on their king the death of the prophet.

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all Judah and Benjamin : and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee : for the LORD is not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle : God shall make thee fall before the enemy ; for God hath power to help and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel ? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit,* the army that was to come to him out of Ephraim, to go home again : wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, and they all were broken in pieces.

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burnt incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people which could not deliver their own people out of thine hand ?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel ? forbear ; why shouldest thou be smitten ? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife ; and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast : abide now at home ; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee ?

20 But Amaziah would not hear ; for it *came* of God, that he might deliver them into the hand of *their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up : and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of

15, 16. Ahaz worshipped the gods of those that had conquered him, he had some little colour for that, chap. xxviii. 23. But to worship the gods of those whom he had conquered, who could not

protect their own worshippers, was the greatest nonsense that could be. What did he see in the gods of the children of Seir that could tempt him to set them up for his gods, and bow down himself

Extrahim to the corner-gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels *that were* found in the house of God with Obed-edom and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash, the son of Jehoahaz king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 Now, after the time that Amaziah did turn away from following the LORD, they made a conspiracy against him in Jerusalem and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

The reign of Uzziah.

THEN all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabney, and the wall

of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-Baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem, at the corner-gate, and at the valley-gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country and in the plains: husbandmen *also* and vine-dressers in the mountains, and in Carmel: for he loved husbandry.

11 ¶ Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Joiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal, and his name spread far abroad; for he was marvellously helped till he was strong.

16 ¶ But when he was strong his heart was lifted up to *his* destruction: for he transgress-

before them? v. 14. If he had cast the idols down from the rock, and broken them to pieces in stead of the prisoners, he had discovered more of the pety, as well as more of the pety of an Ishmaelite; but perhaps for that barbarous inhumanity, he was given up to this ridiculous idolatry.

CHAP. XXVI. 1-15. Uzziah sought God in the days of Zechariah, who, some think, was the son that Zechariah whom his grandfather Joash slew. He was one that had understanding in the visions of God; either the visions which he himself was favoured

with, or the visions of the preceding prophets: he was well versed in prophecy, and conversed much with the upper world, was an intelligent, devout, good man, and a great influence upon Uzziah: happy are the good men who have such an intercessor, and are willing to be advised by them; but unhappy these, who seek God only while they have such with them, and have not a principle in their lives to bear them out to the end.

16-23. Here is the only blot we find on the name of King Uzziah, and it is such a one as lies not on any other of the kings.

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ed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men.

18 And they withstood Uzziah the king, and said to him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary: for thou hast trespassed; neither *shall it be* for thine honour from the Lord God.

19 Then Uzziah was wroth, and *had* a censor in his hand to burn incense; and, while he was wroth with his priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amos, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings;

Whoredom, murder, oppression, persecution, and especially idolatry, gave characters to the bad kings, and some of them blemsishes to the good ones, David himself not excepted, witness the matter of Uriah. But we find not Uzziah charged with any of these; and yet he transgressed against the Lord his God, and fell under the marks of his displeasure for it; not as other kings in vexatious wars or rebellions, but an incurable disease. It was a punishment that answered the sin, as face doth to face in a glass. Pride was at the bottom of his transgression, and thus God humbled him, and put dishonour upon him. He thrust himself into the temple of God, whither the priests only had admission, and for that was thrust out of the very courts of the temple, into which the meanest of his subjects, that were ceremonially clean, had free access. He invaded the dignity of the priesthood which he had no right to, and so is for that deprived even of his royal dignity, which he had a right to. They that covet forbidden honours, forfeit allowed ones.

for they said, *He is* a leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

The reign of Jotham.

JOTHAM *was* twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, the daughter of Zedok.

2 And he did *that which* *was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because he prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign; and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and

CHAP. XXVII. 1-9. Whatever was amiss in his father, Jotham amended in himself. He did according to all that his father did well and wisely; howbeit, he would not imitate him in what he did amiss; for he entered not into the temple of the Lord to burn incense as his father did; but took warning by his fate not to dare so presumptuous a thing. We must not imitate the best men, and those we have the greatest veneration for, any farther than they did well; but, on the contrary, their falls and harms by them must be warnings to us to walk the more circumspectly, that we stumble not at the same stone they stumbled at; but that what was amiss in his people he could not prevail to amend. The people did yet corruptly. Perhaps it reflects some blame upon him, that he was wanting in his part towards the reformation of the land. Men may be very good themselves, and yet not have courage and zeal to do what they might do toward the reforming of others. However, it is certain it reflects a great deal of blame upon the people, that they did not do what they might have done to improve

they buried him in the city of David : and Ahaz his son reigned in his stead.

CHAP. XXVIII.

The reign of Ahaz.

AH AZ was twenty years old when he began to reign ; and he reigned sixteen years in Jerusalem : but he did not *that which was* right in the sight of the LORD, like David his father :

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria ; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus ; and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah, the son of Remaliah, slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men : because they had forsaken the Lord God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name was Oded ; and he went out be-

the advantages of so good a reign ; even in the reign of their good kings, as well as bad ones, they were treasuring up wrath against the day of wrath ; for they still did corruptly, and the founder melted in vain.

CHAP. XXVIII. 1-15. Never was such bloody work made among the children of Judah since they were a kingdom, and by Israelites too. Ahaz walked in the ways of the kings of Israel, and the king of Israel was the instrument God made use of for his punishment. Those who n we make our patterns, or made ourselves

fore the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth* up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you : *but are there* not with you, even with you, sins against the LORD your God ?

11 Now hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren ; for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither : for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass ; for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren : then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives

partners with in sin, it is just with God to make them a plague to us. The conquerors are here reproved for the cruelty of the slaughter they had made in the field. They had indeed shed the blood of war in war, we suppose that lawful, but it turned into sin to them, because they did it from an ill principle of enmity to their brethren, and after an ill manner, with a barbarous fury, a rage reaching up to heaven, i.e. that cried to God for vengeance against such bloody men, that delighted in military execution. They must serve God's justice, if they do it with a rage and spirit as it ought.

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18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-sheresh, and Ajalon, and Gederoth, and Shoco with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the Lord brought Judah low, because of Ahaz king of Israel: for he made Judah naked, and transgressed sore against the Lord.

20 And Tilgath-pilneser, king of Assyria, came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz.

23 For he sacrificed unto the gods of Damascus which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the Kings of Judah and Israel.

make themselves obnoxious to it, and forfeit the honour of acting for him. For the wrath of man worketh not the righteousness of God. The prophet minds them of their own sins, by which they also were obnoxious to the wrath of God. Are there not with you, even with you, sins against the Lord your God? It ill becomes sinners to be cruel.

The resolution of the princes not to detain the prisoners, discovered an obedient regard to the word of God by his prophet, and a tender compassion toward their brethren, which was wrought in them by the tender mercy of God; for he regarded the affliction

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the Kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

A solemn revival of God's ordinances by Hezekiah.

HEZEKIAH began to reign *when he was* five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the Lord, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street.

5 And said unto them, Hear me, ye Levites: Sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy place, unto the God of Israel.

8 Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword; and our sons, and our daughters, and our wives, *are* in captivity for this.

of this poor people, heard their cry, and made them to be pitied of all those that carried them captive, Psal. cxi. 44, 46. It is strange that these princes, who in this instance discovered such a deference to the word of God, and such an influence upon the people, had not so much grace, as in obedience to the calls of God, by so many prophets, to root idolatry out of their kingdom, which soon after this was the ruin of it.

CHAP. XXIX. 1-11. Joash, that came to the crown after two bad reigns, was but eight; which occasioned the delay of the reformation: but Hezekiah was come to years, and so applied him-

10 Now *it is* in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent, for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 ¶ Then the Levites arose, Mahah, the son of Amasai, and Joel, the son of Azariah, of the sons of the Koathites: and of the sons of Merari; Kish, the son of Abdi, and Azariah, the son of Jehalelel: and of the Gershonites; Joab, the son of Zimmah, and Eden, the son of Joah:

13 And of the sons of Elizaphan; Shimri and Jeiel: and of the son of Asaph; Zechariah and Mattaniah:

14 And of the sons of Heman; Jehiel and Shimei: and of the sons of Jeduthun; She-maiah and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the word of the Lord, to cleanse the house of the Lord.

16 And the priests went into the inner part of the house of the Lord to cleanse *it*, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went unto Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-

offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression have we prepared and sanctified, and, behold, they *are* before the altar of the Lord.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the Lord.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the Lord by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

self presently to it. We may well think with what a sorrowful heart he beheld his father's idolatry and profaneness, how it troubled him to see the doors of the temple shut up, and what his father lived, he durst not open them: his son, no doubt, kept in secret for it, and he vowed, that when he should receive the congregation, he would redress these grievances, which made him to do it with more readiness and resolution. He tells the Levites and priests what was their duty, and stirs them up to it, 11. Be not now negligent, or remiss in your duty. Let not any good work be retarded through your carelessness. Be not deceived, so the margin. They that by their negligence in the service of God think

to mock God, and put a cheat upon him, do not deceive themselves, and put a damning cheat upon their own souls.

They began on the first day of the first month, a happy beginning of the new year, and that promised a good year; thus should every year begin with the reformation of what is amiss, and the casting away of all the defilements contracted the foregoing year by the temptation.

20-26. The Levites were forward. They had been more upright in their duty than the priests, 24. were contented with their work, and better pleased and gloried in it, than the priests, and in recompence for it they had

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27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers, sang, and the trumpeters sounded; *and all this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all *that were* present with him, bowed themselves, and worshipped.

30 Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD: come near, and bring sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and, as many as were of a free heart, burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was three-score and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* priests had sanctified themselves; for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in

abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

CHAP. XXX.

The solemn passover which Hezekiah kept in the first year of his reign.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem; for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

four to be employed in that which was the priest's work; they helped them to slay the offerings. This was not according to the law, Lev. i. 5, 6, but the irregularity was dispensed with in case of necessity, and that encouragement might be given to the faithful zealous Levites, and a just disgrace put upon the careless priests.

Those that go about the work of God in faith and with resolution, will find that there is not that difficulty in it which they sometimes imagine, but it will be a pleasing surprise to them to see how soon it is done. Let magistrates and ministers do their part towards the reforming of a land, and then let them trust God to do his, and ascribe to him the glory of what is done, especially when it is done suddenly, and is a pleasing surprise. This is the Lord's doing, and it is marvellous.

CHAP. XXX. 1-12. Observe what it is which Hezekiah presseth the Israelites to, 8, Yield yourselves unto the Lord. Before you can come into communion with him, you must come into covenant with him. Give the hand to the Lord, so the word is; i. e. consent to take him for your God: a bargain is confirmed by giving the hand; strike this bargain. Join yourselves to him in an everlasting covenant. Subscribe with the hand to be his, Isa. xlv. 5. There is in the carnal mind a stiffness and obstinacy, an unaptness to comply with God; we have it from our fathers, it is bred in us; this must be conquered; and the will that had in it a spirit of contradiction, must be melted into the will of God; and to his yoke the neck must be bowed and fitted that was an iron snaw. In pursuance to this resignation to God, he presseth them

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, *who*, therefore, gave them up to desolation, as ye see.

8 Now, be ye not stiff-necked as your fathers *were*, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land; for the Lord your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and

the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the Lord.

16 And they stood in their place, after their manner, according to the law of Moses, the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites:

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the Lord.

18 For a multitude of the people, *even* many of Ephraim and Manassh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord pardon every one.

19 *That* prepareth his heart to seek God, the Lord God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah and healed the people.

21 And the children of Israel, *that were* present at Jerusalem, kept the feast of unleavened bread seven days, with great gladness: and the Levites and the priests praised the Lord day by day, *singing* with loud instruments, unto the Lord.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers.

to enter into his sanctuary, i. e. to attend upon him in that place which he had chosen to put his name there, and serve him in the ordinances which he had appointed.

The destruction of the kingdom of the ten tribes was now at hand, it was but two or three years after this that the king of Assyria laid siege to Samaria, which ended in the captivity of those tribes: just before this, they had not only a king of their own that permitted them to return to God's sanctuary, but a king of Judah that earnestly invited them to do it: had they generally accepted this invitation, it might have prevented their ruin; but their contempt of it hastened and aggravated it, and left them inexcusable.

Yet there were some few that accepted the invitation: the message, though to some it was a savour of death unto death, was to others a savour of life unto life, 11. In the worst of times God has had a remnant; so he had here, divers of Asher, Manasseh

and Zebulun, humbled themselves and came to Jerusalem, i. e. were sorry for their sins, and submitted to God.

13-19. Many irregularities there were committed in this solemnity. The substance was well managed, and with a great deal of devotion; but besides that it was a month out of time, the Levites killed the passover. Many were permitted to eat the passover that were not purified according to the strictness of the law, 18. This was the second month, and they had no warrant to put them off farther to the third month, as it had been the first month the law had permitted them to eat it the second. And they were loth to forbid them communicating at all, lest they should discourage new converts, and send them away complaining, whom they desired to send away rejoicing. Greater evils arise from those that ritual institutions in use give way not only to a public necessity, but to a public benefit and advantage.

The great thing required in our attendance upon God in solemn

II. CHRONICLES.

23 And the whole assembly took counsel and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

24 For Hezekiah king of Judah, did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep; and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, *there was not the like* in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place, *even unto heaven.*

CHAP. XXXI.

We have a further account of that blessed reformation which Hezekiah was a glorious instrument of, and what farther happy advances he made in it.

NOW, when all this was finished, all Israel *that were* present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings,

ordinances is, that we prepare our hearts to seek him; it is all nothing without this. Behold, thou desirest truth in the inward part. Hezekiah doth not pray that this might be dispensed with, nor that the want of other things might be pardoned where there was not this, for this is the one thing needful, that we seek God, his favour, his honour, and that we set our hearts to do it.

21..27. They kept other seven days, 23. They did not institute any new worship, but repeated and continued the old. The case was extraordinary, they had been long without the ordinance, guilt had been contracted by the neglect of it. They had now got a very great congregation together, and were in a devout, serious frame: they knew not when they might have such another opportunity, and therefore could not find in their hearts to part till they had doubled the time. How far unlike those that snuffed at God's

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit,* for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as *it is written* in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things, *which were* consecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes, came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest, of the house of Zadok, answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

service, and said, What a weariness is it? or those who asked, When will the sabbath be gone? The servants of God should abound in his work.

CHAP. XXXI. 1..21. We have here an account of what was done after the passover: What was wanting in the solemnities of preparation for it before, was made up in that which is better, a due improvement of it after. When the religious exercises of a Lord's day or a communion are finished, we must not think that then the work is done: No, then the hardest part of our work begins, which is to exemplify the impressions of the ordinance upon our minds in all the instances of a holy conversation. So it was here: when all this was finished, there was more to be done. They had to apply themselves with vigour to destroy all the monuments of idolatry, and to restore the worship of God.

11 ¶ Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*.

12 And brought in the offerings, and the tithes, and the dedicated *things*, faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Ben-naiah *were* overseers, under the hand of Cononiah and Shimel his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore, the son of Innah the Levite, the porter toward the east, *was* over the free will offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small;

16 Besides their genealogy of males from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges, according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges, by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in *their* set office they sanctified themselves in holiness.

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah, throughout all Judah, and wrought *that which was*

good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

I. The descent of Sennacherib. II. Hezekiah's sickness and his recovery from that; his sin and his recovery from that, with the honours that attended him living and dead, 24-33.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib *was* come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo in the city of David and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him.

8 With him *is* an arm of flesh; but with *us is* the LORD our God, to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of

CHAP. XXXII. 1-33. It was well ordered by the divine providence that he did not give them this disturbance before the reformation was finished and established, which might have put a

stop to it. God ordered that this time that he might have an opportunity of showing himself strong on the behalf of this returning reformed people. He brought this trouble upon them.

II. CHRONICLES.

Assyria sent his servants to Jerusalem, (but *he himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now, therefore, let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the Lord God, and against his servant Hezekiah.

17 He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, to affright them,

that he might have the honour, and might put on them the honour of their deliverance. After these things and the establishment thereof, one would expect to hear of nothing but perfect peace, and that

and to trouble them, that they might take the city.

19 And they spake against the God of Jerusalem as against the gods of the people of the earth, *which were* the work of the hands of man.

20 ¶ And for this *cause* Hezekiah the king, and the prophet Isaiah, the son of Amoz, prayed and cried to heaven.

21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22 Thus the LORD saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, (*both he and the inhabitants of Jerusalem*,) so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil: and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and

none durst meddle with a people thus qualified for the divine favour, yet the next news we hear is, that a threatening destroying army enters the country, and is ready to lay all waste: it is pos-

II. CHRON.
Chap. XXXII V. 21.



An angel destroying the Camp

possessions of flocks and herds in abundance; for God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart.

32 ¶ Now, the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah, and the inhabitants of Jerusalem, did him honour at his death: and Manasseh his son reigned in his stead.

CHAP. XXXIII.

In this chapter we have the history of the reign, I. Of Manasseh, 1-20. II. Of Amon, 21-25.

MANASSEH was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem;

2 But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For he built again the high places, which Hezekiah his father had broken down, and he reared up altars for Baalim and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of

He may be in the way of our duty, and yet meet with trouble and danger: God orders it so for the trial of our confidence in him, and the manifestation of his care concerning us.

CHAP. XXXIII. 1-20. This is a good prayer, and very pertinent in this case, which we find among the apocryphal books, entitled, The prayer of Manasseh king of Judah, when he was holden captive in Babylon; whether it was his or no, is uncertain; if it were, in it he gives glory to God, as the God of their fathers and

heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnon; also he observed times, and used enchantments, and used witch-craft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers: so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And the LORD spake to Manasseh, and to his people; but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

14 ¶ Now, after this he built a wall without the city of David, on the west side of

their righteous seed: As the Creator of the world, a God, whose anger is insupportable, and yet his merciful promise unchangeable. He pleads that God has promised repentance and forgiveness to them that have sinned, and has appointed repentance unto sinners that may be saved, not unto the just, as to Abraham, Isaac, and Jacob, but to me, saith he, that am a sinner, for I have sinned above the number of the sands of the sea; so he confesseth his sin largely, and aggravates it, pray forgive me, O Lord, forgive me and destroy me

II. CHRONICLES.

Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, *they are written* in the book of the Kings of Israel:

19 His prayer also, and *how* God was entreated of him, and all his sins and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, *they are written* among the sayings of the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his stead.

21 Amon *was* two and twenty years old when he began to reign; and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself: but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

I. A general account of Josiah's character, 1..13. II. The finding of the book of the law, 14..28. III. The public reading of it to the people, and their covenant thereupon, 29..33.

JOSIAH *was* eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images that *were* on high above them he cut down: and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strewed *it* upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now, in the eighteenth year of his reign, when he had purged the land, and the

not: He pleads, Thou art the God of them that repent, &c. and concludes, Therefore I will praise thee for ever, &c.

He not only returned to his duty, but used his power to reform the people, as before he had abused it to corrupt them. He commanded Judah to serve the Lord God of Israel. Those that truly repent of their sins will not only return to God themselves but will do all they can to reduce those that have by their example been seduced, and drawn away from God; else we do not tho-

roughly (as we ought) undo what we have done amiss, nor make the plaister as wide as the wound. And we find he prevailed to bring them off from their false gods, but not from their high places, 27, they still sacrificed in them, yet to the Lord their God only. Manasseh could not carry the reformation so far as he had carried the corruption. It is an easy thing to debauch men's manners, but not so easy to reform them again.

CHAP. XXXIV. 1..33. We may from hence take occasion to

house, he sent Shaphan the son of Azaliah, and Maaseiah, the governor of the city, and Jehah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money *that was* brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and they returned to Jerusalem,

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD; and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam of the sons of the Kohathites, to set *it* forward; and *other* of the Levites, all that could skill of instruments of music.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *they were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given* by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.

17 And they have gathered together the money *that was* found in the house of the

LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Michah, and Shaphan the scribe, and Asaiah, a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Haldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the Lord God of Israel, *concerning* the words which thou hast heard,

27 Because thine heart was tender, and thou didst humble thyself before God when

bless God that we have plenty of bibles, and they are or may be in all hands; that the book of the law and gospel is not lost, is not scarce; that in this sense the word of the Lord is not precious:

Bibles are jewels, but thanks be to God they are not rarities: the fountain of the waters of life is not a spring shut up, or a fountain sealed, but the streams of it in all places make glad the city of our

II. CHRONICLES.

then heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes, and weep before me: I have even heard *thee* also, saith the LORD.

23 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small, and he read in their ears all the words of the book of the covenant *that was found* in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all *that were* present in Israel to serve, *even* to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

CHAP. XXXV.

I. Josiah's care of observing the passover, 1. 19. II. His death 20..27.

MOREOVER, Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

God: What a great deal shall we have to answer for if the great things of God's law being thus made common, should be accounted by us as strange things!

CHAP. XXXV. 1.. 19. Many were the feasts of the Lord,

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD:

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon, the son of David king of Israel, did build; *it shall not be a burden upon your shoulders*: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the houses of your fathers, after your courses according to the writing of David king of Israel, and according to the writing of Solomon his son

5 And stand in the holy place, according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites;

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD, by the hand of Moses.

7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all *that were* present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings, two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Heshabiah, and Jehiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings, five thousand *small cattle*, and five hundred

oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites, in their courses, according to the king's commandment.

11 And they killed the passover, and the appointed by the ceremonial law, but the passover was the chief; it began them all in the night that Israel came out of Egypt. It concluded them all in the night wherein Christ was betrayed; and in the celebration of it Hezekiah and Josiah, those two great re-

priests sprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses ; and so *did they* with the oxen.

13 And they roasted the passover with fire, according to the ordinance : but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests : because the priests the sons of Aaron *were* busied in offering of burnt-offerings and the fat until night ; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer ; and the porters *waited* at every gate : they might not depart from their service ; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* present kept the passover at that time, and the feast of unleavened bread, seven days.

18 And there was no passover like to that kept in Israel, from the days of Samuel the prophet ; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

formers, revived religion in their day. The ordinance of the Lord's Supper is now nearest akin to that of any of the Jewish festivals ; and the due observance of that ordinance, according to the rule, is an instance and means both of the growing purity and beauty of churches, and of the growing piety and devotion of particular Christians. Religion cannot flourish where that passover is either wholly neglected or not duly observed ; return to that, revive that, make a solemn business of that affecting binding ordinance, and then, it is to be hoped, there will be a reformation in other instances also.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish, by Euphrates : and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah ? *I come* not against thee this day, but against the house wherewith I have war ; for God commanded me to make haste : forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah ; and the king said to his servants, Have me away ; for I am sore wounded.

24 His servants, therefore, took him out of that chariot, and put him in the second chariot that he had, and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers : and all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah : and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel ; and, behold, they *are* written in the Lamentations.

26 ¶ Now the rest of the acts of Josiah, and his goodness, according to *that which* was written in the law of the LORD,

27 And his deeds, first and last, behold they *are* written in the book of the Kings of Israel and Judah.

CHAP. XXXVI.

I. A short but sad account of the utter ruin of Judah and Jerusalem, within a few years after Josiah's death, 1--21. II. The dawning of the day of their deliverance in Cyrus's proclamation, 22, 23.

20-27. It was not wrath to Josiah, whose heart was upright with the Lord his God, but in wrath to an hypocritical nation who were unworthy of so good a king, that he was so far infuriated as not to hearken to those fair reasonings, and desist from his enterprise. In this matter he walked not in the ways of David his father ; for had it been his case, he would have enquired of the Lord, Shall I go up ? Wilt thou deliver them into my hands ? How can we think to prosper in our ways, if we do not acknowledge God in them.

CHAP. XXXVI. 1--21. We have here an account of the 12-8 F.

THEN the people of the land took Jehoahaz, the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign ; and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign : and he reigned eleven years in Jerusalem : and he did *that which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah ; and Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin *was* eight years old when he began to reign ; and he reigned three months and ten days in Jerusalem : and he did *that which was* evil in the sight of the LORD.

10 And, when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

11 ¶ Zedekiah *was* one and twenty years

old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God : but he stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel.

14 ¶ Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen ; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending : because he had compassion on his people, and on his dwelling-place :

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age : he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes ; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the

struction of the kingdom of Judah and the city of Jerusalem by the Chaldeans. Abraham, God's friend was called out of that country, from Ur of the Chaldees, when God took him into covenant and communion with himself, and now his degenerate seed were carried into that country again, to signify that they had forfeited all that kindness wherewith they had been loved for the father's sake, and the benefit of the covenant into which he was called ; all was now undone again. The great sin that brought this destruction was idolatry ; the great aggravation of their sin,

was the abuse they gave to God's prophets, who were sent to call them to repentance, 15, 16.

22, 23. These two last verses of this book have a double aspect ; first, they look back to the prophecy of Jeremiah, and shew how that was accomplished, 22. God had by him promised the restoring of the captives, and the re-building of Jerusalem at the end of seventy years, and that time to favour Zion, that set time came at last : second, they looked forward to the history of Ezra, which begins with a repetition of these two last verses,

sword carried he away to Babylon, where they were servants to him, and his sons, until the reign of the kingdom of Persia ;

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths : for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now, in the first year of Cyrus king of Persia, (that the word of the LORD, spoken by the mouth of Jeremiah, might be accom-

plished), the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me : and he hath charged me to build him an house in Jerusalem, which is in Judah : who is there among you of all his people? the LORD his God be with him, and let him go up.

The Lord God contend long, he will not contend always. The Israel of God shall be fetched out of Babylon in due time, and even the dry bones made to live. It may be long first, but the vision is for

an appointed time, and at the end it shall speak and not lie ; therefore though it tarry, wait for it.

E Z R A.

The history of this book is the accomplishment of Jeremiah's prophecy concerning the return of the Jews out of Babylon, at the end of seventy years, and a type of the accomplishment of the prophecies of the Apocalypse, concerning the deliverance of the gospel church out of the New Testament Babylon. Ezra preserved the records of that great revolution, and transmitted them to the church in this book. Though the beginning again of the Jewish nation was small, yet its latter end greatly increased.

CHAP. I.

I. The proclamation of Cyrus, 1-4. II. The return of many thereupon, 5-6. III. Orders given for restoring of the vessels of the temple, 7-11.

NOW, in the first year of Cyrus king of Persia, (that the word of the LORD, by the mouth of Jeremiah, might be fulfilled,) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house at Jerusalem, which is in Judah :

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem.

CHAP. I. 1-4. It will be proper for us here to consider, first, What was the state of the captive Jews in Babylon ; it was upon many accounts very deplorable : they were under the power of those that hated them ; had nothing they could call their own ; they had no temple, no altar. If they sang psalms their enemies ridiculed them, and yet they had prophets among them. Ezekiel and Daniel were kept distinct from the heathen ; some of them were preferred at court, others had comfortable settlements in the country, and they were all borne up with hope, that in due time they should return to their own land ; and, in expectation of which they preserved among them the direction of their families, the knowledge of their religion, and an aversion to idolatry.

Second, Observe the state of the government under which they were. Nebuchadnezzar carried many of them into captivity, in the first year of his reign, which was the fourth of Jehoiakim ; he

reigned forty-five years, his son Evil-moradach twenty-three, and his grandson Belshazzar three years, which make up the seventy years. So Dr. Lightfoot, It is charged upon Nebuchadnezzar, that he opened not the house of his prisoners, Isa. xiv. 17. And if he had shewed mercy to the poor Jews, Daniel told him, it would have been the lengthening of his tranquillity, Dan. iv. 17. But the measure of the sins of Babylon was at length full, and then destruction was brought upon them by Darius the Mede and Cyrus the Persian, which we read of, Dan. v. Darius, being old, left the government to Cyrus, and he was employed as the instrument of the Jews deliverance, which he gave orders for, as soon as ever he was master of the kingdom of Babylon, either in contradiction to Nebuchadnezzar, whose family he had cut off, and because he took a pleasure in undoing what he had done ; or, in policy to recommend his new acquired common, as merciful and gentle, &c. at

4 And whosoever remaineth in any place where he sojourneth, let the man of his place help him with silver and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.

5 ¶ Then rose up the chief of the fathers, of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised to go up to build the house of the LORD which is in Jerusalem.

6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that *was* willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods :

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them : thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

some think, in a pious regard to the prophecy of Isaiah, which had been published, and well known above one hundred and fifty years before, where he was expressly named, as the man that should do this for God, and for whom God would do great things, Isa. xlv. 28, xlv. 1, &c. and which perhaps was shewed him by those about him.

The Lord stirred up the spirit of Cyrus. The hearts of kings are in the hand of the Lord, and, like the rivulets of water, he turneth them which way soever he will. It is said of Cyrus, that he knew not God, nor how to serve him, but God knew him, and how to serve himself by him, Isa. xlv. 4. God governs the world by his influence on the spirits of men, and whatever good is done at any time it is God that stirs up the spirit to do it, puts thoughts into the mind, gives to the understanding to form a right judgment, and directs the will which way he pleaseth. Whatever good offices therefore are at any time done for the church of God, he must have the glory of them.

Reference is had to the prophecy of Jeremiah, by whom God had not only promised that they should return, but had fixed the time, which set time, to favour Zion, was now come. Seventy years were determined, Jer. xxv. 12, xxix. 10. Jeremiah, while he lived, was hated and despised, yet thus did providence honour him long after, that a mighty monarch shall act in pursuance of the word of the Lord by his mouth.

5-11. The call and offer of the gospel is like Cyrus's proclamation. Deliverance is preached to the captives, Luke iv. 18. Those that are bound under the unrighteous dominion of sin, and bound over to the righteous judgment of God, may be made free by Je-

11 ¶ All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with *them* of the captivity, that were brought up from Babylon unto Jerusalem.

CHAP. II.

A catalogue of the several families that returned.

NOW these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon and came again unto Jerusalem and Judah, every one unto his city.

2 Which came with Zerubbabel ; Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel :

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

sus Christ : whoever will by repentance and faith return to God, his duty to God, his happiness in God, Jesus Christ has opened the way for him, and let him go up out of the slavery of sin into the glorious liberty of the children of God. The offer is general to all ; Christ makes it in pursuance of the grant which the Father has made him of all power both in heaven and in earth, a much greater dominion than that given to Cyrus, v. 2, and of the charge given him to build God a house, to set him up a church in the world, a kingdom among men. Many that hear this joyful sound choose to sit still in Babylon, are in love with their sins, and will not venture upon the difficulties of a holy life ; but some there are that break through the discouragements, and resolve to build the house of God, to make heaven of their religion whatever it cost them, and they are those whose spirit God hath raised above the world and the flesh, and whom he has made willing in the day of his power, Psal. cx. 3. Thus will the heavenly Canaan be replenished, though many perish in Babylon ; and the gospel-offer will not be made in vain.

Observe here how careful providence was of the vessels of the temple, that they were not lost, melted down, or so mixed with other vessels, that they could not be known, but that they were all now forth-coming : such care God has of the living vessels of mercy, vessels of honour, of whom it is said, 2 Tim. ii. 19, 20, The Lord knows them that are his, and they shall none of them perish.

CHAP. II. 1-35. An account was kept in writing of the families that came up out of captivity, and the numbers of each family, for their honour, as part of their recompence for their faith and courage, their confidence in God, and their affection to their

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Iod, Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of Jedaiah of the house of Jeshua, nine hundred seventy and three.

37 The children of Immer, a thousand fifty and two.

38 The children of Pashur, a thousand two hundred forty and seven.

39 The children of Harim, a thousand and seventeen.

40 ¶ The Levites; the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

41 ¶ The singers: the children of Asaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

43 ¶ The Nethinims; the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

own land, and to stir up others to imitate their good example. Those that honour God he will thus honour. The names of all these Israelites indeed, that accept the offer of deliverance by
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Christ, shall be found to their honour in a more sacred record than this, even in the Lamb's book of life.

36-70. It was the Tirshatha, or governor, that put those who
8 F

52 The children of Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Nezioh, the children of Hatipha.

55 ¶ The children of Solomon's servants : the children of Sotai, the children of Sophe-roth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer; but they could not shew their father's house, and their seed, whether they were of Israel :

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests : the children of Ihabaiah, the children of Koz, the children of Barzillai ; (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name ;)

62 These sought their register among those that were reckoned by genealogy, but they were not found : therefore were they, as polluted, put from the priesthood.

63 And the Tirshatha said unto them, that they should not eat of the most holy things till there stood up a priest with Urim and with Thummim.

64 ¶ The whole congregation together was forty and two thousand three hundred and threescore,

65 Besides their servants and their maids,

could not prove themselves priests under this sequestration, which some understand of Zerubbabel the present governor, others of Nehemiah, who is so called, Neh. viii. 9, x. 1, and gave this order when he came some years after. But the prohibition was not absolute, it was only a suspension, till there should be a high-priest with Urim and Thummim, by whom they might know God's mind in this matter. This, it seems, was expected and desired, but it doth not appear that ever they were blessed with it under the second temple. They had the canon of the Old Testament complete, which was better than Urim ; and by the want of that oracle

of whom *there were* seven thousand three hundred thirty and seven : and *there were* among them two hundred singing-men and singing-women.

66 Their horses were seven hundred thirty and six : their mules, two hundred forty and five ;

67 Their camels, four hundred thirty and five : their asses, six thousand seven hundred and twenty.

68 ¶ And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God, to set it up in his place :

69 They gave after their ability unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments,

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAP. III.

The temple begun to be built.

AND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua, the son of Jozadak, and his brethren the priests, and Zerubabel, the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses, the man of God.

3 And they set the altar upon his basis ; (for fear was upon them because of the people of those countries :) and they offered burnt-offerings thereon unto the Lord, even burnt-offerings, morning and evening.

4 ¶ They kept also the feast of tabernacles, as it is written, and offered the daily

were taught to expect the Messiah the great oracle, which the Urim and Thummim was but a type of.

CHAP. III. 1..7. We may suppose the Israelites came from Babylon in the spring, and must allow at least four months for the journey, for so long Ezra and his company were in coming, Ezra vii. 9, the seventh month therefore soon came, in which many of the feasts of the Lord were to be solemnized, and then they gathered themselves together by agreement among themselves, rather than by the command of authority, to Jerusalem. Though they were newly come to their cities, and had their hands full of



E Z R A.
Chap. III. V. 10.



The foundation of the Temple

burnt-offerings by number, according to the custom, as the duty of every day required ;

5 And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD : but the foundation of the temple of the LORD was not yet laid.

7 They gave money also unto the masons, and to the carpenters ; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

8 ¶ Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of captivity unto Jerusalem ; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God : the sons of Henadad, with their sons and their brethren the Levites :

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the LORD, after the ordinance of David king of Israel.

business there, to provide necessities for themselves and their families, which might have excused them from attending on God's altar till the hurry was a little over, as many foolishly put off their coming to the communion, till they were settled in the world, yet such was their zeal for religion, now they were newly come from under correction for their irreligion, that they left all their business in the country to attend God's altar.

8-13. This mixture of sorrow and joy here is a representation of this world ; some are bathing in rivers of joy, while others are drowning in floods of tears. In heaven all are singing and none sighing, in hell all are weeping and wailing, and none rejoicing, but here on earth we can scarce discern the shouts of joy from the noise of the weeping. Let us learn to rejoice with them that do rejoice, and weep with them that weep ; and ourselves to rejoice as though we rejoiced not, and weep as though we wept not.

CHAP. IV. 1-5. We have here an instance of the old enmity that was put and continued to subsist between the seed of the

11 And they sang together by course, in praising and giving thanks unto the LORD ; because *he is good*, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice : and many shouted aloud for joy :

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people : for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

The Samaritans set themselves to obstruct the rebuilding of the temple.

NOW, when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel,

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you ; for we seek your God as ye do ; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God ; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

woman and the seed of the serpent. God's temple cannot be built but Satan will rage, and the gates of hell will fight against it. The gospel kingdom was in like manner to be set up with much struggle and contention. And in this respect the glory of the latter house was greater than the glory of the former, and it was more a figure of the temple of Christ's church, in that Solomon built his temple when there was no adversary nor evil occurrent, 1 Kings v. 4. But this second temple was built notwithstanding great opposition, in the removing and conquering of which, and the bringing of the work to perfection at last in despite of it, the wisdom, power, and goodness of God was much glorified, and the church encouraged to trust in him.

The opposers of the undertaking are here said to be the adversaries of Judah and Benjamin, not the Chaldeans or Persians, they gave them no disturbance, let them build and welcome, but the relics of the ten tribes, and the foreigners that had joined themselves to them, and patched up that mongrel religion we had account

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building ;

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia ; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort :

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions : the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shusan-chites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

11 ¶ *This is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king ; Thy servants, the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up

again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now, because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers : so shalt thou find in the book of the records, and know, that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time : for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river ; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this ; why should damage grow to the hurt of the kings ?

of, 2 Kings xvi. 33. They feared the Lord, and served their own gods too. They are called the people of the land, v. 4. The worst enemies Judah and Benjamin had, were these that said they were Jews, and were not, Rev. iii. 9. They offered their service to build with them, only that thereby they might get an opportunity to retard the work, while they pretend to further it. The chief of the fathers of Israel were soon aware that they meant them no kindness, whatever they pretend, but really designed to do them a mischief, and therefore told them plainly, you have nothing to do with us, have no part nor lot in this matter, are not true born Israelites nor faithful worshippers of God, you worship you know not what, John iv. 22.

6-24. Cyrus stedfastly adhered to the Jews' interest, and sup-

ported his own grant, it was to no purpose to offer any thing to him in prejudice of it, what he did was from a good principle of the fear of God, and therefore he stuck to it ; but though his reign in all was thirty years, yet after the conquest of Babylon, and his decree for the release of the Jews, some think he reigned but three years, others seven, and then either died, or gave up that part of his government, in which his successor was Ahasuerus, 6, called also Artaxerxes, 7, supposed to be the same that in heathen authors is called Cambyses, who had never taken that cognisance of the despised Jews, as to concern himself for them, nor had he that knowledge of the God of Israel that his predecessor had ; to him these Samaritans applied themselves by letter, for an

23 ¶ Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAP. V.

I. The Jews encouraged, 1, 2. II. Their enemies more moderate, 3..17.

WHEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king.

order to stop the building of the temple: and they did it in the beginning of his reign, being resolved to lose no time, when they thought they had a king for their purpose. See how watchful the church's enemies are to take the first opportunity of doing it a mischief, let not its friends be less careful to do it a kindness.

CHAP. V. 1, 2. They had two good ministers, that in God's name earnestly persuaded them to set the wheels a-going again, Haggai and Zechariah, who both began to prophesy in the second year of Darius, as appears, Hag. i. 1. Zech. i. 1. The temple of God among men is to be built by prophecy, not by secular force

7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answers, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor;

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God

(that often hinders it, but seldom furthers it, but by the word of God: as the weapons of our warfare, so the instruments of our building are not carnal, but spiritual, and they are the ministers of the gospel that are the master-builders.

3..17. The adversaries are here named, Tatnai and Shethar-boznai; the governors we read of, chap. iv. were, it is probable, displaced at the beginning of this reign, as is usual: it is the policy of princes often to change their deputies, proconsuls, and rulers of provinces. These, though real and avowed enemies to the building of the temple, were men of better temper than the other

which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not finished.

17 Now, therefore, if *it seem* good to the king, let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

The temple finished.

THEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 With three rows of great stones, and a row of new timber; and let the expences be given out of the king's house,

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple, which *is* at Jerusalem every one to his place, and place *them* in the house of God.

6 Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence;

7 Let the work of this house of God alone;

and that made some conscience of telling truth; if all men have not faith, 2 Thess. iii. 2, it is well some have, and a sense of honour. The church's enemies are not all alike wicked and unreasonable.

CHAP. VI. 1., 12. What is intended for the prejudice of the church, has often, by the over-ruling providence of God, been made serviceable to it, Phil. i. 12. The enemies of the Jews, in appealing to Darius, hoped to get an order to suppress them, but instead of that got an order to supply them. Thus out of the eater comes forth meat.

let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover I make a decree what ye shall do to the elders of these Jews, for the building of this house of God, that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail;

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dunhill for this.

12 And the God that hath caused his name to dwell there destroy all kings and people that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo; and they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third

13., 22. Notice is here taken of the purity of the priests and Levites that killed the passover, 20. In Hezekiah's time they were many of them under blame for not purifying themselves. But now it is observed to their praise, that they were purified together as one man, so the word is, they were unanimous both in their resolutions and in their endeavours, to make and keep themselves ceremonially clean for this solemnity. See how the proselytes, the converts, are described; they separate themselves from the filthiness of sin and fellowship with sinners, join themselves to the

day of the month, Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which is at Jerusalem; as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP. VII.

I. An account of Ezra himself, of his expedition to Jerusalem, 1-10. II. A copy of the commission which Artaxerxes gave him, 11-26. III. His thankfulness to God for it, 27, 28.

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiash,

Israel of God in conformity and communion, and set themselves to seek the God of Israel; and those that do so in sincerity, though strangers and foreigners, are welcome to eat of the gospel-feast, as fellow-citizens with the saints and of the household of God.

CHAP. VII. 1-10. Ezra was a man of great learning. A scribe, a ready scribe in the law of Moses, 6. He was very much conversant with the scriptures, especially the writings of Moses, had the words ready, and was well acquainted with the sense and meaning of them; it is to be feared, learning run low among the Jews in Babylon; but Ezra was instrumental to revive it. The Jews say, he collected and collated all the copies of the law he could find out, and published an accurate edition of it, with all

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zeremiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon: and he *was* a ready scribe in the law of Moses, which the Lord God of Israel had given; and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

11 ¶ Now, this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes, king of kings: Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Le-

the prophetic books, historical and poetical, that were given by divine inspiration, and so made up the canon of the Old Testament, with the addition of the prophecies and histories of his own time, which if he were raised up of God, and spirited to do, all generations have reason to call him blessed, and to bless God for him. God sent to the Jews prophets and scribes, Matt. xxiii. 34. Ezra went under the latter denomination; now prophecy was about to cease, it was time to promote scripture-knowledge, pursuant to the counsel of God by the last of the prophets, Mal. iv. 4. Remember the law of Moses.

11-28. Ezra cannot proceed in his story without inserting his thankful acknowledgment of the goodness of God to him and his

vites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand ;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem

16 And all the silver and gold that thou canst find in all the province of Babylon with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem ;

17 That thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even I*, Artaxerxes the king do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven : for why should

there be wrath against the realm of the king and his sons ?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God that is in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God ; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed be the Lord God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the Lord which is in Jerusalem ;

28 And hath extended mercy unto me before the king and his counsellors, and before all the king's mighty princes : and I was strengthened as the hand of the Lord my God *was* upon me ; and I gathered together out of Israel chief men to go up with me.

CHAP. VIII.

A more particular narrative of Ezra's journey to Jerusalem.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas ; Gershom : of the sons of Ithamar ; Daniel : of the sons of David ; Hattush :

3 Of the sons of Shechaniah, of the sons of Pharosh ; Zechariah : and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab : Elihoenai, the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah ; the son of Jahaziel, and with him three hundred males.

CHAP. VIII. 1-23. Ezra has procured Levites, to go along with him, but what will that avail, unless he have God with him ? That is therefore his chief care ; in all our ways we must acknowledge God, and in those particularly wherein we are endea-

people in this matter. As soon as he has concluded the king's commission, he adds, Blessed be the Lord, for we must in every thing give thanks, and whatever occurrences please us, we must own God's hand in them, and praise his name.

6 Of the sons also of Adin, Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith, the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullum, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel: and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshai-an, of the sons of Merari, his brethren, and their sons, twenty:

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this; and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered;

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold of a thousand drams, and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a free-will-offering unto the Lord God of your fathers:

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

vowing to serve the interest of his kingdom among men; Ezra doth so here. All our concerns about ourselves, our families, and our estates, it is our wisdom and duty by prayer to commit to God, and leave the care of them with him, Phil. iv. 6.

24-30. We have here an account of the particular care which Ezra took of the treasure he had with him that belonged to God's sanctuary. Having committed the keeping of it to God, he committed the keeping of it to proper men, whose business it must be

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Acha on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now, on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Elcazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.

CHAP. IX.

We have here, I. A complaint brought to Ezra of the many marriages that had been made with strange wives, 1, 2. II. A great trouble which he, and others influenced by his example, were in upon this occasion, 3, 4. III. The solemn confession which he made of this sin, 5-15.

NOW, when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites,

to watch it: though without God they wake in vain. Note, our prayers must always be seconded with our endeavours; the care of Christ's people's church and ordinances, must not be so left with him, but that it must always be committed to faithful men, 2 Tim. ii. 2.

CHAP. IX. 1-4. Sorrow for sin must be great sorrow, such Ezra's was, as for an only son or a first-born. The scandalous sins of professors are what we have reason to be astonished at. We may stand amazed to see men contradict, disparage, prejudice, ruin themselves. Strange, that men should act so inconsiderately, and so inconsistently with themselves, upright men are astonished at it.

have not separated themselves from the people of the land, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of *those* lands; yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers have we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a little space grace hath been *shewed* in us the LORD our God, to leave us a remnant to escape, and to give us a nail

5-15. What the motions of Ezra's heart were, when for some hours he sat down astonished, we may guess by the words of his mouth, when at length he spake with his tongue; and a most pathetic address he here makes to heaven upon this occasion. It is not properly to be called a prayer, for there is not a word of petition in it, but if we give prayer its full latitude, it is the offering up of pious and devout affections to God, and very devout, very pious, are the affections which Ezra here expresseth. His address is a penitent confession of sin, not his own, from a conscience burdened with his own guilt, and apprehensive of his own danger, *but* the sin of his people, from a gracious concern for the honour of God, and the welfare of Israel. Here is a lively picture of ingenu-

in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bond-men; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah, and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now, therefore, give not your daughters, unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; that he may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of

our repentance. He speaks as one much ashamed. With this he begins, v. 6. O my God, I am ashamed, and blushed. O my God, (so the words are phrased) to lift up my face to thee. Such a shameful thing is soon as ever our first parent's sin, when it is sudden to us, they were ashamed of themselves. Ours is not so sudden to us, but we should blush for those that are so. We are ashamed; yet we may well be ashamed that we are so. We are ashamed to those who are so much full to God, and are so much full to us. This is clearing ourselves, 2 Cor. vii. 11. Paul says, we have seen so much reason to blush and be ashamed, as if we had never been so much full to God. A natural sense of our sin, and how much we have injured, will make us ashamed, as if we had never done anything to look men in the face, but a sense of our sin for God's honour will make us much more ashamed to look men in the face. He speaks as one much assured of the holiness of God, and resolved to acquiesce in that, and to leave the matter with him, whose judgment is according to truth, 16. Thou art righteous, wise, and just, and good, that will make thee so much more full to God, and therefore behold we are full to thee, we be at thy feet, waiting our doom, we cannot stand before thee, trusting upon our own righteousness of our own, having nothing to support us of our own, and therefore we fall down before thee, in our trespass, and cast ourselves on thy mercy. Despairers will never send any good unto thee, Judg. x. 15. We have nothing to say, nothing to do, but to make supplication to our judge, Job ix. 15. Thus

these abominations, wouldest not thou be angry with us till thou hast consumed *us*, so that *there should be* no remnant nor escaping?

15 O Lord God of Israel, thou art righteous; for we remain yet escaped, as *it is* this day; behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

CHAP. X.

Strange wives put away.

NOW, when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children; for the people wept very sore.

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land; yet now there is hope in Israel concerning this thing.

3 Now, therefore, let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God: and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee; we also *will be* with thee; be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear

doth this good man lay his grief before God, and then leave it with him.

CHAP. X. 1-5. Our weeping for other people's sins may perhaps set them in a weeping for them themselves, who otherwise would have continued senseless and remorseless. See what a happy influence the good examples of great ones may have upon their followers. When Ezra a scribe, a scholar, a man in authority undertook, so passionately lamented the public corruptions, they concluded they were indeed very grievous, else he would not thus have wept for them, and this drew tears from every eye; men, women, and children, wept very sore, when he wept thus.

Ezra, though he knew that putting away their strange wives was the only way of redressing the grievance, yet perhaps did not think it feasible, and despaired of ever bringing the people to it, which put him into that confession that we left him in, in the foregoing chapter; but Shechaniah, who conversed more with the people than he, and assured him the thing was practicable, if they went wisely to work. As to us now, it is certain, that if we put away a bill of divorce must be given it, with a resolution never to have any thing more to do with it, else no pardon, no peace; though it be dear as the rubie of the bosom, may, as a right eye, in a right hand; what has been unjustly got, cannot be justly kept, but must be restored; but as to the case of being unequally yoked with unbelievers, Shechaniah's counsel, when he was then so clear in, will not hold now; such marriages it is certain, are sinful; and ought

that they should do according to this word : and they swear.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib ; and *when* he came thither he did eat no bread nor drink water ; for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem ;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days : it *was* the ninth month and the twentieth *day* of the month : and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives to increase the trespass of Israel.

11 Now, therefore, make confession unto the Lord God of your fathers, and do his pleasure ; and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two : for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of

every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed about this *matter* ; and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives ; *namely*, of the sons of Jeshua the son of Jozadak, and his brethren ; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives ; and, *being* guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer ; Hannai and Zebadiah.

21 And of the sons of Harim ; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziash.

22 And of the sons of Pashur : Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasaah.

23 Also of the Levites ; Jozadad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also ; Eliashib : and of the porters ; Shallum, and Telem, and Uri.

25 Moreover, of Israel : of the sons of Parosh ; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam : Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu ; Elioenai,

not to be made, but they are not null : our rule under the gospel is, 1 Cor. vii. 12, 13, If a brother has a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

6. 44. About one hundred and thirteen in all are here named

who had married strange wives, and some of them, it is said, 44, had children by them, which implies that not many of them had, God not crowning those marriages with the blessings of increase, whether the children were turned off with the mothers, as She-

CHAP. I.

Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai ; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani : Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab : Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalcel, and Binnui, and Manasseh.

31 And of the sons of Harim ; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum ; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

chaniah proposed, doth not appear, it should seem not ; but however it is likely, that the wives that were put away, were well provided for according to their rank. One would think this grievance was now thoroughly redressed, yet we meet with it again, Neh. xiii. 22, and Mal. ii. 11, for such corruptions are easily and in-

34 Of the sons of Bani ; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah.

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amaraiah, *and* Joseph.

43 Of the sons of Nebo : Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives : and some of them had wives by whom they had children.

sensibly brought in, but not without great difficulty purged out again. The best reformers can but do their endeavour, but when the Redeemer himself shall come to Sion, he shall effectually turn away ungodliness from Jacob.

N E H E M I A H

Nehemiah's agency for the advancing of the settlement of Israel we have a full account of in this book of his own commentaries or memoirs, wherein he records not only the works of his hands, but the workings of his heart in the management of public affairs ; inserting in the story many devout reflections and ejaculations, which discover in his mind a very deep tincture of serious piety, and are peculiar to his writing. Some call this the second book of Ezra, not because he was the penman of it, but because it was a continuation of the history of the foregoing book to which it is connected, 1. This was the last historical book that was written, as Malachi the last prophetic book of the Old Testament.

CHAP. I.

Nehemiah's concern for the state of Jerusalem.

THE words of Nehemiah the son of Hachaliah. And it came to pass, in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

CHAP. I. 1-4. What tribe Nehemiah was of, doth no where appear, but if it be true which we are told by the author of the Maccabees, book II. chap. i. 18, that he offered sacrifice, we must conclude him to be a priest. We are here told, that he was in Shushan, the palace or royal city of the king of Persia, where the court was ordinarily kept, 1, and 11, that he was the king's cup-bearer. Kings and great men probably looked upon it as a piece of state to be attended by those of other nations. By this place at

2 That Hanani, one of my brethren, came he and *certain* men of Judah : and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant

court he would have the fairer opportunity of serving his country by his interest in the king and those about him. God has his remnants in all places ; there was Obadiah in the house of Ahab, saints in Caesar's household, and a devout Nehemiah in Shushan the palace.

Though he did not go to settle at Jerusalem himself, (as we think he ought to have done, now liberty was proclaimed) but conformed to the court and staid there, yet he did not therefore judge

that are left of the captivity there in the province *are* in great affliction and reproach; the wall of Jerusalem also *is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O Lord God of heaven, the great and terrible God that keepeth covenant and mercy for them that love him, and observe his commandments :

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee ; both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations :

9 But *if* ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants and thy

or despise them that were returned, or upbraid them as impolitic, but kindly concerned himself for them, and was ready to do them all the good offices he could : and that he might know which way to do them a kindness, he asked concerning them. We should inquire especially concerning the state of the church and religion, and how it fares with the people of God ; and the design of our inquiry must be, not that, like the Athenians, we may have something to talk of, but that we may know how to direct our prayers and praises.

5.11. We have here Nehemiah's prayer; a prayer that has reference to all the prayers which he had for some time before been putting up to God day and night, while he continued his sorrows for the desolations of Jerusalem : and withal to the petition he was now intending to present to the king his master for his favour to Jerusalem. We may observe in this prayer, first, his humble and reverent address to God, in which he prostrates himself before him, and gives unto him the glory due unto his name, v. 5. It is much the same with that of Daniel, chap. ix. 4. It teacheth us to draw near to God with a holy awe of his majesty and glory, and with a holy confidence in his grace and truth. In the confession of sin, let these two things be owned as the malig-

people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name ; and prosper I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

CHAP. II.

I. Nehemiah receives a commission, 1..8. II. He begins to execute it, 9..18.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him ; and I took up the wine, and gave *it* unto the king. Now, I had not been *before-time* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou art not sick ? this *is* nothing *else* but sorrow of heart. Then was I very sore afraid ;

3 And said unto the king, Let the king live for ever : why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire ?

4 Then the king said unto me, For what dost thou make request ? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

nity of it, that it is a corruption of ourselves, and an affront to God ; it is dealing corruptly against God, setting up the corruptions of our own hearts in opposition to the commands of God. He concludes with a particular petition, that God would prosper him in his undertaking, and give him favour with the king ; This man, he calls him, for the greatest of men are but men before God ; mercy in the sight of this man is what he prays for ; meaning not the king's mercy, but mercy from God in his address to the king. Favour with men is then comfortable, when we can see it springing from the mercy of God.

CHAP. II. 1..8. When Nehemiah had prayed for the relief of his countrymen, and perhaps in David's words, Psal. li. 11. Build thou the walls of Jerusalem, he did not sit still and say, let God now do his own work, for I have no more to do : but set himself to forecast what he could do towards it. For our prayers must be seconded with our serious endeavours, else we mock God. Near four months passed from Chisleu to Nisan, from November to March, before Nehemiah made his application to the king for leave to go to Jerusalem; either because the winter was not a proper time for such a journey, and he would not make the motion till he could pursue it, or because it was so long before his month of

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over, till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent captains of the army and horsemen with me.)

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem which were broken down,

waiting came, and there was no coming into the king's presence uncalled, Esther iv. 11. Now he attended the king's table, he hoped to have his ear; we are not thus limited to certain moments in our addresses to the king of kings, but have liberty of access to him at all times: to the throne of grace we never come unseasonably.

There is a time even for pious and prosperous men to be sad, and to shew it. The best men must not think to antedate heaven by banishing all sorrowful thoughts; it is a vale of tears we pass through, and we must submit to the temper of the climate. All the grievances of the church, but especially its desolations, are and ought to be matter of grief and sadness to all good people, to all that have a concern for God's honour, and that are living members of Christ's mystical body, and are of a public spirit: they favour even Zion's dust, Psal. cii. 14.

It was not a solemn prayer that Nehemiah offered, he had no opportunity for that, but a secret sudden ejaculation, he lift up his heart to that God who understands the language of the heart, Lord,

and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was no place for the beast that was under me to pass.*

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Gesham, the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, the God of heaven he will prosper us: therefore we his servants will arise and build; but ye have no portion, nor right, nor memorial, in Jerusalem.

give me a mouth and wisdom; Lord, give me favour in the sight of this man. It is good to be much in pious ejaculations, especially upon particular occasions: wherever we are, we have a way open heaven-ward; this will hinder no business, but further it rather; therefore let no business hinder this, but give rise to it rather.

Nehemiah had prayed very solemnly with reference to this very occasion, chap. i. 12, yet when it comes to the push he prays again. Ejaculations and solemn prayers must not jostle out one another, but each have its place.

9-20. Nothing is a greater vexation to the enemies of good people, who have misrepresented them to princes as turbulent and factious, and not fit to live, than to see them stand right in the opinion of their rulers, their innocence cleared, and their reproach rolled away, and that they are thought not only fit to live, but fit to be trusted. When they saw a man come in that port, who professedly sought the welfare of the children of Israel, it vexed them to the heart; The wicked shall see it and be grieved.

CHAP. III.

The order in which the wall of Jerusalem was rebuilt.

THEN Eliashib the high priest rose up, with his brethren the priests, and they builded the sheep-gate: they sanctified it and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccor the son of Imri.

3 But the fish-gate did the sons of Hasse-naah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired: but their nobles put not their necks to the work of the LORD.

6 Moreover, the old gate repaired Jehoia-da the son of Pascah, and Meshullam the son of Besodeiah: they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one* of the apothecaries; and they fortified Jerusalem unto the broad wall.

9 And next unto them, repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him, repaired Shallum the son of Halloheth, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem: he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the son of Col-hozeth, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Shiloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool that was made, and to the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshuah, the ruler of Mizpah, another piece over against the going up to the armoury, at the turning *of the wall*.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son

CHAP. III. 1..32. Eliashib the high-priest, with his brethren the priests, led the van in this troop of builders, v. 1. Ministers should be first and foremost in every good work, for their office obligeth them to teach and quicken by their example, as well as by their doctrine. If there be labour in it, who so fit as they to work? If danger, who so fit as they to venture?

Some ladies are spoken of as helping forward this work, Shallum and his daughters, v. 12, who, though not capable of personal service, yet having their portions in their own hands, or being rich widows, contributed money for buying materials and paying workmen. St. Paul speaks of some good women that laboured with him in the gospel, Phil. iv. 3

of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin, and Hashub, over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah by his house.

24 After him repaired Binui, the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pediah the son of Parosh.

26 Moreover, the Nethinims dwelt in Ophel, unto the place over against the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

CHAP. IV. 1-6. God's people have often been a despised people, and loaded with contempt, but he doth and will hear all the slights that are put upon his people, and it is their comfort that he doth so, and a good reason why they should be as deaf, Psalm xxxviii. 13-15. Nehemiah begs of God to avenge their cause, and turn the reproach upon the enemies themselves, 4, 5, and this was spoken rather by a spirit of prophecy than by a spirit of prayer, and is not to be imitated by us who are taught of Christ to pray for them that despitefully use and persecute us; Christ him-
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Fruitless attempt of the Jews' enemies to obstruct their work.

BUT it came to pass, that when Sanballat heard that we builded the wall, i.e. was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burnt?

3 Now Tobiah the Ammonite was by him and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God! for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity;

5 And cover not their iniquity, and let not their sins be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall.

self prayed for those that reproached him, Father, forgive them. Nehemiah here prays, cover not their iniquity. They that cast contempt on God's people, do but prepare everlasting shame for themselves.

7-23. When the builders had so far reason to think the design of the enemies broken, as to return to their work, yet they were not so secure as to lay down their arms, knowing how restless and unwearied they were in their attempts, and if one design failed they would be hatching another. Thus must we watch always against

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11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwell by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I in the lower places behind the wall, *and on the higher places,* I even set the people, after their families, with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the LORD, *which is great and terrible,* and fight for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one to his work.

16 And it came to pass, from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the babergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders every one had his sword girded by his side, and *so* builded: and he that sounded the trumpets *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another:

20 In what place, *therefore,* ye hear the

our spiritual enemies, and not expect that our warfare will be accomplished till our work is. See what course Nehemiah took that the people might hold themselves in readiness, in case there should be an attack.

We must work out our salvation with the weapons of our warfare in our hand, for in every duty we must expect to meet with opposition from our spiritual enemies, against whom we must still be fighting the good fight of faith.

(C) [AP. V. 1-5. If men borrow large sums to trade with to

sound of the trumpet, resort ye thither unto us; our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time, said I unto the people, - Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

CHAP. V.

Nehemiah endeavours to redress the grievances of the poor.

AND there was a great cry of the people, and of their wives, against their brethren the Jews.

2 For there were that said, We, our sons and our daughters, *are* many: therefore we take up corn *for them*, that we may eat and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money, for the king's tribute, *and that upon* our lands and vineyards;

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought into bondage *already*: neither *is it* in our power to redeem them; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

increase their stocks, or purchase land, there is no reason but the lender should share with the borrower in his profit, or if to spend upon their lusts, or repair what they have so spent, why should they not pay for their extravagancies? But if the poor borrow to maintain their families, and we are able to help them, it is certain we ought either to lend freely what they have occasion for, or, (if they be not likely to repay it) to give freely something towards it.

6-19. Let us remember the words of our Lord, now he said, it is more blessed to give than to receive, Acts xx. 35. And observe here,

CHAP. VI.

8 And I said unto them, We, after our ability, have redeemed our brethren the Jews, *which were sold unto the heathen*; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

14 Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors, that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now, *that* which was prepared for me daily was one ox, and six choice sheep: also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 Think upon me, my God, for good, according to all that I have done for this people.

CHAP. VI.

Nehemiah escaped several plots of his enemies.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein, (though at that time I had not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono: but they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner the fifth time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and Gashmu saith it, *that* thou and the Jews think to rebel: for

first, how little Nehemiah received of what he might have required, he did the work of the governor, but he did not eat the bread of the governor, 14. In our demands we must consider not only the justice of them, but the ability of those on whom we make them; where there is nothing to be had, we know who loses his right: second, how much he gave, which he might have withheld. Let those in public places remember that they were preferred to do good, not to enrich themselves, and let lesser people learn to use hospitality one to another without grudging, 1 Pet. iv. 9. Lastly, he concludes with a prayer, 12, Think upon me, my God, for good.

He mentions it to God in prayer, not as if he thought he had thereby merited any favour from God, as a debt, but to shew that he looked not for any recompence of his generosity from men, but depended upon God only to make up to him what he had lost and laid out for his honour; and he reckoned the favour of God reward enough; if God do but think upon me for good, I have enough.

CHAP. VI. 1. 9. We must never suffer ourselves to be overcome by the greatest importunity to do any thing ill or imprudent; but when we are attacked with the same temptation, still resist it with the same reason and resolution.

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which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a king in Judah*: and now shall it be reported to the king according to these words. Come now, therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there* that, *being* as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat and hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and

on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds, before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

CHAP. VII.

Nehemiah's care, I. To see the city well kept, 1-4. II. To see it well peopled, 5-73.

NOW it came to pass, when the wall was built, and I had set up the doors; and the porters, and the singers, and the Levites, were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem; for he *was* a faithful man, and feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by let them shut the doors, and bar *them*: and appoint watches of

In the midst of Nehemiah's complaint of the malice of his enemies, in endeavouring to frighten him, and so weaken his hands, he lifts up his heart to heaven in this short prayer, Now therefore, O God, strengthen my hands. It is the great support and relief of good people, that in all their straits and difficulties they have a good God to go to, from whom by faith and prayer they may fetch in grace to silence their fears, and strengthen their hands, when their enemies are endeavouring to fill them with fears, and weaken their hands. When in our christian work and warfare we are entering upon any particular services or conflicts, this is a good prayer for us to put up, I have such a duty to do, such a temptation to grapple with, now, therefore, O God, strengthen my hands.

10-14. If Nehemiah had been prevailed with to hide himself immediately, the people would both have left off their work, and thrown down their arms, and every one would have shifted for their own safety; and then the enemies might easily, and without opposition, have demolished the w^{alls}, broken down the wall

again, and so gained their point. Though self-preservation is a fundamental principle of the law of nature, yet that is not always the best and wisest counsel which pretends to go upon that principle.

See here what his reasonings are; Should such a man as I flee? Shall I desert God's work, or discourage my own workmen, whom I have employed and encouraged? Who is there, that being as I am, in my post of honour, and power, and trust, would go into the temple, and sneak there when business is to be done, yea, though it were to save his life? When we are tempted to sin, we should remember who, and what we are, that we may not do any thing unbecoming us, and the profession we make. It is not for kings, O Lemuel, Prov. xxxi. 4.

CHAP. VII. 1-4. The public safety depends upon every one's particular care to guard himself and his own family against sin, that common enemy. It is every one's interest to watch, but many understand not their own interest, it is therefore incumbent upon magistrates to appoint watches. And as this people had lately

the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city *was* large and great ; but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy : and I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city ;

7 Who came with Zerubbabel ; Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah ; the number, *I say* of the men of the people of Israel *was this* :

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred and fifty four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests ; the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

found God with them in their building, else they had built in vain, so now the wall was built, no doubt they were made sensible, that except the Lord kept the city, the watchman waked but in vain, Psal. cxxviii. 1, 2.

5.73. Here is an account of the offerings which were given towards the work of God, 70, &c. This differs much from that, Ezra ii. 68, 69, and it may be questioned whether it refers to the same contribution ; here the Tirshatha, or chief governor, begins § 1.

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42 The children of Harim, a thousand and seventeen,

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy and four.

44 The singers: the children of Asaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims; the children of Ziha, the children of Hashupha, the children of Tabbaoh,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmal,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda.

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Nezhiah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophe-reth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon,

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; (which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name;)

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the Tirshatha said unto them; that they should not eat of the most holy things till there stood *up* a priest with Urim, and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore;

67 Besides their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven; and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 *Their* camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And some of the chief of the fathers gave unto the work: the Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

the offering, who there was not mentioned. And the single sum mentioned there, exceeds all those here put together; yet it is probable it was the same, but that followed one copy of the subscription, this another; for the last verse is the same here that it

was Ezra ii. 70, adding chap. iii. 1. Blessed be God that our faith and hope are not built upon the niceties of names and numbers, genealogy and chronology, but on the great things of the law and gospel. Whatever is given to the work of God, he is not unright-

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities : and when the seventh month came, the children of Israel were in their cities.

CHAP. VIII.

I. The public reading of the law, 1..8. II. The joy of the people, 9..12. III. The solemn keeping of the feast of tabernacles, 13..18.

AND all the people gathered themselves together as one man into the street that was before the water-gate ; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water-gate, from the morning until mid-day, before the men and the women, and those that could understand : and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose : and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilki-ah, and Maaseiah, on his right hand : and on his left hand Phedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people ; (for he was above all the people ;) and when he opened it, all the people stood up.

6 And Ezra blessed the LORD, the great God : and all the people answered, Amen, amen, with lifting up their hands ; and they

teous to forget it ; nor shall even a cup of cold water wherewith he is honoured go without its reward.

CHAP. VIII. 1..8. Understandest thou what thou readest ? and have ye understood all these things ? are good questions to be put to the hearers ; but how should we, except some one guide us ? is as proper a question for them to put to their teachers. Acts viii. 30. 31. Reading is good, and preaching good, but expounding brings the reading and the preaching together, which makes the reading the more intelligible, and the preaching the more convincing.

9..12. The law worketh death, and speaks terror, shews men their sins, and their misery and danger because of sin, and thunders

bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabhetah, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pellaiah, and the Levites caused the people to understand the law : and the people stood in their place.

8 So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God : mourn not, nor weep. For all the people wept when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared ; for this day is holy unto the LORD ; neither be ye sorry ; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace : for the day is holy ; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month :

15 And that they should publish and proclaim in all their cities, and in Jerusalem,

a curse against every one that continues not in every part of his duty. Therefore when they heard it, they all wept, 9, it was a good sign their hearts were tender, like Josiah's when he heard the words of the law. They wept to think how they had offended God, and exposed themselves by their many violations of the law ; when some wept, all wept for they all saw themselves guilty before God. They were healed and comforted with the words of peace that were spoken to them. It was well that they were so much affected with the word of God, and received the impressions of it, but they must not exceed in their mourning ; especially not at this time, because the day was holy to the Lord, it was one of the

saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths : for since the days of Jeshua the son of Nun, unto that day had not the children of Israel done so : and there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God ; and they kept the feast seven days ; and on the eighth day was a solemn assembly, according unto the manner.

CHAP. IX.

A solemn fast.

NOW, in the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackcloths, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day, and another fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethathiah, said, Stand up and

solemn feasts, on which it was their duty to rejoice. And even sorrow for sin must not hinder our joys in God, but rather lead to it, and prepare us for it.

CHAP. IX. 1-5. Three hours they spent in reading, expounding, and applying the scriptures ; and three hours in confessing sin and praying ; so that they staid together six hours, and spent all

bless the LORD your God for ever and ever ; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, even thou, art LORD alone ; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all ; and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.

8 And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words ; for thou art righteous.

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea :

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land ; for thou knewest that they dealt proudly against them, so didst thou get thee a name, as it is this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land : and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments.

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant :

the time in solemn acts of religion, without saying, behold what a weariness is it ! The varying of the exercises made it the less tedious, and as the word they read would furnish the matter for prayer, so prayer would make the word the more profitable.

4-37. The summary of their prayers we have here upon record ; whether drawn up before, as a directory to the Levites what to

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage; but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way: neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good Spirit to instruct them, and with-heldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing: their clothes waxed not old, and their feet swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners; so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed

the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit-trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which testified against them to turn them to thee; and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven: and, according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest they did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them; yet when they returned, and cried unto thee, thou heardest *them* from heaven: and many times didst thou deliver them, according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law; yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear;

30 Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake, thou didst not utterly consume them, nor forsake them: for thou *art* a gracious and merciful God.

enlarge on, or recollected after, as the heads of what they had in prayer enlarged upon, is uncertain. Much more no doubt was said than is here recorded, else confessing and worshipping God had not taken up a fourth part of the day, much less two-fourths.

Now was fulfilled that promise concerning the Jews, that when they were returned out of captivity they should join themselves to the Lord in a perpetual covenant, Jer. l. 5, and that Isa. xlv. 5, that they should subscribe with their hand to the Lord; and he that bears

32 Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day: and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it:

37 And it yiel'deth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies and over our cattle, at their pleasure; and we *are* in great distress.

38 And because of all this, we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

CHAP. X.

A particular account of the covenant which in the close of the foregoing chapter was resolved upon.

NOW, those that sealed *were* Nehemiah the Tirshatha, the son of Hackaliah, and Zidkijah,

- 2 Seraiah, Azariah, Jeremiah,
- 3 Pashur, Amariah, Malchijah,
- 4 Hattush, Shebaniah, Malluch,
- 5 Harim, Meremoth, Obabiah,
- 6 Daniel, Ginnethon, Baruch,
- 7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah; these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah: Binnui, of the sons of Henadad: Kadmiel:

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu,

14 The chief of the people; Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maasciah,

26 And Abijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given, by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments, and his statutes:

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware, or any victuals, on the sabbath-day to sell, that we should not buy it of them on

an honest mind will not startle at assurances; nor will those that know the deceitfulness of their own hearts think them needless.

CHAP. X. 1-31. Great men never look so great as when they encourage religion, and are examples of it; and they would by that, as much as any thing, make an interest in the most valuable of their inferiors. Let but the nobles cordially espouse religious

causes, perhaps they will find people cleave to them therein closer than they can imagine. Observe their nobles are called their brethren, for in the things of God, rich and poor, high and low, meet together.

32-39. Having covenanted against the sins they had been guilty of, they proceed in obliging themselves to revive and observe the

the sabbath, or on the holy-day ; and *that* we would leave the seventh year, and the execution of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God ;

33 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring *it* into the house of our God, after the house of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law :

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year unto the house of the LORD :

36 Also the first-born of our sons, and of our cattle, (as *it is* written in the law,) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God ;

37 And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God, and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes : and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

duties they had neglected. We must not only cease to do evil but learn to do good.

Though they paid great taxes to the kings of Persia, and had much hardship put upon them, they would not make that an excuse for not paying their tithes, but would render to God the things that were his, as well as to Cæsar the things that were his. We must do what we can in works of piety and charity, notwithstanding

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers and we will not forsake the house of our God.

CHAP. XI.

Jerusalem re-peopled.

AND the rulers of the people dwelt at Jerusalem : the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem,

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem : but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin : of the children of Judah ; Athaliah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez ;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni :

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred three-score and eight valiant men.

7 And these *are* the sons of Benjamin ; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

the taxes we pay to the government ; and cheerfully perform our duty to God in our servitude, which will be the surest way to ease and liberty in God's due time.

CHAP. XI. 1., 19. Jerusalem is called here the holy city, v. 1, because there the temple was, and that was the place God had chosen to put his name there ; upon this account one would think the holy seed should have all chosen to dwell there, and have

9 And Joel the son of Zichri *was* their overseer; and Judah the son of Senuah *was* second over the city.

10 O' the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraniah the son of Hilkiyah, the son of Meshullam, the son of Zadick, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two; and Adaniah the son of Jeroham, the son of Pelatiah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of *one of* the great men.

15 Also of the Levites: Shemaiah, the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni:

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galai, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover, the porters: Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

striven for an habitation there; but on the contrary, it seems they declined dwelling there; either, (1) because a greater strictness of conversation was expected from the inhabitants of Jerusalem than from others, which they were not willing to come up to; those who care not for being holy themselves, are shy of dwelling in a holy city: they would not dwell in the New Jerusalem itself for that reason, but would wish to have a continuing city here upon earth. Or, (2) Because Jerusalem of all places was most hated by the heathen their neighbours. Or, (3) Because it was more for their worldly advantage to dwell in the country. Jerusalem was no trading city, and therefore there was no money to be got there by merchandises, as there was in the country by corn and cattle. All seek their own, not the things that are Jesus Christ's, Phil. ii. 21. It is a general and just complaint, that most people prefer

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel, and Zina and Giswa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God.

23 For it *was* the king's commandment concerning them, that a certain portion should be for the singers' due for every day.

24 And Pethabiah the son of Mesheza-beel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish and the fields thereof, at Azekah and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Bethel, and *in* their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

their own wealth, credit, pleasure, ease and safety, before the glory of God and the public good.

It is said, the people blessed them that offered themselves. They praised them, they prayed for them, they praised God for them. Many that do not appear forward themselves for the public good, will yet give a good word for those that do. God and man will bless those that are public blessings, which should encourage us to be zealous in doing good.

20..36. We will now suppose the children of Israel safe and easy, though few and poor, but, by the blessing of God, likely to increase in wealth and power: and more likely if there had not been that general profaneness among them, and luke-warmness in religion, which the prophet Malachi charge th them with in God's name, who it is supposed prophesied about this time, and in whom

35 Lod, and Ono, the valley of crafts-men.
36 And of the Levites *were* divisions in Judah, *and* in Benjamin.

CHAP. XII.

I. The priests which came up with Zerubbabel, 1.-9. II. The succession of high-priests, 10.-47.

NOW these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua; Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,
3 Shechaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abijah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Joiarib, Jedaiah,
7 Sallu, Amok, Hilkiyah, Jedaiah. These *were* the chief of the priests, and of their brethren, in the days of Jeshua.

8 Moreover, the Levites; Jeshua, Binnui; Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thanksgiving, he and his brethren.

9 Also Bakbukian and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada.

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim *were* priests, the chief of the fathers; of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullum; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai

prophecy ceased for some ages, till it revived in the great prophet and his forerunner.

CHAP. XII. 1.-26. We have here the names, and little more than the names, of a great many priests and Levites, that were eminent in their day among the returned Jews. Why this register should be here inserted by Nehemiah, doth not appear; perhaps to keep in remembrance those good men, that posterity might know to whom they were beholden, under God, for the happy revival and re-establishment of their religion among them. Thus must we contribute towards the performance of that promise, Psal. cxii. 6, the righteous shall be in everlasting remembrance.

Here is the succession of high-priests during the Persian monarchy.

18 Of Bilgah, Shummua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiyah, Hasabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers *were* written in the book of the Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites; Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullum, Talmon, Akkub, *were* porters, keeping the ward at the thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest the scribe.

27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba, and Azmaveth; for

narchy, from Joshua (or Jesus) who was high-priest, at the time of the restoration, to Jaddua (or Jaddus) who was high-priest, when Alexander the Great after the conquest of Tyre came to Jerusalem, and paid great respect to this Jaddus, who met him in his pontifical habit, and shewed him the prophecy of Daniel which foretold his conquests.

27.-47. We have read of the building of the wall of Jerusalem, with a great deal of fear and trembling; we have here an account of the dedicating of it with a great deal of joy and triumph. They that sow in tears shall thus reap. The meaning of this dedication of the wall, we will suppose it to include the dedication of the city too, and therefore it was not done till the city was pretty well

the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, *whereof one went on the right hand upon the wall toward the dung-gate:*

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah;

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah; the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azrael, Milalai, Gilalai, Mani, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them; and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still in the prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah,

replenished: first, a solemn thanksgiving to God for his great mercy to them in the perfecting of this great undertaking, which they were the more sensible of because of the difficulty and opposition they had met with in it: second, They hereby devoted the city in a peculiar manner to God and to his honour, and took possession of it for him and in his name. All our cities, all our houses, must have holiness to the Lord written upon them, but this city was

Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son.

46 For in the days of David and Asaph of old, *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubabel, and in the days of Nehemiah, gave the portions of the singers and the porters every day his portion; and they sanctified *holy things* unto the Levites, and the Levites sanctified *them* unto the children of Aaron.

CHAP. XIII.

Nehemiah purges out some corruptions which had crept in in his absence; and is very active in reforming several abuses.

ON that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever:

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

(so as never any other was) a holy city, the city of the great king, Psal. xlviii. 2, and Matt. v. 35: third, They hereby put the city and its walls under the divine protection, owning that unless the Lord keep the city, the walls were built in vain.

CHAP. XIII. 1-9. The temple stores shall be brought in again, and the vessels of the house of God put in their places; but the chambers must first be sprinkled with the water of purification, and so

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah :

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (which was commanded *to be given* to the Levites, and the singers, and the porters,) and the offerings of the priests,

6 But in all this *time* was not I at Jerusalem : for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And *it* grieved me sore ; therefore I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers ; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them* : for the Levites and the singers that did the work were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken ? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.

13 And I made treasurers over the treasuries, Shelniah the priest, and Zadok the scribe ; and of the Levites, Pedaiah ; and

next to them *was* Hanan the son of Zaccur, the son of Mattaniah : for they were counted faithful ; and their office *was* to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses ; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day : and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day ?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel, by profaning the sabbath.

19 And it came to pass, that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath ; and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall ? if ye do *so* again I will lay hands on you. From that time forth came they no *more* on the sabbath.

cleansed, because they had been profaned. Thus when sin is cast out of the heart by repentance, let the blood of Christ be applied to it by faith, and then let it be furnished with the graces of God's Spirit for every good work.

10-14. Observe how modest Nehemiah is in his requests ; he only prays, Remember me, not reward ; wipe not out my good deeds, not publish them, record them. Yet he was rewarded, and his good deeds recorded, for God doth more than we are able to

ask. Deeds done for the house of God and the offices of it, for the support of religion, and the encouragement of it, are good deeds ; there is both righteousness and godliness in them, and God will certainly remember them, and not wipe them out ; they shall in no wise lose their reward.

15-22. Here is another instance of that blessed reformation Nehemiah was active in ; he revived sabbath-sanctification, and maintained the authority of the fourth commandment ; and a way

22 And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab :

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was

good deed this was for the house of God and the offices thereof; for where holy time is overlooked and made nothing of, it is not strange if all holy duties be neglected.

23..31. It seems this young priest would not put away his wife, and therefore Nehemiah chased him from him, deprived him, degraded him, and made him for ever incapable of the priesthood. Josephus saith, this expelled priest was Manasseth, and that when

there no king like him, who *was* loved of his God, and God made him king over all Israel; nevertheless, even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high-priest, *was* son-in-law to Sanballat the Horonite : therefore I chased him from me.

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business ;

31 And for the wood-offering at times appointed, and for the first-fruits, Remember me, O my God, for good.

Nehemiah drove him away, he went to his father-in-law Sanballat, who built him a temple upon mount Girizim, like that at Jerusalem, and promised him he should be high-priest in it, and then was laid the foundation of the Samaritans' pretensions, which continued warm to our Saviour's time, John iv. 20. Our fathers worshipped in this mountain.

ESTHER.

This book is the narrative of a plot laid against the Jews to cut them all off, and wonderfully disappointed by a concurrence of providences : the most compendious exposition of it will be to read it deliberately altogether at one sitting, for the latter events expound the former, and shew what providence intended in them. The name of God is not found in this book ; but the apocryphal addition to it (which is not in the Hebrew, nor was ever received by the Jews into the canon, containing six chapters) begins thus, Then Mordecai said, God hath done these things. But though the name of God be not in it, the finger of God is, directing many minute events for the bringing about of his people's deliverance. The particulars are not only surprising and very entertaining, but edifying and very encouraging to the faith and hope of God's people in the most difficult and dangerous times : we cannot now expect such miracles to be wrought for us, as were for Israel when they were brought out of Egypt, but we may expect that in such ways as God here took to defeat Haman's plot, he will still protect his people. The whole story confirms the Psalmist's observation, Psal. xxxvii. 22, 23, The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, he sees that his day is coming.

CHAP. I.

Abasuerus the king feasts all his great men, 1..9. II. He divorceth his queen, 10..22.

NOW it came to pass, in the days of Abasuerus, (this is Ahasuerus which reigned

from India even unto Ethiopia, *over* an hundred and seven and twenty provinces,)

2 *That* in those days, when the king Abasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes, and his servants : the power of Persia and Media, the nobles and princes of the provinces, *being* before him :

4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace,

6 *Where were* white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble ; the beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking *was* according to the law, none did compel : for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty ; for she *was* fair to look on.

12 But the queen Vashti refused to come

at the king's commandment by *his* chamberlains : therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment ;

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom,)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains ?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not ;

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen, Thus *shall there arise* too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus ; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall

CHAP. I. 1-9. Which of the kings of Persia this Ahasuerus was, the learned are not agreed ; Mordecai is said to have been one of those that were carried captive from Jerusalem, chap. ii. 6, and by that it should seem it was one of the first kings of that empire. Dr. Lightfoot thinks it was that Artaxerxes who hindered the building of the temple, who is called also Ahasuerus, Ezra iv. 6, 7, after his great grandfather of the Medes, Dan, ix. 1.

least, which are laudable ; first, that there was no forcing of healths, nor urging them : second, that there was no mixed dancing, for the gentlemen and ladies were entertained asunder.

10-22. It was certainly the king's weakness to send for Vashti into his presence, when he was drunk and in company with abundance of gentlemen, many of them, it is likely, in the same condition. However, perhaps it was not her wisdom to deny him, v. 12 ; she refused to come, though he sent his command by seven honour-

give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes ; and the king did according to the word of Memucan ;

22 For he sent letters into all the king's provinces, into every province, according to the writing thereof, and to every people after their language, that every man should bear rule in his own house : and that it should be published according to the language of every people.

CHAP. II.

I. The advancement of Esther to be queen, 1..20. II. The good service that Mordecai did to the king, 21..23.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king :

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women unto the custody of Hegai the king's chamberlain, keeper of the women ; and let their things for purification be given them.

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king : and he did so.

5 ¶ Now, in Shushan the palace there was a certain Jew ; whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite ;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, (that is Esther,) his uncle's daughter : for she had neither father nor mother, and the maid was

able messengers, and publicly ; and Josephus saith, sent again and again, yet she persisted in her denial. Strifes between yoke-fellows are bad enough at any time, but before company they are very scandalous, and occasion blushing and uneasiness.

CHAP. II. 1..20. How God put down one that was high and mighty from her seat, we read in the chapter before, and are now to be told how he exalted one of low degree, as the virgin Mary

fair and beautiful ; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him ; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house : and he preferred her and her maids unto the best place of the house of the women.

10 Esther had not shewed her people, nor her kindred ; for Mordecai had charged her that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purification accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women.)

13 Then thus came *every* maiden unto the king ; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines ; she came in unto the king no more, except the king delighted in her, and that she were called by name.

observes in her song, Luke i. 52, and Hannah before her, Sam. ii. 4..8. Vashti being humbled for her height, Esther is advanced for her humility.

Bishop Patrick saith, those who suggest that Esther committed a great sin to come at this dignity, do not consider the custom of those times and countries. Every one that the king took to his bed was married to him, and was his wife of a lower rank, as Ha-

15 ¶ Now, when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed; and Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in the tenth month, (which is the month Tebeth,) in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast: and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not *yet* shewed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hands on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter it was found out; therefore they were

both hanged on a tree; and it was written in the book of the Chronicles before the king.

CHAP. III.

Haman resolves to destroy the Jews.

AFTER these things did king Ahasuerus promote Haman, the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed and revered Haman: for the king had so commanded concerning him: but Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, (that is the month Nisan,) in the twelfth year of king Ahasuerus, they cast Pur, that is the lot, before Haman, from day to day, and from month to month, *to the twelfth month, that is the month Adar.*

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the

gar was Abraham's, so that if Esther had not been made queen, the sons of Jacob need not say, that he dealt with their sister as with a harlot.

21.23. This good service which Mordecai did to the government, in discovering a plot against the life of the king, is here recorded, because the mention of it will again occur to his advantage. No step is yet taken towards Haman's design of the Jews' destruction, but several steps are taken towards God's design of their deliverance; and this for one; God now gives Mordecai an opportunity of doing the king a good turn, that he might have the fairer opportunity afterward of doing the Jews a good turn.

CHAP. III. 1.6. It doth not appear that any body else scrupled to honour Haman but Mordecai only; and yet his refusal was pious, conscientious, and pleasing to God, for the religion of a Jew forbid him, first, to give such extravagant honours as were required to any mortal man, especially so wicked a man as Haman was: second, he especially thought it a piece of injustice to his nation, to give such honour to an Amalekite, one of that devoted nation, with whom God had sworn he would have perpetual war Exod. xvii. 16, and concerning which he had given that solemn charge, Deut. xxv. 17, Remember what Amalek did. Though religion doth by no means destroy good manners, but teaches us to

Matters concerted for the Jews' deliverance.

provinces of thy kingdom : and their laws *are* diverse from all people : neither keep they the king's laws : therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed : and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jew's enemy.

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written (according to all that Haman had commanded) unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their language ; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth day of the twelfth month, (which is the month Adar,) and to take the spoil of them for a prey.

14 The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment ; and the decree was given in Shushan the palace. And the king and Haman sat down to drink ; but the city of Shushan was perplexed.

render honour to whom honour is due, yet it is the character of a citizen of Sion, that not only in his heart but in his eyes such a vile person as Haman was is contemned, Psal. xv. 4. And let those who are governed by principles of conscience, be steady and resolute ; however censured or threatened, as Mordecai was. Mordecai is a person of quality, in a post of honour, and own cousin to the queen, and yet Haman thinks his life nothing towards a satisfaction for the affront, thousands of innocent and valuable lives must

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry ;

2 And came even before the king's gate for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping and wailing ; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved ; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him : but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why *it was*.

6 So Hatach went forth to Mordecai unto the street of the city which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasures for the Jews, to destroy them.

8 Also he gave him a copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

be sacrificed to his indignation ; and therefore he vows the destruction of all the people of Mordecai, for his sake, because his being a Jew was the reason he gave why he did not reverence Haman. Herein appears Haman's intolerable pride, insatiable cruelty, and the ancient antipathy of an Amalekite to the Israel of God.

CHAP. IV. 1-17. Here is a good example of a mistress praying with her maids, and it is worthy to be imitated. Those who

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is one law of his to put him to death*, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then shall there enlargement and deliverance arise to the Jews from another place*: but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade them return Mordecai *this answer*;

16 Go, gather together all the Jews *that art* present in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day: I also and my maidens will fast likewise: and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17 So Mordecai went his way, and did according unto all that Esther had commanded him.

CHAP. V.

I. Esther smiled upon by the king, 1.8. II. Haman setting up a gallows for Mordecai, 9.14.

are confined to privacy, may join their prayers with those of the solemn assemblies of God's people: they that are absent in body may be present in spirit. And that those who desire, and have the prayers of others for them, must not think that that will excuse them from praying for themselves.

In the apocryphal part of this book, chap. xiii. and xiv. we have Mordecai's prayer and Esther's upon this occasion, and both of them very particular and pertinent. In the sequel of the story we shall find that God said not to this seed of Jacob, Seek ye me in vain.

CHAP. V. 1-8. Esther having had power with God, and prevailed, like Jacob, she had power with men too. He that will lose his life for God shall save it, or find it in a better life. God can turn the hearts of men, or great men, of those that act most arbitrarily, which way he pleaseth towards us. Esther feared she should perish, but is promised she shall have what she asks for, Vol. I

NOW it came to pass on the third day that Esther put on *her royal apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that she obtained favour in his sight*: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request is,

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman

though it were the half of the kingdom. God in his providence often prevents the fears, and outdoes the hopes of his people, especially when they venture in his cause. Let us from this story infer as our Saviour doth from the parable of the unjust judge, an encouragement to pray always to our God, and not to faint, Luke xviii. 6, 7, 8. Esther came to a proud imperious man, we come to the God of love and grace: she was not called, we are; the Spirit saith come, and the bride saith come. She had a law against her, we have a promise, many a promise, in favour of us, Ask and it shall be given you. She had no friend to introduce her, or intercede for her; but on the contrary, he that was then the king's favourite, was her enemy; but we have an advocate with the Father, in whom he is well pleased. Let us therefore come boldly to the throne of grace.

9-14. Self-admirers and self-flatterers are really self-deceivers
B P

saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself and when he came home he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman: and he caused the gallows to be made.

CHAP. VI.

Mordecai honoured.

ON that night could not the king sleep, and he commanded to bring the book of records of the Chronicles: and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

Haman pleased himself with the fancy, that the queen by this repeated invitation designed to honour him, whereas really she designed to accuse him, and in calling him to the banquet did but call him to the bar.

CHAP. VI. 1.11. We read of no bodily indisposition Ahasuerus was under that might break his sleep, but God whose gift sleep is withheld from him. Those that are never so much resolved to cast away care, cannot always do it, they find it in their pillows when they neither expect nor welcome it. He that commanded one hundred and twenty-seven provinces could not com-

4 ¶ And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head;

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate: but Haman hastened to his house mourning and having his head covered.

mand one hour's sleep. Humility, and modesty, and self-denial, though in God's account they are of great price, yet they commonly baulk men's preferment in the world. Mordecai riseth no higher than the king's gate, while proud ambitious Haman gets the king's ear and heart; but though the aspiring rise fast, the humble stand fast: honour makes proud men giddy, but upholds the humble in spirit, Prov. xxix. 23.

12.14. Haman hastened to his house mourning and having his head covered, as one that looked upon himself sunk, and in a manner condemned. What harm had it done to him to stoop thus to Mor-

ESTHER.

Chap. VI. V. 11.



Mordecai Honoured

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

CHAP. VII.

I. Esther presents her petition to the king for her life, and the life of her people, 1-6. II. Haman hanged, 7-10.

SO the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day, at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish: but if we had been sold for bond-men and bond-women I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who *is* he, and where *is* he, that durst presume in his heart to do so?

deceit Was he ever the worse for it? Was it not what he himself proposed to be done by one of the king's most noble princes? Why then should he grudge to do it himself? But that will break a proud man's heart which would not break a humble man's sleep.

CHAP. VII. 1-10. How mean Haman looks when he stands up at first, and then falls down at Esther's feet to beg she would save his life, and take all he had. They that are most haughty, insolent, and imperious, when they are in power and prosperity, are commonly the most abject and poor-spirited when the wheel turns upon them. Cowards, they say, are most cruel, and then consciousness of their cruelty makes them the more cowardly. How great Esther looks, who of late had been neglected and doomed to the slaughter, tamquam ovis, now her sworn enemy owns that he has at her mercy, and begs his life at her hand. Thus did God regain the low estate of his hand-maiden, and scatter the proud in the imagination of their hearts. Luke i. 48, 51. And compare with this that promise made to the Philadelphia church, Rev. iii. 9, I will make them of the synagogue of Satan to come and worship before thy feet, and to know that I have loved thee. The day is com-

6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath, *went* into the palace-garden; and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, will he force the queen also before me in the house? As the word went out of the king's mouth they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAP. VIII.

Haman's plot defeated.

ON that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen; and Mordecai came before the king; for Esther had told what he *was* unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

ing when those that hate and persecute God's chosen ones, would gladly be beholden to them; Give us of your oil. Father Abraham send Lazarus. The upright shall have dominion in the morning. The enemies of God's church have often been taken in their own craftiness. In the morning Haman was designing himself for the robes, and Mordecai for the gallows, but the tables are turned, Mordecai has the crown, Haman the cross. The Lord is known by such judgment which he executeth. See Prov. xi. 8, xxi. 18.

CHAP. VIII. 1, 2. See the vanity of laying up treasures upon earth; he that heapeth up riches knoweth not who shall gather them, Psal. xxxix. 6, not only whether he shall be a wise man or a fool, Eccles. ii. 19, but whether he shall be a friend or an enemy. With what little plausive, nay, with what constant venation would Haman have looked upon his estate, if he could have foreseen that Mordecai, the man he hated above all the men in the world, should have rule over all that wherein he had laboured, and thought he shewed himself wise! it is our interest therefore to make sure those riches which will not be left behind, but will go with us to another world.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces :

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the third month, (that *is* the month Sivan,) on the three and twentieth *day* thereof: and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces, which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to

the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring: and sent letters by post on horseback, *and* riders on mules, camels, *and* young dromedaries;

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey.

12 Upon one day, in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which is the month Adar,

13 The copy of the writing, for a commandment to be given in every province, *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

3-14. This decree of Ahasuerus shewed kindness to the Jews, and sufficiently provided for their safety, for the latter decree would be looked upon as an implicit revocation of the former, though not express; but it shews the absurdity of that branch of their constitution, that none of the king's edicts might be repealed, for it laid the king here under the necessity of enacting a civil war in his own dominions, between the Jews and their enemies, so that both sides took up arms by his authority and yet against his authority. No better could come of men's pretending to be wise above what is given them.

15-17. When the Jews had joy and gladness, then many of the people of the land became Jews; the holy cheerfulness of those that profess religion, is a great ornament to their profession, and will invite and encourage others to be religious. The reason here given why so many became Jews at this time is, because the fear of the Jews fell upon them, when they observed how wonderfully the divine providence had owned them, and wrought for them in this critical juncture. It is folly to think of contending with the God of Israel, and therefore it is wisdom to think of submitting to him.

CHAP. IX.

The Jews slay their enemies.

NOW, in the twelfth month, (that is the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them,)

2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Varjezatha,

10 The ten sons of Haman, the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

CHAP. IX. 1-9. The Jews' commission empowered them to destroy the families of their enemies, even the little ones and the women, chap. viii. 11. But their humanity forbade them to do that, though that was designed against them; they slew none but those they found in arms; and therefore they did not take the spoil, but left it to the women and little ones, whom they spared, for their subsistence, otherwise as good slay them as starve them, take away their lives as to take away their livelihoods. Herein they acted with a consideration and compassion well worthy imitation.

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12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman: what have they done in the rest of the king's provinces? Now, what *is* thy petition? and it shall be granted thee; or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan: and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey).

17 On the thirteenth day of the month Adar: and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things,

20-32. The history was written, and copies of it dispersed among all the Jews in all the provinces of the empire, both nigh and far, 20. They all knew something of the story, being nearly concerned in it, were by the first edict made sensible of their danger, and by the second of their deliverance; but how this amazing turn was given they could not tell, Mordecai therefore wrote these things. And if this book be the same that he wrote, as many think it is, I cannot but observe what a difference there is between Mordecai's stile and Nehemiah's; Nehemiah at every time takes notice of the divine providence and the good hand of his God upon

and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus both nigh and far,.

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because, Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur (that is the lot) to consume them, and to destroy them:

25 But when *Esther* came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of Pur; therefore, for all the words of this letter, and of *that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time, every year:

him, which is very proper to stir up devout affections in the minds of his readers; but Mordecai never so much as mentions the name of God in the whole story. Nehemiah wrote his book at Jerusalem, where religion was in fashion, and an air of it appeared on men's common conversation; Mordecai wrote his at Shushan the palace, where policy reigned more than piety, and he wrote according to the genius of the place. Even those that have the root of the matter in them, are apt to lose the savour of religion, and let their leaf wither when they converse wholly with those that have little religion. Commend me to Nehemiah's way of writing, that I would imitate, and yet learn from Mordecai's, that men may be truly devout, though they do not abound in the shews and expressions of devotion; and therefore we must not judge or despise our brethren. But because there is so little of the language of *Canaan* in this book, many think it was not written by Mordecai, but

28 And *that* these days should be remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves, and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAP. X.

In these three verses we have only some short hints, I. Concerning Ahasuerus, 1, 2. II. Concerning Mordecai his favourite, 3.

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

was an extract out of the journals of the kings of Persia, giving an account of the matter of fact, which the Jews themselves knew how to comment upon.

CHAP. X. 1, 3. Besides this instance of the grandeur of Ahasuerus, many more might be given that were acts of his power and of his might, but they are not fit to be recorded here in the sacred story, which is confined to the Jews, and relates the affairs of other nations only as they fell in with their affairs, but they are written in the Persian chronicles, 2, which are long since lost and buried in oblivion, while the sacred writings live, live in honour, and will till time shall be no more. When the kingdom of men, monarchs, and their monarchies are destroyed, and their memorial is perished with them, (Psal. ix. 6.) the kingdom of God among men, and the records of that kingdom shall remain, and be as the days of heaven, Dan. ii. 44.

J O B.

This book of Job stands by itself, is not connected with any other, and is therefore considered to be alone. Many copies of the Hebrew Bible place it after the book of Psalms, and some after the Proverbs; which, perhaps, has given occasion to some learned men to imagine it to be written by Isaiah or some of the later prophets: But, as the subject appears to have been much more antient, so we have no reason to think but the composure of the book was, and that, therefore, it is most fitly placed first in this collection of divine morals; also, being doctrinal, it is proper to precede and introduce the book of Psalms, which is devotional, and the book of Proverbs, which is practical; for how shall we worship or obey a God we know not? As to this book, first, we are sure it is given by inspiration of God, though we are not certain who was the penman of it. The Jews, though no friends to Job, because he was a stranger to the commonwealth of Israel, yet, as faithful conservators of the oracles of God committed to them, always retained this book in their sacred canon. The history is referred to by one apostle, James v. 11, and one passage, chap. v. 13, quoted by another apostle, with the usual form of quoting scripture, It is written, 1 Cor. iii. 19. It is the opinion of many of the antients, that this history was written by Moses himself, in Midian, and delivered to his suffering brethren in Egypt for their support and comfort under their burdens, and the encouragement of their hope that God would in due time deliver and enrich them as he did this patient sufferer. Some conjecture that it was written originally in Arabic, and afterwards translated into Hebrew, for the use of the Jewish church, by Solomon (saith Mons. Jurieu) or some other inspired writer. It seems most probable to me that Elihu was the penman of it; at least of the discourses; because, chap. xxxii. 15, 16, he mingles the words of an historian with those of a disputant; but Moses, perhaps, wrote the two first chapters and the last, to give light to the discourses; for, in them, God is frequently called Jehovah, but not in all the discourses, except one, chap. xii. 9, and that name was but little known to the patriarchs before Moses, Exod. vi. 3. If Job wrote it himself, some of the Jewish writers themselves own him a prophet among the Gentiles: If Elihu, we find he had a spirit of prophecy, which filled him with matter, and constrained him, chap. xxxii. 18.

2. We are sure it is, for the substance of it, a true history, and not a romance, though the dialogues be poetical. No doubt there was such a man as Job: the prophet Ezekiel names him with Noah and Daniel, Ezek. xiv. 14. The narrative we have here of his prosperity and piety, his strange afflictions and exemplary patience, the substance of his conferences with his friends, and God's discourse with him out of the whirlwind, with his return at length to a very prosperous condition, no doubt is exactly true, though the inspired penman be allowed the usual liberty of putting the matter, of which Job and his friends discoursed, into his own words.
3. We are sure it is very antient, though we cannot fix the precise time either when Job lived, or when the book was written. So many, so evident, are its hoary hairs, the marks of its antiquity, that we have reason to think it of equal date with the book of Genesis itself, and that holy Job was cotemporary with Isaac and Jacob; though not co-heir with them of the promise of the earthly Canaan, yet a joint-expectant with them of the better country, that is, the heavenly. Probably he was of the posterity of Nahor, Abraham's brother, whose first-born was Uz, Gen. xxii. 21, and in whose family religion was for some ages kept up, as appears, Gen. xxxi. 53, where God is called not only the God of Abraham, but the God of Nahor. He lived before the age of man was shortened to 70 or 80, as it was in Moses' time; before sacrifices were confined to one altar; before the general apostacy of the nations from the knowledge and worship of the true God; and while yet there was no other idolatry known, but only the worship of the sun and moon, and that punished by the Judges, chap. xxxi. 26..28. He lived while God was known by the name of God Almighty, more than by the name of Jehovah; for he is called Shaddai, the Almighty, above thirty times in this book. He lived while divine knowledge was conveyed, not by writing, but by tradition, for to that appeals are here made, chap. iii. 8, xxxi. 39, xv. 18, v. 1. And we have therefore reason to think he lived before Moses, because here is no mention at all of the deliverance of Israel out of Egypt, or the giving up the law.
4. We are sure it is of great use to the church, and to every good Christian, though there are many passages in it dark and hard to be understood. We cannot, perhaps, be confident of the true meaning of every Arabic word and phrase we meet with in it. It is a book that finds a great deal of work for the critics; but enough is plain to make the whole profitable, and it was all written for our learning. This noble poem presents us, in very clear and lively characters, these five things, among others: first, A monument of primitive theology: second, a specimen of Gentile piety: third, An exposition of the book of providence, and a clear and satisfactory solution of many of the difficult and obscure passages in it: fourth, It presents us with a great example of patience, and close adherence to God, in the midst of the sorest calamities: fifth, With an illustrious type of Christ, the particulars of which we shall endeavour to take notice of as we go along.

Upon the whole, we learn that many are the afflictions of the righteous; but, when the Lord delivereth them out of all, the trial of their faith will be found to praise, and honour, and glory.

CHAP. I.

We have here an account, I. Of Job's great piety, 1..5. II. Of his great prosperity, 2, 3, 4. III. Of the malice of Satan against him, and the permission he obtained to try his constancy, 6..12. IV. Of the surprising troubles that befall him, 13..19. V. Of his exemplary patience and piety under these troubles, 20..29.

THERE was a man in the land of Uz, whose name was Job; and that man

CHAP. I. 1..3. Job was a man of note and eminency. The country he lived in was the land of Uz, in the eastern part of

was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-

Arabia, which lay towards Chaldea, near Euphrates, probably not far from Ur, of the Chaldees, whence Abraham was called. When

asses, and a very great household ; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted in their houses, every one his day ; and sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt-offerings according to the number of them all : for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, whence comest thou ? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought ?

10 Hast thou not made an hedge about him, and about his house, and about all that he hath on every side ? thou hast blessed the work of his hands, and his substance is increased in the land ;

11 But put forth thine hand now, and

touch all that he hath, and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy power ; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons, and his daughters were eating and drinking wine in their eldest brother's house.

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them :

15 And the Sabeans fell upon them, and took them away ; yea, they have slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them ; and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword ? and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house :

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the

God called one good man out of that country, yet he left not himself without witness, but raised up another in it to be preacher of righteousness. God has his remnant in all places, sealed ones out of every nation, as well as out of every tribe of Israel, Rev. vii. 9. He was sincere in his religion ; he was perfect, not sinless ; he himself owns, chap. ix. 20, If I say I am perfect, I shall be proved perverse ; but having respect to all God's commandments, aiming at perfection, he was really as good as he seemed to be, and did not dissemble in his profession of piety ; his heart was sound, and his eye single. Sincerity is gospel perfection ; I know no religion without it. He dreaded the thought of doing an ill thing ; with the utmost abhorrence and detestation, and with a constant care and watchfulness, he eschewed evil, avoided all appearances of sin and approaches to it, and this because of the fear of God, Neh. v. 15. The fear of the Lord is to hate evil, Prov. xviii. 13, and then, by the fear of the Lord, men depart from evil, Prov. xvi.

4, 5. As soon as the days of his son's feasting were over, he called them to the solemn exercises of religion. Not while their feasting lasted, let them take their time for that ; there is a time for all things : but, when it was over, their good father minded them that

though they had their days of feasting the week round, they must not think to have them the year round, they had something else to do. Those that are merry must find a time to be serious.

6-12. It doth not at all derogate from the credibility of Job's story in general, to allow that this discourse, between God and Satan, in these verses is parabolical, like that of Micah, 1 Kings xxii. 10, an allegory designed to represent the malice of the devil against good men, and the divine check and restraint that malice is under ; only thus much farther is intimated, that the affairs of this earth are very much the subject of the counsels of the unseen world. That world is dark to us, but we lie very open to it. Now here we have Satan among the sons of God, 6. This means either a meeting of the saints on earth : professors of religion, in the patriarchal age, were called sons of God, Gen. vi. 2 ; or, a meeting of the angels in heaven : they are the sons of God, Job xxxviii. 7.

13-22. Afflictions must not divert us from, but quicken us to, the exercises of religion. Weeping must not hinder sowing, nor hinder worshipping. Job eyed not only the hand of God, but the name of God, in his afflictions, and gave glory to that ; Blessed be

J O B.
Chap. I. V. 14.



Job's Patience

young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

CHAP. II.

I. Satan moves for another trial, 1-5. II. God permits it, 6. III. Satan smites himself with a loathsome disease, 7, 8. IV. His wife tempts him to curse God, 9, 10. V. His friends come to comfort him, 11-13.

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

the name of the Lord. He hath still the same good and good thoughts of God that ever he had, and is as forward as ever to speak of him with to his praise, and can find in his heart to bless God, even when he is in a way, as well as when he gives. Thus must we sing both of mercy and judgment, Psal. cx. l.

CHAP. II. 1-6. Skin for skin, and all that a man hath will he give for his life. Satan's love of truth there is in this, that self-love and self-preservation are very powerful continuing principles in the heart of man. Men love to involve both their own and their nearest relations in such a condition, that are pained of themselves, and will not only endure, but grow, their pains to save their lives.

Job, in some things, was a type of Christ: the first, for as much as was that Satan should bruise his heel, Gen. iii. 15, and Job's name was in Job's case. Satan tempted him to let go his integrity, his religion, Mat. ix. 4. If then he the Son of God, who came into the heart of Joshua, that betrayed Christ, and then came into his tent, put Christ into his army in the person of the captain, he should not touch his bone and his flesh, without sinning against him, by doing, he was to do that which Job could not do, destroy him that had the power of death; that is, the devil.

7-10. Job's suffering th him to renounce his religion, to blaspheme God, set him at defiance, and dare him to do his worst, curse God and die; yet no longer to dependance upon God, wait not for relief from him, but be that can deliver him, being thus over his patience, and thy troubles, by ending thy life better die.

4 And Satan answered the LORD, and said, Skin for skin; yea, all that a man hath will he give for his life:

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face

6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal: and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off and knew him not, they lifted up their voice and wept; and they rent every one

once than be always dying thus; than mayest now despair of having any help from thy God, even curse him and hang thyself. These are two of the blackest and most bound of all Satan's temptations, and yet such as good men have sometimes been violently assaulted with: nothing more contrary to natural conscience than blaspheming God, nor to natural sense than self-murder; therefore the suggestion of either of these may well be suspected to come immediately from Satan; Lord, lead us not into temptation, yet into such, not into any temptation, but deliver us from the evil one.

11-13. Job's three friends are supposed to be all of them of the posterity of Abraham; which, for some descents, came in the families that were sent out from the covenant of circumcision, not to discontinue good fruits of that pious education which the father of the faithful gave to these nations, Gen. xv. 13. Eliphaz descended from Teman, the grandson of Esau, Gen. xxxvi. 11; Bildad, it is probably, from Shuh, Abraham's son by Ketura, Gen. xxxv. 23; Zophar is thought by some to be the same as Zophar, a descendant from Uzun, Gen. xxxvi. 11. The posterity of Esau was a hard party among those that were strangers to the covenant of promise, was a happy presage of God's grace to the Gentiles, when the partition wall should, in the latter days, be broken down. Esau was a good man, yet many that came from him were not so of the best blood, as.

That not entering upon the Sabbath, when discovered the seventh day, may perhaps have been that was the Sabbath day, which nevertheless was observed as the Sabbath day, and to rest.

his mantle, and sprinkled dust upon their heads towards heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that *his* grief was very great.

CHAP. III.

Job sins with his lips.

AFTER this opened Job his mouth, and cursed his day.

2 And Job spake, and said,

3 Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it: let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be

they adjourned the intended conference, because probably then company resorted, as usual, to Job's house, to join with him in his devotions, who might be edified by the discourse. Or, rather, by their silence so long, they would intimate, that what they afterwards said was well considered and digested, and the result of many thoughts. The heart of the wise studies to answer. We should think twice before we speak once, especially in such a case as this, think long, and we shall be the better able to speak short and to the purpose.

CHAP. III. 1-9. There are those in hell that, with good reason, wish they had never been born, as Judas, Mat. xxvi. 24. But, on this side hell, there can be no reason for so vain and ungrateful a wish. It was Job's folly and weakness to curse his day; we must say of it, this was his infirmity; but good men have sometimes failed in the exercises of those graces they have been most eminent for, that we may understand that when they are said to be perfect, it is meant they were upright, not that they were sinless. Let us observe it, to the honour of the spiritual life above the natural, that, though many have cursed the day of their first birth, never any cursed the day of their new birth, nor wished they never had had grace and the spirit of grace given them: those are the most excellent gifts, above life and being itself, and which will never be a burden.

Did Job believe and hope that he should, in his flesh, see God in the latter day, chap. xix. 26, and yet would he wish he never had had a being capable of such a bliss, only because for the present he had sorrow in the flesh? God, by his grace, arm us against this foolish and hurtful lust of impatience!

11-19. When our Saviour would set forth a very calamitous state of things, he seems to allow such a saying as this, Blessed are the barren, and the wombs that never bare, and the paps which

dark; let it look for light, but *have none*; neither let it see the dawning of the day;

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not *from* the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest.

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver;

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling: and there the weary be at rest:

18 There the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which long for death, but it *cometh*

never gave suck, Luke xxiii. 29, but blessing the barren womb is one thing, and cursing the fruitful womb is another. It is good to make the best of afflictions, but it is not good to make the worst of mercies: Our rule is, Bless and curse not. Job's considerations here may be of good use to reconcile us unto death when it comes, and to make us easy under the arrest of it, but they ought not to be made use of as a pretence to quarrel with life while it is continued, or to make us uneasy under the burdens of it. It is our wisdom and duty to make the best of that which is, be it living or dying, and so to live to the Lord, and die to the Lord, and to be his in both, Rom. xiv. 8.

Observe how finely he describes the repose of the grave; which (provided the soul also be at rest in God) may much assist our triumphs over it: first, those that now are troubled will there be out of the reach of trouble, 17. There the wicked cease from troubling; when the persecutors die they can no longer persecute, their hatred and envy are now perished. Herod had vexed the church; but, when he became a prey for worms, he ceased from troubling. When the persecuted die, they are out of the danger of being any further troubled. Had Job been at rest in his grave, he had had no disturbance from the Sabaeans and Chaldeans, none of all his enemies had created him any trouble. Second, those that are now toiled will there see the period of their toils; there the weary are at rest: heaven is more than a rest to the souls of the saints, but the grave is a rest to their bodies; their pilgrimage is a weary pilgrimage, sin and the world they are weary of. Their services, sufferings and expectations, they are wearied with, but in the grave they rest from all their labours, Rev. xiv. 13, Isa. lvii. 2. They are easy there, and make no complaints: there believers sleep in Jesus. Third, those that were here enslaved are there at liberty: death is the prisoner's discharge, the relief of the oppress-

not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad when they can find the grave?

23 *Why is light given to a man whose way is hid, and whom God hath hedged in?*

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came

CHAP. IV.

I. Eliphaz bespeaks a patient hearing, 2. II. He compliments Job with an acknowledgment of the eminency of the profession he had made of religion, 3, 4. III. He charges him with hypocrisy in his profession, 5, 6. IV. He maintains that more wickedness is that which always brings God's judgments, 7, 11. V. He corroborates his assertion by a vision which he had, 12, 21.

THEN Eliphaz the Temanite answered, and said,

2 *If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?*

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

ed, and the servant's manumission, 18. There the prisoners, though they walk not at large, yet they rest together, and are not put to work, to grind in that prison-house. They are no more insulted and trampled upon, menaced and terrified, by their cruel task-masters, they hear not the voice of the oppressor. They that were here doomed to perpetual servitude, that could call nothing their own, no not their own bodies, are there no longer under command or controul; there the servant is free from his master, which is a good reason why those that have power should use it moderately, and those that are in subjection should bear it patiently, yet a little while; those, that were at a vast distance from all others, there are upon a level, 19. The small and great are there, there the same, there all one, all alike free among the dead. The tedious pomp and state which attend the great is at an end there, all the inconveniences of a poor and low condition are likewise over, death and the grave know no difference.

Level'd by death, the conqueror and the slave
The wise and foolish, cowards and the brave,
Lie mix'd and un distinguish'd in the grave.

SEN. R. B. BRIDGES.

CHAP. IV. 1, 6. Surely it was a pious zeal for God's honour and the spiritual welfare of Job, that bore Eliphaz up to this necessity of speaking: who can forbear speaking in the defence of God's honour, which we hear reproved; in love to the sinner, when we see endangered? It is foolish pity not to reprove offenders, even offenders in affliction, for what they say or do and only for fear of offending them. Whether man take it well or ill, we must, with

5 But now it is come upon thee, and thou art faintest; it toucheth thee, and thou art troubled.

6 *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*

7 Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perished for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up;

16 It stood still, but I could not discern the form thereof: an image was before mine

wisdom and meekness, do our duty, and discharge a good conscience. He makes too light of God's afflictions; it toucheth thee. The very word that Satan had used, chap. i. 11, ii. 5. Had Eliphaz felt but the one half of Job's affliction, he would have said, it smites me, it wounds me; but speaking of Job's afflictions, he makes but a flea-bite of it: it toucheth thee, and thou canst not bear to be touched. He makes too much of Job's complaints, and aggravates them; thou faintest, or thou art beside thyself, thou hast, and knowest not what thou sayest. Men, in deep distress, must have grains of allowance, and a favourable construction put upon what they say; when we make the worst of every word, we do not as we would be done by.

As to his general character before this affliction, he chargeth him with wickedness and false-heartedness; and that article of his charge was utterly groundless and unjust. This was the very thing Satan aimed at, to prove Job a hypocrite, and disprove the character God had given of him; when he could not himself do this to God, but he said say and said, Job is perfect and upright, then he endeavour'd, by his words, to do it to Job himself, and to persuade him to confess himself a hypocrite: could he have gained that point, he would have triumphed, but, by the grace of God, Job was enabled to hold his own, and would not bear false witness against himself. Those that pass rash and uncharitable censures upon their brethren, and condemn them for hypocrites, do Satan's work, and give his enemy more than they are aware of.

7-21. Eliphaz having undertaken to convince Job of the sin and folly of his discontent and impatience, here vouches a vision he had been favoured with, which he relates to Job for his correction. What comes immediately from God all men will pay a price

eyes; *there was* silence, and I heard a voice, *saying*.

17 Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he put no trust in his servants, and his angels he charged with folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening; they perish for ever without any regarding *it*.

21 Doth not their excellency *which* is in them go away? they die even without wisdom.

CHAP. V.

In this chapter Eliphaz appeals to the saints to testify, I. That the sin of sinners is their ruin, 1..5. II. That yet affliction is the common lot of mankind, 6, 7. III. That when we are in affliction, it is our wisdom and duty to apply ourselves to God, 8..16. IV. That the afflictions which are borne well will end well, 17..27.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground.

7 Yet man is born unto trouble, as the sparks fly upward.

ficular deference to, and Job no doubt as much as any. Some think Eliphaz had this vision now lately, since he came to Job putting words into his mouth wherewith to reason with; and it had been well if he had kept to the purport of this vision, which would serve for a ground on which to reprove Job for his murmuring, but not to condemn him for a hypocrite. Others think he had it formerly, for God did in this way often communicate himself to the children of men in those first ages of the world, Job xxxiii. 15. Probably God had sent Eliphaz his messenger and message some time or other, when he was himself in an unquiet discontented frame, to calm and pacify him. As we should comfort others with that wherewith we have been comforted, 2 Cor. i. 4, so we should endeavour to convince others with that which has been powerful to convince us.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doth great things and unsearchable: marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong.

14 They meet with darkness in the day-time; and grope in the noon-day as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy *'is* the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

18 For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death; and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.

therefore God sometimes notified to them even common truths, by the extraordinary ways of revelation. We that have Bibles have there (thanks be to God) a more sure word to depend upon than even visions and voices, 2 Pet. i. 9.

CHAP. V. 1..16. We must not attribute our afflictions to fortune, for they are from God; nor our sins to fate, for they are from ourselves; so that, whatever trouble we are in, we must own that God sends it upon us, and we procure it to ourselves: the former is a reason why we should be very patient, the latter why we should be very penitent, when we are afflicted.

17..27. Though in every thing which Job's friends said, they were not directed by the Spirit of God, for they spake both of God and Job some things that were not right, yet the general doctrines they laid down spake the pious sense of the patriarchal age, and as St. Paul quoted, ver. 13, for canonical scripture, and the com-

The people of God had not then any written word to quote, and

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace : and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in his season.

27 Lo, this we have searched it, so it is ;
hear it, and know thou *it* for thy good.

CHAP. VI.

I. Job shews that he had a just cause to complain, 1••7. **II.** He continues his passionate wish, 8••13. **III.** He reproves his friends, 14••30.

BUT Job answered, and said,
O that my grief were thoroughly
weighed, and my calamity laid in the ba-
lances together!

3 For now it would be heavier than the sand of the sea : therefore my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath
grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg!

7 The things *that* my soul refused to
touch *are* as my sorrowful meat.

8 O that I might have my request ! and
that God would grant me the thing that I
long for ;

9 Even that it would please God to destroy me; that he would let loose his hand and cut me off!

10. Then should I yet have comfort ; yea,
I would harden myself in sorrow : let him
not spare : for I have not concealed the
words of the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is my strength the strength of stones?
or is my flesh of brass?*

13 *Is not my help in me? and is wisdom driven quite from me?*

14 To him that is afflicted pity *should be shewed* from his friend ; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as
a brook, *and* as the stream of brooks they
pass away ;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid :

17 What time they wax warm they vanish ; when it is hot they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped ; they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

29 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, deliver me from the enemy's hand?
or, Redeem me from the hand of the mighty?

mand. ver. 17. is not at all owing to us, so these promises here may be said to be given, and applied as divine promises; and we may then find patience and comfort of this part of scripture, here below.

CH. P. VI. 1-7. Here in Job's was a type of Christ; who, in his suffering, suffered in that he felt the pains of his soul, now is the son of man, Job. 17. My soul is sorrowful, sorrowful, **Mat. 26. 38.** My God, my God, why hast thou forsaken me? **Mat. 26. 46.**

S. 10. The Jews were extremely desirous of death, and very anxious to be crucified, and to be put to a shameful death, and to be despised as men. They thought that it would please God to destroy them. Some of them, which we call Pharisees, considered as the best of the Jews, and supposed that good men were not thus crucified, and were not to be entertained by any that were the least religious. The law of God and nature. How uneasy were the souls

confinement in the body may be, it must by no means break prison, but wait for a fair exchange.

14-30. The troops of Tema and Sheba, the caravans of the merchants of those countries, who, surrounded by the high bare deserts of Arabia, looked down upon the fertile valley of water and new brooks. Hard by here, some one, within 30 miles, that is, within I fast travel'd this way that I have seen nothing; we will have that to refresh us. When we have done with our food and drink, we are apt to expect that they will yet find us not below; for the disappointment of the expectation is then compared to the confusion which we find in the desert, whether we find many heaps of sand where they expected a river of water. In the winter, when they were not there, there was no water; and every one will applaud and admire that they should find us in prosperity; but, in the heat of summer, when they expected water, the so called river, was consumed, 17, it was turned into 18. When these that are men

24 Teach me, and I will hold my tongue : and cause me to understand wherein I have erred.

25 How forcible are right words ! but what doth your arguing reprove ?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are as wind ?*

27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now, therefore, be content ; look upon me : for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity ; yea, return again, my righteousness *is* in it.

30 Is there iniquity in my tongue ? cannot my taste discern perverse things ?

CHAP. VII.

Job comes on to express the bitter sense he had of his calamities, and to justify himself in his state of death. I. He complains of his troubles, 1-6. II. He expostulates with God, 7, ad fin.

IS there not an appointed time to man upon earth ? *are not* his days also like the days of an hireling ?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward* of his work ;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down I say, When shall I arise, and the night be gone ? and I am full of tossings to and fro unto the dawning of the day :

5 My flesh is clothed with worms and clods of dust : my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

and hence are sunk and impoverished, and stand in need of comfort, then those that before gathered about them stand aloof, those that before commended them are forward to run them down : thus they that raise their expectations high from the creature will find it fail them then when it should help them ; whereas they that make God their confidence have help in the time of need, Heb. iv. 16. When Job was in prosperity, his friends were something to him : he took complacency in them and their society ; but now ye are nothing ; now I can find no comfort but in God.

CHAP. VII. 1-6. Man's life is a warfare, and as the days of unbelief. We are every one of us to look upon ourselves in this world, first, as soldiers, exposed to hardship, and in the midst of enemies ; must serve and be under command ; and when our warfare is accomplished, we must be cashiered and disbanded, dis-

7 O remember that my life is wind ; mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more : thine eyes *are* upon me, and I *am* not.

9 As the cloud is consumed and vanisheth away ; so he that goeth down to the grave shall come up no more :

10 He shall return no more to his house neither shall his place know him any more.

11 Therefore I will not refrain my mouth ; I will speak in the anguish of my spirit ; I will complain in the bitterness of my soul.

12 Am I sea, or a whale, that thou settest a watch over me ?

13 When I say, My bed shall comfort me, my couch shall ease my complaint ;

14 Then thou scarest me with dreams, and terrifiest me through visions ;

15 So that my soul chooseth strangling, and death rather than my life.

16 I loathe *it* ; I would not live alway ; let me alone ; for my days *are* vanity.

17 What is man, that thou shouldest magnify him ? and that thou shouldest set thine heart upon him ?

18 And *that* thou shouldest visit him every morning, and try him every moment ?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle ?

20 I have sinned : what shall I do unto thee, O thou Preserver of men ? why hast thou set me as a mark against thee, so that I am a burden to myself ?

21 And why dost thou not pardon my transgression, and take away mine iniquity ? for now shall I sleep in the dust ; and thou shalt seek me in the morning, but I *shall* not be.

missed either with shame or honour, according to what we have done in the body ; second, as day-labourers that have the work of the day to do in its day, and must make up their account at the approaching night.

7-16. A good man would not, if he might, live always in this world ; not, not though it smile upon him ; because it is a world of sin and temptation, and he hath a better world in prospect.

17-21. What is man, that thou shouldst magnify him ? This may be looked upon either as a passionate reflection upon the proceedings of our own justice ; as if the great God did diminish and disparage himself in contending with man ; or, as a pious admiration of the condescensions of divine grace, like that, Psal. viii. 4, cxiv. 3. He owns God's favour to man in general, even then when he complains of his particular troubles. What is man, miserable

CHAP. VIII.

I. Bildad sheweth God's justice in dealing with man according to his works, 1-19. II. He applies it to Job's case, 20-22.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God sometimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers;

9 (For we *are but of yesterday*, and know nothing, because our days upon earth *are a shadow*);

10 Shall not they teach thee, *and tell thee*, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is yet* in his greenness, *and not cut down*, it withereth before any *other herb*:

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.

16 He *is green* before the sun, and his branch shooteth forth in his garden.

man, a poor, mean, weak creature, that thou, O great and glorious God, shouldst deal with him as thou dost!

CHAP. VIII. 1-22. See Briggs' note on persons and families; yet to argue, as Bildad, I do not shy, *deba*, that because Job's family was smitten, and he knows that present he is not helpless, therefore he certainly was an upright being, was not the just nor charitable, as long as there is proof, or other evidence of his wickedness and ungodliness. Let us pause, nothing before the time, but wait till the secrets of our hearts shall be made manifest; and the present difficulties of Providence be solved for our good and everlasting satisfaction, when the mystery of God shall be finished.

17 His roots are wrapped about the heap, *and seeth* the place of stones.

18 If he destroy him from his place, then it shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil-doers;

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

CHAP. IX.

The doctrine of God's justice.

THEN Job answered, and said,

2 I know *it is so* of a truth; but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength; who hath hardened *himself* against him and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger:

6 Which shaketh the earth out of her place, and the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not, and sealeth up the stars;

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea:

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not; he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

CHAP. IX. 1-13. How should man be just with God? Some understand this as a passionate complaint of God's strictness and severity, that he is a God there is no dealing with; and it cannot be denied, that there are in this chapter some peevish expressions which seem to speak such language as that. But I take this rather as a pious confession of man's sinfulness, and his own in particular, that, if God should deal with *any* of us according to the desert of our iniquities, we were certainly undone.

Wicked men harden themselves against God, dispute his wisdom, disobey his laws, are impatient for their sins, and impenitent under their afflictions; they reject the offers of his grace,

13 If God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

16 If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath but filleth me with bitterness.

19 If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul; I would despise my life.

22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now my days are swifter than a post, they flee away, they see no good.

26 They are passed away as the swift ships; as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint,

I will leave off my heaviness, and comfort myself;

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch and mine own clothes shall abhor me.

32 For he is not a man as I am, that I should answer him and we should come together in judgment.

33 Neither is there any days-man betwixt us that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him; but it is not so with me.

CHAP. X

Job complains of his hardships.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 Is it good unto thee that thou shouldest oppress? that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

and resist the strivings of his Spirit; they make nothing of his threatenings, and make head against his interest in the world; but have they prospered? Can they prosper? No, they are but treasuring up for themselves wrath against the day of wrath. They that roll this stone, it will return upon them.

God makes the constellations; three are named for all the rest, *β*, *α*, and *π*, and in general the chambers of the south: the stars of which these are composed he made at first, and put into that order, and he still makes them, preserves them in being, and guides their motions; he makes them to be what they are to man, and inclines the hearts of men to observe them, which the beasts are not capable of doing. Not only those stars which we see and give name to, but those also in the other hemisphere, about the antarctic pole, which never come in our sight, called the chambers of the north, are under the divine direction and dominion. How wise is he then, and how mighty!

Against the just, th' Almighty's arrows fly,
For he delights the innocent to try;
To shew their constant and their God-like mind,
Not by afflictions broken, but refin'd.

SIR R. BLACKMORE.

Let this reconcile God's children to their troubles; they are but trials designed for their honour and benefit, and if God be pleased with them, let them not be displeased: if he laugh at the trial of the innocent, knowing how glorious the issue of it will be, at destruction and famine let them also laugh, Job v. 22, and triumph over them, saying, O death, where is thy sting!

CHAP. X. 1-7. This we should deprecate above any thing else when we are in affliction: however thou art pleased to deal with me, Lord, do not condemn; my friends comfort me, but do not thou. When God afflicts us he contends with us, when he contends with us there is always a reason why and wherefore. He is never angry without a cause, though we are: and it is desirable to know what the reason is, that we may repent of, mortify, and forsake the sin, for which God hath a controversy with us in enquiring it out, let conscience have leave to do its office, and to deal faithfully with us, as Gen. xlii. 21.

8-13. The admirable structure of human bodies is an illustrious instance of the wisdom, power, and goodness of the Creator. What pity it is that these bodies should be instruments of unrighteousness, which are capable of being temples of the Holy Ghost! The soul is the light, the soul is the man; and this is the gift of God; thou hast granted me life, breathed into me the breath

5 *Are thy days as the days of man? are thy years as man's days,*

6 *That thou enquirest after mine iniquity, and searchest after my sin?*

7 *Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.*

8 *Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.*

9 *Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?*

10 *Hast thou not poured me out as milk, and curdled me like cheese?*

11 *Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews;*

12 *Thou hast granted me life and favour, and thy visitation hath preserved my spirit.*

13 *And these things hast thou hid in thine heart; I know that this is with thee.*

14 *If I sin, then thou markest me: and thou wilt not acquit me from mine iniquity.*

15 *If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head: I am full of confusion; therefore see thou mine affliction,*

16 *For it increaseth. Thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me.*

17 *Thou renewest thy witnesses against*

me, and increasest thine indignation upon me; changes and war *are* against me.

18 *Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!*

19 *I should have been as though I had not been; I should have been carried from the womb to the grave.*

20 *Are not my days few? cease, then, and let me alone, that I may take comfort a little,*

21 *Before I go whence I shall not return, even to the land of darkness, and the shadow of death:*

22 *A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.*

CHAP. XI.

1. Zophar exhibits a very high charge against Job, as proud and false in justifying himself, 1-4. II. He appeals to God for his conviction, 5-20.

THEN answered Zophar the Naamathite, and said,

2 *Should not the multitude of words be answered? and should a man full of talk be justified?*

3 *Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?*

4 *For thou hast said, My doctrine is pure, and I am clean in thine eyes;*

5 *But oh that God would speak, and open his lips against thee;*

of life, without which the body would be but a worthless carcase. God is the father of spirits: he made us living souls, and endued us with the powers of reason. Gave us life and favour; and life is a favour, a great favour, more than meat, more than raiment; a distinguishing favour, a favour that puts us into a capacity of receiving other favours.

11-22. Job prays that God would grant him some ease. Lord, let me not always be upon the rack, always in extremity; O let me alone, that I may take comfort a little! 20. Grant me some respite, some breathing time, some little enjoyment of myself. Thus he would reckon a great favour: Those that are not duly thankful for constant ease should think how welcome one hour's ease would be if they were in constant pain.

See how he speaks here of the state of the dead: 1. It is a fixed state, whence we shall not return ever again to live such a life as we now live, vii. 10. At death we must bid a final farewell to this world: The body must then be laid where it will be long, and the soul determined to that state in which it must be for ever. 2. It is a very melancholy state; so it appears to us. Holy souls, at death, remove to a land of light, where there is no death; but their bodies they leave in the land of darkness and the shadow of death. Let us look a little into the grave, and we shall find, 1. That there is no order there, it is without any order; perpetual night, and no succession of day: All there lie on the same level, and there is no distinction between prince and peasant, but the servant is there free from his master, chap. iii. 19. No order is

observed in bringing the people to the grave, not the eldest first, not the richest, not the poorest, and yet every one in his own order, the order appointed by the God of life. 2. There is no light there: In the grave there is thick darkness, darkness that cannot be felt indeed, yet cannot but be feared by those that enjoy the light of life. In the grave there is no knowledge, no comfort, no joy, no praising God, no working out our salvation, and therefore no light. Darkness comes upon us, and therefore let us walk and work while we have the light with us. The grave being a land of darkness, it is well we are carried thither with our eyes closed, and then it is all one. The grave is a land of darkness to man; our friends that are gone thither we reckon removed into darkness, Psalm lxxviii. 18. But that it is not so to God will appear by this, that the dust of the bodies of the saints, though scattered, though mingled with other dust, will none of it be lost, for God's eye is upon every grain of it, and it shall be forthcoming in the great day.

CHAP. XI. 1-6. See what intemperate passions even wise and good men are sometimes betrayed into by the heat of disputation; in which Zophar here is an instance. Eliphaz began with a very modest preface, chap. iv. 2. Bildad was a little more rough upon Job, chap. viii. 2. But Zophar falls upon him without mercy, and gives him very ill language; should a man full of talk be justified? and should thy lies make men hold their peace? Is this the way to comfort Job? No, nor to convince him neither: doth this become one that appears as an advocate for God and his justice? They

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is ! Know, therefore, that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven ; what canst thou do? deeper than hell ; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men : he seeth wickedness also ; will he not then consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him ;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot ; yea, thou shalt be stedfast, and shalt not fear ;

16 Because thou shalt forget thy misery, *and* remember *it* as waters *that* pass away ;

17 And *thine* age shall be clearer than the

that engage in controversy will find it hard to keep their temper. All the wisdom, caution, and resolution they have, will be little enough to prevent their breaking out into such indecencies as we here find Zophar guilty of.

We are commonly ready to interest God in our quarrels ; and to conclude, that, if he would but speak, he would take our part and speak for us : as Zophar here, O that God would speak ! for he would certainly open his lips against thee ; whereas when God did speak, he opened his lips for Job against his three friends. We ought, indeed, to leave all controversies to be determined by the judgment of God, which we are sure is according to truth, but they are not always in the right that are most forward to appeal to that judgment, and prejudice it against their antagonists.

7-12. Zophar here speaks very good things concerning God, and his greatness and glory ; concerning man, and his vanity and folly : these two compared together, and duly considered, will have a mighty influence upon our submission to the divine providence in all the disposals of it.

St. Paul attributes such unmeasurable dimensions to the divine love, as Zophar here attributes to the divine wisdom ; and yet recommends it to our acquaintance, Eph. iii. 18, that we may know the breadth, and length, and depth, and height, of the love of Christ.

See here what man is, and let him be humbled, 12. God sees this concerning vain man, that he would be wise, would be thought so, though he is born like a wild ass's colt, so sottish and foolish, unteachable and untamable. Now, is such a creature as this fit to contend with God, or call him to an account? Did we but

noon-day ; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure because there is hope ; yea, thou shalt dig *about thee*, *and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid ; yea, many shall make suit unto thee,

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

CHAP. XII.

In this, and the two following chapters, we have Job's answer to Zophar's discourse. In which, as before, he first reasons with his friends. See chap. xii. 19, and then turns to his God, and directs his expostulations to him, thence to the end of his discourse.

AND Job answered, and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you ; I *am* not inferior to you ; yea, who knoweth not such things as these?

4 I *am as* one mocked of his neighbour who calleth upon God, and he answereth him : the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and

better know God and ourselves, we should better know how to carry ourselves to God.

13-20. Those that sincerely turn to God, may expect a holy confidence towards God. Then shalt thou lift up thy face towards heaven without spot : thou mayest come boldly to the throne of grace, and not with that terror and amazement expressed chap. ix. 34. If our hearts condemn us not for hypocrisy and impenitency, then have we confidence in our approaches to God, and expectations from him, 1 John iii. 21. If we are looked upon in the face of the anointed, our faces that were dejected may be lifted up ; that were polluted, being washed with the blood of Christ, may be lifted up without spot. We may draw near, in full assurance of faith, when we are sprinkled from an evil conscience, Heb. x. 22. Some understand this of the clearing up of his credit before men, Psal. xxxvii. 6.

CHAP. XII. 1-5. The reproofs Job here gives to his friends, whether they were just or not, were very sharp, and may serve for a rebuke to all that are proud and scornful, and an exposing of their folly.

When we are tempted to be harsh in our censures of those we differ from and dispute with, we ought to consider that they also have understanding as well as we, a capacity of judging, and a right of judging for themselves ; nay, perhaps they are not inferior to us, but superior, and it is possible that they may be in the right, and we in the wrong, and therefore we ought not to judge or despise them, Rom. xiv. 3, nor pretend to be masters, Jam. iii. 1, whilst all we are brethren, Matt. xxiii. 8. It is sad that any who call upon God should mock their brethren, Jam. iii. 9, 10, and must lie heavy on a good man to be thought ill of by those whom

they that provoke God are secure ; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee :

8 Or speak to the earth, and it shall teach thee ; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this ?

10 In whose hand is the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words ? and the mouth taste his meat ?

12 With the ancient is wisdom ; and in length of days understanding.

13 With him is wisdom and strength, he hath council and understanding.

14 Behold, he breaketh down, and it cannot be built again ; he shutteth up a man, and there can be no opening.

15 Behold, he with-holdeth the waters, and they dry up ; also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom ; the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

he thinks well of ; yet this is no new thing. Some understand those words of the person mocked, that he called upon God, and he answered him, and so it agrees with chap. xvi. 20. My friends scorn me, but mine eye poureth out tears to God. If our friends be deaf to our complaints, God is not ; if they condemn us, God knows our integrity : if they make the worst of us, he will make the best of us : if they give us cross answers, he will give us kind ones.

9-11. Job's friends, all of them, went upon this principle, that wicked people cannot prosper long in this world, but some remarkable judgment or other will suddenly light on them : Zophar had concluded with it, that the eyes of the wicked shall fail, chap. xi. 20. This principle Job here opposeth, and maintains, that God, in disposing men's outward affairs, acts as a sovereign, respecting the exact distribution of rewards and punishments for the future state. He appeals even to the inferior creatures for the proof of this, the beasts, and fowls, and trees, and even the earth itself ; consult these, and they shall tell thee, 7, 8. many a good lesson we may learn from them, but what are they here to teach us ? First, we may from them learn that the tabernacles of robbers prosper, so some. For, 1. even among the brute creatures the good devour the less, and the stronger prey up on the weaker, and men are as the fishes of the sea, 11. 12, 14. 2. these creatures are servicable to wicked men, and so they declare their prosperity. Secondly, We may from them learn the wisdom, power, and goodness of God, and that sovereign disposition of us ; into which plain and self-evident truth all these occult dispensations must be resolved. Zophar had made a mighty mystery of it, chap. xi. 7. So far from that, saith Job, that so much as we

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations and destroyeth them ; he enlargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man

CHAP. XIII.

I. Job is very bold with his friends, 13-17. II. He is very bold with his God

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also : I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers of lies, ye are all physicians of no value.

are concerned to know, we may learn even from the inferior creatures ; for who knows not from all these ?

Those words, v. 11. Doth not the ear try words as thy mouth tastes meat ? may be taken either as the conclusion of the foregoing discourse, or the preface to what follows. The mind of man has as good a faculty of discerning between truth and error, when duly stated, as the palate has of discerning between what is sweet and what is bitter : he therefore demands from his friends a liberty to judge for himself of what they had said, and desires them to use the same liberty in judging of what he had said : nay, he seems to appeal to any man's impartial judgment in this controversy : let the ear try the words on both sides, and it would be found he was in the right.

12-25. This is a noble discourse of Job's concerning the wisdom, power, and sovereignty of God, in ordering and disposing of all the affairs of the children of men, according to the counsel of his own will, which none dare gainsay or can resist. Take both him and them out of the controversy in which they were so warmly engaged, and they will speak admirably well ; but in that, sometimes, we scarce know what to make of them. It were well if wise and good men, that differ in their apprehensions about less things, would see it to be for their honour and comfort, and the edification of others, to dwell most upon those great truths in which they are agreed. On this subject Job speaks like himself : here are no passionate complaints, no peevish reflections, but every thing masculine and great.

CHAP. XIII. 1-12. Those that enter into disputation, enter into temptation to magnify themselves, and vilify their brethren more than is fit, and therefore ought to watch and pray against

5 Oh that ye would altogether hold your peace ; and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person ; will ye contend for God?

9 Is it good that he should search you out? or, as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him : but I will maintain mine own ways before him.

16 He also *shall be* my salvation : for an hypocrite shall not come before him.

17 Hear diligently my speech and my declaration with your ears.

18 Behold now, I have ordered *my* cause ; I know that I shall be justified.

19 Who is he *that* will plead with me : for now, if I hold my tongue, I shall give up the ghost.

the workings of pride. Job would rather argue with God himself than with his friends. See here, first, What confidence they have towards God, whose hearts condemn them not of hypocrisy: they can with humble boldness appear before him, and appeal to him: second, What comfort they have in God, whose neighbours unjustly condemn them: If they may not speak to them with any hopes of a fair hearing, yet they may speak to the Almighty, they have easy access to him, and shall find acceptance with him. God's truth needs not our help, nor God's cause either our sinful policies, or our sinful passions: the wrath of man works not the righteousness of God, nor may we deceive that good may come. Rom. iii. 7. 8. Pious men (as they call them) are impious cheats, and devout persecutions horrid profanations of the name of God; as theirs that hated their brethren cast them out, saying, Let the Lord be glorified, Isa. lxvi. 5, John xvi. 2.

13-22. Job here takes his bold, fast hold on his integrity, as one that resolved not to let it go, nor suffer it to be wrested from him: his firmness in this matter is commendable, and his warmth excusable. Though he say me, yet will I trust in him, 15. This is a high expression of faith, and what we should all labour to come up to: to trust in God though he slay us. That is, we must be well pleased with God as a friend, even then when he seems to come forth against us as an enemy, Job xxiii. 8-10. We must believe that all shall work for good to us, even then when all seems to make against us, Jer. xxiv. 5. We must proceed and

20 Only do not two *thing* unto me ; then will I not hide myself from thee ;

21 Withdraw thine hand far from me ; and let not thy dread make me afraid ;

22 Then call thou, and I will answer ; or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy.

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths ; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth as a garment that is moth-eaten.

CHAP. XIV.

We have here an account, I. Of man's life and death, 1-14. II. The use Job makes of all this, 15-22.

MAN *that* is born of a woman is of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not.

8 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

persevere in the way of our duty, though it costs us all that is dear to us in this world, even life itself, Heb. xi. 35. We must depend upon the performance of the promise, when all the ways leading to it are shut up, Rom. iv. 18. We must rejoice in God, when we have nothing else to rejoice in, and cleave to him; yea, though we cannot for the present find comfort in him, in a dying hour we must derive from him living comforts; and this is to trust in him though he slay us.

23-28. Job enquires after his sins, and begs to have them discovered to him: he looks up to God, and asks him what was the number of them. This may be taken either, first, as a passionate complaint of hard usage; that he was punished for his faults, and yet was not told what his faults were; or, second, as a prudent appeal to God from the censures of his friends, he desired all his sins might be brought to light, as knowing they would then appear nothing so many, nor so mighty, as his friends suspected him to be guilty of; or, third, as a pious request to the same sense with that which Elihu directed him to, chap. xxxiv. 32. That which I see not teach thou me. A true penitent is willing to know the worst of himself; and we should all desire to know what our transgressions are, that we may be particular in the confession of them, and on our guard against them for the future.

CHAP. XIV. 1-6. This chapter is proper for funeral solemnities, and serious meditation on it will help us both to get good by the death of others, and to get ready for our own. Man is of few

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass:

6 Turn from him that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11 As the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not; till the heavens *be* no more they shall not awake, nor be raised out of their sleep.

13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? All

the days of my appointed time will I wait till my change come.

15 Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps; dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones; thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth; thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn

CHAP. XV.

I. Eliphaz reproves Job, 1..13. II. He persuades him to humble himself before God, 14..16. III. He points out the woeful estate of wicked people, 17..35.

days. Life is computed not by months or years, but by days, for we cannot be sure of any day but it may be our last: these days are few, fewer than we think of; few at the most in comparison with the days of the first patriarchs, much more in comparison with the days of eternity; but much fewer to most who come short of what we call the age of man. The fewness of his days creates him a continual trouble and uneasiness in expectation of the period of them, and he always hangs in doubt of his life. Yet, since man's days are so full of trouble, it is well they are few, that the soul's imprisonment in the body, and banishment from the Lord, is not perpetual, is not long. When we come to heaven, our days will be many, and perfectly free from trouble; and, in the mean time, faith, hope, and love, balance the present grievances.

7..15. Every night we lie down to sleep, and in the morning we awake and rise again, but at death we must lie down in the grave, not to awake or rise again in such a world, such a state, as we are now in; never to awake or arise until the heavens, the faithful measures of time, shall be no more, and consequently time itself shall come to an end, and be swallowed up in eternity; the life of man may fitly be compared to the waters of a land-flood, which spread far, and make a great shew; but they are shallow, and when they are cut off from the sea or river, the swelling or overflowing of which was the cause of them, they soon decay and dry up, and their places know them no more. The learned Sir Richard Blackmore makes this also to be a dissimilitude: if the waters decay and be dried up in the summer, yet they will return in the winter: but it is not so with the life of man. Take part of this paraphrase in his own words:

A flowing river or a standing lake
May their dry banks and naked shores forsake,
Their waters may exhale and upwards move,
Their channel leave to roll in clouds above.

But the returning winter will restore
What, in the summer, they had lost before:
But if, O man, thy vital stream desert
Their purple channels, and betray the heart,
With fresh recruits they ne'er will be supply'd,
Nor feel their leaping life's returning tide.

The change he awaits must be understood either of the change of the resurrection, when the vile body shall be changed, Phil. iii. 21, and a great one and a glorious change it will be; and then that question, If a man die shall he live again? must be taken by way of admiration: strange! shall these dry bones live? Or, of the change at death, If a man die, shall he live again? no, not such a life as he now lives, and therefore I will patiently wait until that change come which will put a period to my calamities, and not impatiently wish for the anticipation of it as I have done.

16..22. Nothing will last always; for we see even mountains moulder and come to nought; they wither and fall as a leaf: rocks wax old and pass away by the continual beating of the sea against them. The waters wear the stones with constant droppings; no marvel if we then see the decays of man upon the earth, for he is of the earth, earthy. Job begins to think his case is not singular, and therefore he ought to reconcile himself to the common lot.

Dying work is hard work, dying pangs are commonly sore pangs. It is folly therefore for men to defer their repentance to a death-bed, and to have that to do which is the one thing needful, when they are really unfit to do any thing; but it is true wisdom, by making our peace with God in Christ, and keeping a good conscience to treasure up comforts which will support and relieve us against the pains and sorrows of a dying hour.

CHAP. XV. 1..16. Eliphaz here falls very foul upon Job, because he contradicted what he and his colleague had said, and did not acquiesce in it, and applaud it as they expected. Proud people are apt thus to take it very humbly if they may not have leave to

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou that we know not; *what* understandest thou, which *is* not in us?

10 With us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away, and what do thine eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight;

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

dictate and give law to all about them, and to run upon those as ignorant and obstinate, and all that is nought, that cannot, in every thing, say as they say.

See what religion is summed up in fearing God and praying to him. The former the most needful principle, the latter the most needful practice. Where no fear of God is, no good is to be expected; and those that live without prayer certainly live without God in the world. Those who restrain prayer, it is a sign they cast off fear. Surely those have no reverence of God's majesty, no dread of his wrath, and are in no care about their souls and eternity, who make no applications to God for his grace. Now Eliphaz charges this upon Job, either as that which was his own practise or as that which others would infer from the doctrine he maintained.

18 Which wise men have told from their fathers, and have not hid *it*;

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears; in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it*? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even on his* neck, upon the thick bosses of his bucklers.

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity; for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as

17-35. It is the prodigious madness of presumptuous sinners, that they enter the lists with Omnipotence: Woe unto him that strives with his Maker! That is generally taken for a farther description of the sinner's daring presumption, 26. He runs upon him, upon God himself, in a direct opposition to him, to his precepts and providences, even upon his neck, as a desperate combatant, when he finds himself an unequal match for his adversary, flies in his face, though, at the same time, he talls on his sword's point, or the sharp spike of his buckler.

The gratifying of the appetites of the body, feeding and feasting that to the full, often turns to the damage of the soul and its interests: why is God forgot and slighted, but because the belly is made a god of, and the happiness placed in the delights of sense? They that fill themselves with wine and strong drink, abandon all

the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAP. XVI.

I. Job upbraids his friends, 1-5. II. He represents his own case, 6-16. III. He still holds fast his integrity, 17-22.

THEN Job answered, and said,

2 I have heard many such things, miserable comforters, *are ye all.*

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*; if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief.*

6 Though I speak, my grief is not assuaged; and *though* I forbear, what am I eased?

7 But now he hath made me weary; thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which is* a witness *against me*: and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath who hateth me; he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the

check reproachfully: they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder; he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about: he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eye-lids *is* the shadow of death;

17 Not for *any* injustice in mine hands; also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* on high.

20 My friends scorn me; *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I shall go the way *whence* I shall not return.

CHAP. XVII.

I. Job reflects upon the harsh censures which his friends had passed upon him, 1-9. II. He reflects upon the vain hopes they had fed him with, 10-16.

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

that is serious, and flatter themselves with hopes that to-morrow shall be as this day, Isa. lvi. 12. Woe to them that are thus at ease in Zion! Amos vi. 1, 3, 4. Luke xii. 19.

CHAP. XVI. 1-5. It is natural to sufferers to think what they would do if the tables were turned; but perhaps our hearts may deceive us, we know not what we would do: we find it easier to discern the reasonableness and importance of a command, when we have occasion to claim the benefit of it, than when we have occasion to do the duty of it. See what is the duty we owe to our brethren in affliction.

6-22. Job's condition was very deplorable, but had he nothing to support him? nothing to comfort him? Yes; and he here tells us what it was: first, he had the testimony of his conscience for him, that he had walked uprightly, and had never allowed himself in any gross sin; second, he could appeal to God's omniscience concerning his integrity, 19. The witness in our own bosoms for us will stand us in little stead if we have not a witness in heaven for us too; for God is greater than our hearts, and we are not

to be our own judges; this therefore is Job's triumph, My witness is in heaven. It is an unspeakable comfort to a good man, when he lies under the censure of his brethren, that there is a God in heaven who knows his integrity, and will clear it up sooner or later. See John v. 31-37. This is one witness instead of a thousand: that, he had a God to go to, before whom he might unbosom himself, 20, 21. He doubted not but that God did now take cognizance of his sorrows, and that he would clear up his innocence, 21. O that one might plead for a man with God! If he could but now have the same freedom at God's bar that men commonly have at the bar of the civil magistrate, he doubted not but to carry his cause, 21. the judge himself was a witness to his integrity. The language of this wish is that, Isa. l. 7, 8, I know that I shall not be ashamed, for he is near that justifies me.

CHAP. XVII. 1-9. Job's discourse here is somewhat broken and interrupted, and he passes suddenly from one thing to another, as is usual with men in trouble; but we may reduce what is said here to three heads. First, the deplorable condition which

2 *Are there not mockers with me? and doth not mine eye continue in their provocation?*

3 Lay down now, put me in a surety with thee; who is he *that* will strike hands with me?

4 For thou hast hid their heart from understanding; therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people, and afore time I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find *one wise man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 They change the night into day; the light is short because of darkness.

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, *Thou art* my father; to the worm, *Thou art* my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together is in the dust.

poor Job was now in, which he describes, to aggravate the great unkindness of his friends to him, and to justify his own complaints, 1-6-7: Second, the ill use of which his friends made of his miseries: trampled upon him, and insulted over him, and condemned him as a hypocrite, because he was thus grievously afflicted, 2-5: Third, the use which the righteous should make of Job's afflictions, both from God, from his enemies; and from his friends, 8, 9.

10-16. Those do not go wisely about the work of comforting the afflicted, who fetch their comforts from the possibility of their recovery and enlargement in this world, though that is not to be despaired of, but at the best it is uncertain, and if it should fail, as perhaps it may, the comfort built upon it will fail too; it is therefore our wisdom to comfort ourselves and others in distress with that which will not fail, the promise of God, his love and grace, and a well-grounded hope of eternal life.

CHAP. XVIII. 1-4. Some make, v. 4, a reproof of Job's justification of himself, falsely insinuating, that either Job was a

I. Bildad sharply reproves Job, 1-4. II. He enlargeth upon the doctrine he had before maintained, 5-21.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts *and* reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, and the robber shall prevail against him.

10 The snare is laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and destruction *shall be* ready at his side.

13 It shall devour the strength of his skin: *even* the first-born of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

wicked man, or we must deny a providence, and suppose that God has forsaken the earth, and the Rock of ages is removed. It is rather a just reproof of his passionate complaints: when we quarrel with the events of providence, we forget that whatever befalls us, it is, first, according to the eternal purpose of God: second, according to this written word; thus it is written, that in the world we must have tribulation; that, since we sin daily, we must expect to smart for it: and, third, according to the usual way and custom, the track of providence, nothing but what is common to men; and to expect that God's counsels should change, his method alter, and his word fail to please us, is as absurd and unreasonable as to think that the earth shall be forsaken for us, and the rock removed out of its place.

5-10. The rest of Bildad's discourse is entirely taken up in an elegant description of the miserable condition of a wicked man, in which there is a great deal of certain truth, and which will be of excellent use, if duly considered; that a sinful condition is a sad condition, and that iniquity will be men's ruin; if they do not re-

15 It shall dwell in his tabernacle, because *it is* none of his : brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day, as they that went before were affrighted.

21 Surely, such are the dwellings of the wicked, and this is the place of *him that* knoweth not God.

CHAP. XIX.

I. Job complains of unkind usage, 1-7. II. He comforts himself with the believing hopes of happiness in the other world, 23-27. III. He concludes with a caution to his friends not to persist in their hard censures of him, 28, 29.

THEN Job answered, and said,

2 How long will ye vex my soul, and break me in pieces with words ?

3 These ten times have ye reproached me : ye are not ashamed *that* ye make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach ;

6 Know now that God hath overthrown me, and hath compassed me with his net

7 Behold, I cry out of wrong, but I am not heard ; I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head

10 He hath destroyed me on every side, and I am gone : and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk hath failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger : I am an alien in their sight.

16 I called my servant, and he gave me no answer ; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's *sake* of mine own body.

18 Yea, young children despised me ; I arose, and they spake against me.

19 All my inward friends abhorred me ; and they whom I loved are turned against me

ment of it : but, first, it is not true that all wicked people are visibly and openly made thus miserable in this world ; nor, second, that all who are brought into great distress and trouble in this world are therefore to be deemed and adjudged wicked men, though no other proof appears against them ; and therefore though Bildad thought the application of it to Job was easy, yet it was not safe nor just.

11-21. See here what is the beginning and what is the end of the wickedness of this wicked world. The beginning of it is ignorance of God, and it is a wilful ignorance ; for there is that to be known of him which is sufficient to leave them for ever inexcusable. The end of it is utter destruction. Vengeance will be taken of those that know not God, 2 Thes. i. 8.

CHAP. XIX. 1-7. Job complained of his pain, but got no ease : begged to know the cause of his afflictions, but could not discover it : he appealed to God's tribunal for the clearing of his innocency, but could not obtain a hearing, much less a judgment, upon his appeal. I cry out of wrong, but I am not heard. God for a time may seem to turn away his ear from his people, to be angry at their prayers, and overlook their appeals to him ; and they must be excused if in that case they complain bitterly. Woe unto us if God be against us !

8-28. We have here Job's creed, or confession of faith ; his belief in God the Father Almighty, the Maker of heaven and earth, and the principles of natural religion he had often professed : but here we find him no stranger to revealed religion ; though the revelation of the promised seed, and the promised inheritance, was then but discerned like the dawning of the day, yet Job was taught of God to believe in a living Redeemer, and to look for the resurrection of the dead, and the life of the world to come : for of these truths it must be understood ; these were the things he committed himself with the expectations of, and not a deliverance from his trouble, or revival of his happiness, in this world, as some would understand him. For, besides that, the expressions he here useth of the Redeemer's standing at the latter days upon the earth, of his seeing God, and seeing him for himself, are wretchedly forced, if they be understood of any temporal deliverance : it is very plain that he had no expectation at all of his return to a prosperous condition in this world. We have reason to think that Job was just now under an extraordinary impulse of the blessed Spirit, which raised him above himself, gave him light, and gave him utterance, even to his own surprise. And some observe, that after this we do not find, in Job's discourses, such passionate, peevish,

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 O that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever.

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter day upon the earth:

26 And *though* after my skin worms destroy this *body*, yet in my flesh shall I see God;

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

CHAP. XX.

I. Zophar's preface is short, but hot, 1, 3. II. His discourse long, and all upon the certain misery of wicked people, and the ruin that awaits them, 4, 29.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach,

unbecoming complaints of God and his providence, as we have before met with; this hope quieted his spirits, stilled the storm, and, having here cast anchor within the veil, his mind kept steady from this time forward.

Job's creed was a word of caution to his friends, not to proceed and persist in their unkind usage of him, 28. He had reproved them for what they had said, and now tells them what they should say for the reducing of themselves and one another to a better temper. Why persecute we him thus? why do we grieve him and vex him, by censuring and condemning him, seeing the root of the matter, or the root of the word, is found in him? Let this direct us, first, in our care concerning ourselves. We are all concerned to see to it, that the root of the matter be found in us. A living, quickening, commanding principle of grace in the heart is the root of the matter, as necessary to our religion as the root of the tree, to which it owes both its fixedness and fruitfulness: love to God and our brethren, faith in Christ, hatred of sin, this is the root of the matter, other things are but leaves in comparison with this: serious godliness is the one thing needful: second, in our carriage towards our brethren. We are to believe that many have the root

and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 Yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall see him no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods:

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 Though he spare it, and forsake it not, but keep it still within his mouth;

14 Yet his meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps; the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he

of the matter in them, who are not in every thing of our mind, who have their follies and weaknesses, and mistakes: and to conclude, it is at our peril if we persecute any such. Woe be to him that offends one of those little ones, God will resent and revenge it. It was a word of terror to them. Christ's second coming will be very dreadful to those that are found sniting their fellow servants Matt. xxiv. 49, and therefore, 29, Be ye afraid of the sword, the flaming sword of God's justice which turns every way.

CHAP. XX. 1-9. Zophar takes no notice of what Job had said to move their pity, or to evidence his own integrity, but fastens upon the reproach he gave them in the close of his discourse, counts that a reproach, and thinks himself therefore obliged to answer, because Job had bid them to be afraid of the sword, that he might not seem to be frightened by his menaces. The best counsel is too often taken from an antagonist, and therefore usually may be as well spared. Zophar proceeds very plainly to shew the ruin and destruction of wicked people, insinuating, that because Job was destroyed and ruined, he was certainly a wicked man, and an hypocrite.

10-22. The instances here given of the miserable condition of

restore, and shall not swallow it down; according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall* be hid in his secret places; a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; *and* the earth shall rise up against him.

28 The increase of his house shall depart, *and* his goods shall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

the wicked man in this world, are expressed with a great fulness and fluency of language, and the same thing returned to again, and repeated in other words.

23-29. Though impenitent sinners do not always fall under such temporal judgments as are here described, (as rein Zophar was mistaken for the wrath of God about upon them, and they are made miserable by spiritual judgments, which are much worse, then censures being that on the one hand a terror to them, and then they are in a third amazement, or on the other hand scared and silenced, and then they are given up to a reprobate mind, and given over to eternal ruin. Never was any sinner better explained, nor worse applied, than this here by Zophar, who intended by all this to prove Joban hypocrite. Let us receive the good explication, and chase it better application, for wanting to ourselves to stand in awe, and not to fall.)

CHAP. XXI. 1-10. All Job's three friends in their last discourses had been very busy in describing the miserable condition of a wicked man in this world; it is true, saith Job, remarkable judgments are sometimes brought upon ungodly sinners, but not always; for we have many instances of the great and long prosperity of those that are openly and avowedly wicked. Therefore they are hardened in their wickedness by their prosperity, yet they are

1. Job complains less of his own miseries than he had done in his former discourses, and comes closer to the general question that was in dispute, whether outward prosperity was the mark of the true church, and the true members of it.

BUT Job answered, and said, 2 Hear diligently my speech; and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken mock on.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay your hand upon your mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power.

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways:

still suffered to prosper. See how light these prospering sinners make of God and religion, as if because they have so much of this world, they had no need to look after another. This world is the portion they have chosen and taken up with, and think themselves happy in, and while they have that, they can live without God. Justly will God say to them, depart, Matt. xxv. 11, who have bid him depart; and justly doth he now take them at their word. They dread the knowledge of God and of his will, and of their duty to him: We desire not the knowledge of thy ways. They are resolved not to walk in God's ways, desire not to know them, because their knowledge will be a continual reproach to their disobedience, John iii. 19, What profit shall we have if we cry unto him? All the world is for what they can get, and therefore wisdom's merchandise is neglected, because they think there is nothing to be got by it. It is in vain to say, God, Mal. iii. 13, 14. Paying will not pay debts, nor portion children; nay, perhaps serious godliness may baulk a man's portionment, and expose him to losses; and what then? Is nothing to be called gain but the wealth and honour of this world? If we obtain the favour of God, and spiritual and eternal blessings, we have no reason to complain of being by our religion. But if we have no profit by prayer, it is our own fault, Isa. lviii. 3, 4. It is because we ask

15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their destruction upon them? God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carried away.

19 God layeth up his iniquity for his children; he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high?

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust; and the worms shall cover them.

27 Behold, I know your thoughts, and the devices, *which* ye wrongfully imagine against me.

28 For ye say, Where is the house of the

prince? and where *are* the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

CHAP. XXII.

I. Eliphaz checks Job for his complaints of God, 1-4. II. He chargeth him with many high crimes, 5-14. III. He compares his case to that of the whole world, 15-20. IV. He gives him very good counsel.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty that thou art righteous? or *is it* gain to him that thou makest thy ways perfect;

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is not* thy wickedness great? and thine iniquities infinite;

amiss, Jam. iv. 2. Religion itself is not a vain thing; if it be so to us, we may thank ourselves for resting in the outside of it, Jam. 1-26.

17-26. Job had largely described the prosperity of wicked people, now in these verses,

First, He opposeth this to what his friends had maintained concerning their certain ruin in this life. Tell me how often do you see the candle of the wicked put out? Do you not as often see it burnt down to the socket, until it goes out of itself? 17. How often do you see their destruction come upon them, or God distributing sorrows in this anger among them? Do you not so often see their ruin and prosperity continuing to the last? Perhaps there are as many instances of notorious sinners ending their days in pomp, as ending them in misery; which observation is sufficient to invalidate their arguments against Job, and to shew that no certain judgment can be made of men's character by their outward condition: second, he reconciles this to the holiness and justice of God; though wicked people prosper thus all their days, yet we are not therefore to think that God will let their wickedness always go unpunished.

It is a common thing for persons to be taken away by death, when they are in their full strength, in the highest degree of health, when they least expect death, and think themselves best armed against it, and are ready not only to set death at a distance, but to

set it at defiance. Let us therefore never be secure, for we have known many well and dead in the same week, the same day, the same hour, nay, perhaps the same minute. Be we therefore always ready. Another dies slowly, and with a great deal of previous pain and misery. In the bitterness of his soul, such as poor Job was himself now in, and never eats with pleasure, has no appetite to his food, nor any relish of it, through sickness, or age, or sorrow of mind. What great reason have those to be thankful that are in health, and always eat with pleasure! and what little reason have they to complain who sometimes do not, when they hear of many that never do?

27-34. Job here asserts two things: first, that impenitent sinners will certainly be punished in the other world, and ordinarily their punishment is put off until then: second, that therefore we are not to think it strange if they prosper greatly in this world, and all under no visible token of God's wrath. Therefore they are spared now, because they are to be punished then; therefore the workers of iniquity flourish, that they may be destroyed for ever, Psal. xcii. 7. This sinner is here supposed. 1. to live in a great deal of power: 2. to die and be buried in a great deal of pomp and magnificence, 32. 33.

CHAP. XXII. 1-14. Eliphaz and his companions had condemned Job in general as a wicked man and a hypocrite: but none of them had descended to particulars, nor drawn up any articles of

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast with-holden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken:

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the stars how high they are!

13 And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him that he seeth not, and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

17 Which said unto God, Depart from us; and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad; and the innocent laugh them to scorn.

20 Whereas our substance is not cut down; but the remnant of them the fire consumeth.

impeachment against him, until Eliphaz did it here, where he positively and expressly chargeth him with many high crimes and misdemeanors, which if he had really been guilty of, they might well have justified themselves in their harsh censures of him. For aught I know, Eliphaz, in accusing Job falsely as he doth here, was guilty of as great a sin, and as great a wrong to Job as the Sabeans and Chaldeans that robbed him. For a good man's name is more precious and valuable than his wealth. It is against all the laws of justice, charity and friendship, either to raise or receive calumnies concerning others; and it is the more base and disingenuous if we thus vex those that are in distress, and add to their affliction.

15-20. Eliphaz endeavoured to convict Job, here he endeavours to awaken him to a sight and sense of his misery and danger, by reason of sin, and thus he doth by comparing his case with that of the sinners of the old world; thy condition is bad now, but unless thou repent it will be worse, as theirs was. Those who were overthrown with a flood, as the old world, 16, and thence the remnant of whom the fire consumed, 20, viz. the Sodomites, who in comparison of the old world were but a remnant. And these two instances of the wrath of God against sin and sinners, are more than once put together for warning to a careless world, as by our Saviour, Luke xvii. 26, &c. and the apostle, 2 Pet. ii. 5, 6.

21 Acquaint now thyself with him, and be at peace; thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up: and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAP. XXIII.

I. Job complains of his calamitous condition, 2-5, 8, 9, 13-17
II. Comforts himself, 6, 7, 10-12.

THEN Job answered, and said,

2 Even to-day is my complaint bitter; my stroke is heavier than my groaning.

21-30. Eliphaz had laid before Job the miserable condition of a wicked man, that he might frighten him into repentance: Here, on the other hand, he shews him the happiness which those may be sure of that do repent, that he might allure and encourage him to it: ministers must try both ways in dealing with people, must speak to them from mount Sinai by the terrors of the law, and from mount Zion by the comforts of the gospel, must set before them both life and death, good and evil, the blessing and the curse.

God shall, in answer to thy prayers, deliver the island of the innocent, and have a regard therein to the pureness of thy hands, which is necessary to the acceptableness of our prayer, 1 Tim. ii. 8. But because we may suppose the innocent not to need deliverance, it was guilty Sodom that wanted the benefit of Abraham's intercession, I incline to the marginal reading, The innocent shall deliver the island, by their advice, Eccl. ix. 14, 15, and by their prayers and their interests in heaven, Acts xvii. 24; or, he shall deliver those that are not innocent, and they are delivered by the pureness of thy hands; so it may be read, and most probably. A good man is a public good. Sinners fare the better for saints, whether they are aware of it or no.

CHAP. XXIII. 1-7. Job here seems to speak it too boldly, that his friends wronged him, and he knew not which way to apply himself to God to have justice done him, else he would come even

3 Oh that I knew where I might find him !
that I might come *even* to his seat !

4 I would order *my* cause before him, and
fill my mouth with arguments.

5 I would know the words *which* he would
answer me, and understand what he would
say unto me.

6 Will he plead against me with *his* great
power ? no ; but he would put *strength* in
me.

7 There the righteous might dispute with
him ; so should I be delivered for ever from
my judge.

8 Behold, I go forward, but he is not
there ; and backward, but I cannot perceive
him ;

9 On the left hand where he doth work,
but I cannot behold *him* : he hideth himself
on the right hand, that I cannot see *him*.

10 But he knoweth the way that I take ;
when he hath tried me, I shall come forth as
gold.

11 My foot hath held his steps, his way
have I kept, and not declined.

12 Neither have I gone back from the
commandment of his lips, I have esteemed
the words of his mouth more than my ne-
cessary *food*.

13 But he is in one *mind*, and who can
turn him ? and *what* his soul desireth, even
that he doth.

14 For he performeth *the thing that is ap-
pointed* for me ; and many such *things are*
with him.

15 Therefore am I troubled at his pre-
sence : when I consider, I am afraid of him.

to his seat to demand it : a patient waiting for death and judgment is our wisdom and duty, and if we duly consider things, that cannot be without a holy fear and trembling ; but a passionate wishing for death and judgment, without any such fear and trembling, is our sin and folly, and ill becomes us. Do we know what death and judgment are, and are we so very ready for them, that we need not time to get readier ? Woe to them that, thus in a heat, desire the day of the Lord, Amos v. 18.

8-17. Some make Job to complain here, that God dealt unjustly and unfairly with him, in proceeding to punish him without the least relenting or relaxation, though he had such incontestible evidences to produce of his innocency : I am loth to think holy Job would charge the holy God with iniquity ; but his complaint is indeed bitter and peevish enough, and he reasons himself into a sort of patience per force, which he cannot do without reflecting upon God, as dealing hardly with him ; but he must bear it because he cannot help it ; the worst he saith is, that God deals unaccountably with him.

Job makes but a bad use of these good truths ; had he duly

16 For God maketh my heart soft, and
the Almighty troubleth me :

17 Because I was not cut off before the
darkness, *neither* hath he covered the dark-
ness from my face.

CHAP. XXIV.

Job here enlargeth upon what he had said before, chap. xii. 6.
The tabernacles of robbers prosper,

WHY, seeing times are not hidden from
the Almighty, do they that know him
not see his days.

2 Some remove the land-marks, they vio-
lently take away flocks, and feed *thereof* ;

3 They drive away the ass of the father-
less ; they take the widow's ox for a pledge ;

4 They turn the needy out of the way ; the
poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert go
they forth to their work, rising betimes for
a prey : the wilderness *yieldeth* food for them
and for their children.

6 They reap *every one* his corn in the
field ; and they gather the vintage of the
wicked ;

7 They cause the naked to lodge without
clothing, that *they have* no covering in the cold ;

8 They are wet with the showers of the
mountains, and embrace the rock for want
of a shelter ;

9 They pluck the fatherless from the breast,
and take a pledge of the poor ;

10 They cause *him* to go naked without
clothing, and they take away the sheaf *from*
the hungry ;

11 *Which* make oil within their walls, and
tread *their* wine-presses, and suffer thirst.

considered them, he might have said, therefore am I well reconciled to the way of my God concerning me ; therefore will I rejoice, in hopes that my trouble will issue well at last. No, therefore am I troubled at his presence, 15. Those are indeed of troubled spirits who are troubled at the presence of God : as the Psalmist, who remembered God and was troubled, Psal. lxxvii. 3. See what confusion poor Job was now in, for he contradicted himself : just now he was troubled for God's absence, 8, 9, now he was troubled at his presence : When I consider, I am afraid of him. What he now felt made him fear worse : there is indeed that, which if we consider, we shall see cause to be afraid of God ; his infinite justice and purity, compared with our own sinfulness and vileness ; but if withal we consider his grace in a Redeemer, and our compliance with that grace, the fears will vanish, and we shall see cause to hope in him.

CHAP. XXIV. 1-17. See what care and pains wicked men take to compass their wicked designs, and let it shame us out of our negligence and slothfulness in doing good.

18-25. Many learned interpreters apply those difficult expres-

12 Men groan from out of the city, and the soul of the wounded crieth out; yet God layeth not folly to them.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the day-time; they know not the light.

17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth; he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow-waters; so doth the grave those which have sinned.

20 The womb shall forget him; the worms shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil-entreateth the barren that beareth not; and doth not good to the widow.

22 He draweth also the mighty with his power; he raiseth up, and no man is sure of life:

store to robbers at sea, 18. He is swift upon the waters. Privateers choose those ships that are the best sailers: in these swift ships they cruise from one channel to another to pick up prizes; and this brings them in so much wealth that their portion is cursed on the earth, and they behold not the way of the vineyards, i. e. as Bishop Patrick explains it, they despise the employment of those who till the ground and plant vineyards, as poor and unprofitable. But others make this a further description of the carriage of those sinners that are afraid of the light: if they be discovered, they get away as fast as they can, and choose to look not in the vineyards for fear of being discovered. But in some cursed portion, a lonely desolate place, which nobody looks after. God's eyes are upon their ways, 23. Though he keeps all men, and seems to connive at them, yet he takes notice, and keeps account of all their wickedness, and will make it appear shortly, that their most secret sins, which they thought no eye should see, 15, were under his eye, and will be called over again. There is no mention of the punishment of these sinners in the other world, but it is intimated in the part that is taken notice of in the consequences of his death.

CHAP. XXV. 1-6. Bildad is to be commended here for two things: first, for speaking no more to the matter about which Job had laboured. Perhaps he began to think Job was in the

23 Though it be given him to be in safety whereon he resteth, yet his eyes are upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other; and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

Bildad teaches us, I, To think highly of God, 2, 3, 5. II. To think meanly of ourselves, 4, 6, which, however misapplied to Job, are two good lessons for us all to learn.

THEN answered Bildad the Shubite, and said,

2 Dominion and fear are with him; he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean that is born of a woman?

5 Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man that is a worm? and the son of man which is a worm?

CHAP. XXVI.

I. Job shews that Bildad's discourse was foreign to the matter he was discoursing of.

BUT Job answered, and said,

2 How hast thou helped him that is without power? how savest thou the arm that hath no strength?

3 How hast thou counselled him that hath

right, and then it was justice to say no more of it, as one that contended for truth, not for victory, and therefore for the finding of truth would be content to lose the victory; or if he still thought himself in the right, yet he knew when he had said enough, and would not wrangle endlessly for the last word: second, for speaking so well to the matter about which Job and he were agreed: if we would all get our hearts filled with awful thoughts of God, and humble thoughts of ourselves, we should not be so apt as we are to fall out about matters of doubtful disputation, which are trifling or intricate.

All things are here said of man, very truly and justly. Man, by reason of his original corruption, as he is born of a woman, is odious to God's holiness, and cannot be clean in his sight: God sees his impurity, and it is certain by it he is rendered utterly unfit for communion and fellowship with God in grace here, and for the vision and fruition of him in glory hereafter. We have need therefore to be born again of water and of the Holy Ghost, and to be baptized again and again in the blood of Christ, that fountain opened.

CHAP. XXVI. 1-4. Christ knows how to speak what is proper to the weary, Isa. I. 4, and his ministers should learn rightly to divide the word of truth, and not to make those sad whom God

no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways; but how little a portion is heard of him; but the thunder of his power who can understand?

CHAP. XXVII.

I. Job begins with a solemn protestation of his integrity, 2-6. II. He expresseth the dread he had of hypocrisy, 7-10. III. He shews the miserable end of wicked people.

would not have made sad; as Bildad did: and therefore Job asks him, whose spirit came from thee? i. e. What troubled soul would ever be revived and relieved, and brought to itself by such discourses as these? Thus are we often disappointed in our expectations from our friends that should comfort us, but the comforter, which is the Holy Ghost, never mistakes in his operations, nor misseeth of his end.

5-14. The truth received a great deal of light from the dispute between Job and his friends, concerning those points about which they differed; but now they are upon a head in which they were all agreed, the infinite glory and power of God. How doth truth triumph, and how bright doth it shine when there appears no other strife between the contenders, but which shall speak most highly and honourably of God, and be most large in shewing forth his praise? It were well if all disputes about matters in religion might end thus, in glorifying God as Lord of all, and our Lord, with one mind and one mouth, Rom. xv. 6, for to that we have attained, in that we are all agreed: First, he hangs the earth upon nothing, 7. The vast terraqueous globe neither rests upon any pillars, nor hangs upon any axle-tree, and yet, by the almighty power of God, is firmly fixed in his place, poised with its own weight. He forms dead things under the waters: Rephaim, giants are formed under the waters, i. e. vast creatures of prodigious bulk, as whales, giant-like creatures, among the innumerable inhabitants of the water. So Bishop Patrick.

MOREOVER, Job continued his parable, and said,

2 As God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

3 All the while my breath is in me, and the spirit of God is in my nostrils,

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you, till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God; that which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This is the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

What is meant here by the crooked serpent, which his hands have formed, is not certain: some make it part of the garnishing of the heavens, the milky-way, say some; some particular constellations, so called, say others: it is the same word that is used for the Leviathan, Isa. xxvii. 1, and probably may be meant of the whale or crocodile, in which appears much of the power of the Creator; and why may not Job conclude with that inference, when God himself doth so? chap. xli. 2. He concludes, v. 14, Lo, these are parts of his ways, the outgoings of his wisdom and power, the ways in which he walks, and by which he makes himself known to the children of men; what we know of God is nothing in comparison with what is in God, and what God is: After all the discoveries which God has made to us, and all the inquiries we have made after God, still we are much in the dark concerning him, and must conclude, Lo, these are but parts of his ways.

CHAP. XXVII. 1-6. Job's discourse here is called a parable, (Marshal) the title of Solomon's proverbs, because it was grave and weighty, and very instructive: and he spake as one having authority: it comes from a word that signifies to rule, or have dominion, and some think it intimates that Job now triumphed over his opponents, and spake as one that had baffled them. A long strife there had been between Job and his friends, they seemed disposed to have the matter compromised; and therefore since an oath for confirmation is an end of strife, Heb. vi.

14 If his children be multiplied, *it is for the sword*; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death; and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it on*, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth; and, as a storm, hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

The value of wisdom.

SURELY there is a vein for the silver, and a place for gold *where* they find *it*.

2 Iron is taken out of the earth, and brass is molten *out of* the stone.

3 He setteth an end to darkness, and

10. Job here backs all he had said in maintenance of his own integrity with a solemn oath, to silence contradiction, and take the blame entirely upon himself if he did perjure.

7-10. These are hypocrites, who, though they profess religion, neither take pleasure in it, nor persevere in it, that reckon their religion a task and a drudgery, that make use of it only to serve a turn, and lay it aside when the turn is served; that will call upon God while it is in fashion, or while the piece of devotion lasts, but leave it off when they fall into other company, or when the hour is over. The reason why hypocrites do not persevere in religion, is because they have no pleasure in it. The more comfort we have in our religion, the more close we shall cleave to it; those that have no delight in God, are easily mingled by the pleasures of sense, and so drawn away from their religion; and they are easily run down by the crosses of this age, and so driven away from their religion, and will not always call upon God.

11-35. Job's friends had seen a great deal of misery and destruction that attended wicked people, especially oppressors, and Job, while the heat of indignation lasted, had said enough to them with as much assurance of their prosperity; but now the heat of battle was pretty well over, he was willing to examine the matter again with them, and where the difference between his opinion and theirs lay. First, he agreed with them, that wicked people are miserable people; that God will certainly reckon with their oppressors. This truth is abundantly confirmed by a variety of testimonies, even of these angry disputants in it. But, secondly, in this

searcheth out all perfection; the stones of darkness and the shadow of death.

4 The flood breaketh out from the inhabitant, *even the waters* forgotten of the foot. they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread; and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it bath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is hid* bringeth he forth to light.

12 But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, *It is not in me*; and the sea saith, *It is not with me*.

15 It cannot be gotten for gold; neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of

they differed, they held that these deserved judgments are justly and visibly brought upon the wicked oppressors, that they travail with pain all their days, that in prosperity the destroyer comes upon them: that they shall not be rich, nor their branch green, and that their destruction shall be accomplished before the time; so Eliphaz, chap. xv. 20, 21, 29, 32; that the steps of their strength shall be straitened; that terrors shall make them afraid at every step, so Bildad, chap. xviii. 7-11. That he knows if shall count up his riches, and that in the fullness of his sufficiency he shall be in straits; so Zophar, chap. xx. 15-22. Now Job held that many times judgments do not fall upon them quickly, but are retarded for some time; that vengeance strikes slowly, he had already showed, chap. xxi. and xxiv. now he comes to show that he is so slow and severely, and that reproves a comparison.

CHAP. XXVIII. 1-11. Go to the miners thou sought in religion, consider their ways, and be wise. Let their courage, industry and constancy in seeking the wealth that perisheth, shame thee out of slothfulness, and that heartiness in labouring for true riches. How much better is it to get wisdom than gold and much silver, much water, yet gold is sought for, but grace neglected. Will the hopes of precious things out of the earth, so they call them, though really they are poetry and dreaming, be such a spur to industry, and shall not the certain prospect of truly precious things in heaven be much more so?

12-28. Reasoners who in vain speculate on such highest, and think themselves like the fowls of the air above the beams of corn

Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it; and the exchange of it, *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, and seeth under the whole heaven:

25 To make the weight for the winds, and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

CHAP. XXIX.

I. Job describes the height of his prosperity, and, II. The depth of his adversity. III. He makes a very ample and particular protestation of his own integrity.

MOREOVER, Job continued hisparable, and said,

2 Oh that I were as in months past, as in the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness

people, yet cannot pretend to the knowledge of God's will. Job and his friends had been arguing about the methods and reasons of the dispensations of providence in the government of the world: why, what fools are we, saith Job, to fight the dark? to dispute about that which we do not understand? the line and plummet of human reason can never fathom the abyss of the divine counsels. Though this wisdom be hid from all living, yet destruction and death say, they have heard the fame of it: though they can give no account of it themselves, for there is no wisdom, nor device, nor knowledge at all in the grave, much less this; yet there is a world on the other side death and the grave, on which those dark regions border, and to which we must pass through them, and there we shall see clearly what we are now in the dark about. Have a little patience, saith death to the inquisitive soul, I will fetch thee shortly to a place where even this wisdom will be found: when the

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, when my children *were* about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city; when I prepared my seat in the street!

8 The young men saw me, and hid themselves; and the aged arose and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongues cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me; my judgment *was* as a robe and a diadem.

15 I *was* eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor; and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my bow *was* renewed in my hand.

mystery of God shall be finished, it will be laid open, and we shall know as we are known what God doth, though we know not now, John xiii. 7.

CHAP. XXIX. 1-6. That which Job complained most of now, was a load upon his spirits through God's withdrawing from him; and therefore he wishes he had now his spirits as much enlarged and encouraged in the service of God as he had had then, and that he had as much freedom and fellowship with him as he then thought himself happy in. This was in the days of his youth, v. 4, when he was in the prime of his time for the enjoyment of those things, and could relish them with the highest gust. Those that prosper in the days of their youth, know not what black and cloudy days they are yet reserved for.

7-25. I know not but we may look upon Job as a type and figure of Christ, in his power and prosperity: our Lord Jesus is

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropt upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I choose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners

CHAP. XXX

Job continues the same melancholy subjects, but expresses some consolation towards the end.

BUT now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness, in former time desolate and waste;

4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief,)

6 To dwell in the cliffs of the valleys, in caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men; they were viler than the earth.

9 And now am I their son: yea, I am their by-word.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and

such a king as Job was; the poor man's sting, who loved rightness and hated iniquity, and upon whom the blessing of a world truly to perish comes; see Psal. lxxv. 27 &c. To him therefore let us give ear, and let him speak in our hearts.

CHAP. XXX. 1-14. In all this, next as we may see the uncertainty of worldly honour, and particularly of singular applause; how suddenly a man may fall from the height of dignity into the depth of disgrace. What little comes to men to have men to be ambitious or proud of that which now he so sorely lost, and which he could see is to be perished? They that to-day do cry Halleluiah, may, to-morrow, cry Crucify; but there is an honour

afflicted me, they have also let loose the bridle before me.

12 Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path; they set forward my calamity; they have no helper.

14 They came *upon me* as a wide breaking-in of waters: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me; they pursue my soul as the wind; and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-seasons, and my sinews take no rest.

18 By the great force of *my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me; I stand up and thou regardest me *not*.

21 Thou art become cruel to me; with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction,

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil

which comes from God, which, if we please, we shall find it not thus changeable and fickle. second, we may see that it has often been the lot of very wise and good men, to be treated upon and abused: and, third, that those who only look at the things that are seen, despise those whom the world in was upon, though they are never so much the favourites of heaven. We may see in Job a type of Christ, who was thus made a reproach of men, and despised of the people, Psal. xxi. 6, Isa. liii. 3, and who had not his face from fear and shame, but bore it rather than Job did.

15-31. That which afflicted Job most of all was, that God seemed to be his enemy, and to fight against him; it was he that cast him

came unto me : and when I waited for light, there came darkness.

27 My bowels boiled, and rested not : the days of affliction prevented me.

28 I went mourning without the sun ; I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burnt with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI

Job protests his integrity in particular instances.

I MADE a covenant with mine eyes. why then should I think upon a maid ?

2 For what portion of God *is there* from above ? and *what* inheritance of the Almighty from on high ?

3 *Is* not destruction to the wicked ; and a strange *punishment* to the workers of iniquity ?

4 Doth not he see my ways, and count all my steps ?

5 If I have walked with vanity, or if my foot hath hastened to deceit :

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands :

8 *Then* let me sow, and let another eat ; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a

into the mire, 19, and seemed to trample on him when he had him there : this cut him to the heart more than any thing else. Here is something in the midst of all with which he comforts himself ; and it is but little. He foresees with comfort that death will be the period of all his calamities, 24, and reflects with comfort upon the concern he always had for the calamities of others when he was himself at ease, 24. Did not I weep for him that was in trouble ? Some think herein he complains of God, thinking it very hard that he who had shewed mercy to others, should not himself find mercy. I would rather take it as a quieting consideration to himself ; his conscience witnessed for him, that he had always sympathized with persons in misery, and done what he could to help them, and therefore had reason to expect that at length both God and his friends would pity him. They who mourn with them that mourn, will bear their own sorrows the better, when it comes to their turn to drink of the bitter cup.

CHAP. XXXI. 1-8. Job was now in pain and sickness, and under that affliction it is in a particular manner comfortable to our consciences can witness for us, that we have been careful to preserve our bodies in chastity, and to possess those vessels in sanctification and honour, pure from the lusts of uncleanness. He made a covenant with his eyes. Those that would keep their hearts

woman ; or if I have laid wait at my neighbour's door ;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this is an heinous crime ; yea, it is an iniquity *to be punished by the judges.*

12 For it is a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant, or of my maid-servant, when they contended with me ;

14 What then shall I do when God riseth up ; and when he visiteth, what shall I answer him ?

15 Did not he that made me in the womb make him ? and did not one fashion us in the womb ?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail ;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof ;

18 (For from my youth he was brought up with me as *with* a father, and I have guided her from my mother's womb :)

19 If I have seen any perish for want of clothing, or any poor without covering ;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep ;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate ;

22 *Then* let mine arm fall from my shoulder

pure must guard their eyes, which are both the outlets and inlets of uncleanness : hence we read of wanton eyes, Isa. iii. 16, and eyes full of adultery, 2 Pet. ii. 14. The first sin began in the eye, Gen. iii. 6. What we must not meddle with we must not lust after ; and what we must not lust after we must not look at, not the forbidden wealth, Prov. xxiii. 5. Not the forbidden wine, Prov. xxiii. 31. Not the forbidden woman, Matt. v. 28. See how agreeable Christ's exposition of the seventh commandment is, with the antient sense of it, and how much better Job understood it than the Pharisees, though they sat in Moses' chair.

9-15. He was a great example to masters to give unto their servants that which is just and equal ; nay, to do the same things to them that they expect from them, Col. iv. 1. Eph. iv. 9, and not to rule them with rigour, and carry it with a high hand. Many of Job's servants were slain in his service, chap. i. 13, 16, 17, the rest were unkind and undutiful to him, and despised his cause, though he never despised theirs, chap. xix. 15, 16, but he had this comfort, that in his prosperity he had carried it well towards them. When relations are either removed from us, or embittered to us, the testimony of our consciences, that we have done our duty to them, will be a great support and comfort to us.

16, 23. Good men, even the best, have need to restrain them-

der-blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking *in* brightness,

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand;

28 This also *were* an iniquity *to be punished* by the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 (Neither have I suffered my mouth to sin, by wishing a curse to his soul,)

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied;

32 (The stranger did not lodge in the street: *but* I opened my doors to the traveller:)

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom;

34 (Did I fear a great multitude, or did

the contempt of families terrify me, that I kept silence, *and* went not out of the door?)

35 Oh that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book;

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me;

37 I would declare unto him the number of my steps; as a prince would I go near unto him;)

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life;

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAP. XXXII.

Elihu introduceth his speech.

SO these three men ceased to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu, the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job

selves from sin with the fear of destruction from God, and all little enough; this should especially restrain from all acts of injustice and oppression, that God himself is the avenger thereof. Even then when salvation from God is a comfort to us, yet destruction from God should be a terror to us. Adam in innocency was awed with a threatening.

24-32. There were those it seems at that time who were so selfish as to worship the sun and moon, else Job would not have mentioned it. Idolatry is one of the old ways in which wicked men have trodden, and the most ancient idolatry was the worshipping the sun and moon, to which the temptations were most strong, as appears, Deut. iv. 19, where Moses speaks of the danger which the people were in being driven to worship them: but as yet it was practised secretly, and did not appear in open view, as afterwards the most abominable idolatry did: He was violently urged to revenge, and yet he kept himself thus clear from it, 31. The men of his tabernacle, his domestics and those about him, were so enraged at Job's saying that hated him, that they could have eaten him, if Job would but have set them on, or given them leave. O that we had of the flesh! Our master is satisfied to forgive him, but we cannot be so satisfied. See how well beloved Job was by his family, how heartily they espoused his cause, and what enemies they were to his enemies; but see what a strict hand Job kept upon his passions, that he would not revenge himself, though he had those about him that blew the coals of his resentment. A

good man commonly doth not lay the affronts that are done him so much to heart himself as his friends do for him.

33-40. Zophar insinuated, chap. xx. 12, that he hid iniquity under his tongue; no, saith Job, that I never did, 33. I never covered my transgression as Adam, never palliated a sin with frivolous excuses, nor made fig-leaves the shelter of my shame, nor never hid my iniquity in my bosom, as a fondling, a darling, that I could by no means part with, or as stolen goods which he dreaded the discovery of. It is natural to us to cover our sins; we have it by kind from our first parents: we are loth to confess our faults, willing to extenuate them, and make the best of ourselves, to devolve the blame upon others, as Adam on his wife, not without a tacit reflection upon God himself: But he that thus covers his sins shall not prosper, Prov. xxviii. 13.

CHAP. XXXII. 1-5. He is said to be a Buzite, from Buz, Nahor's second son, Gen. xxii. 21, and of the kindred of Ram, i. e. Adam: so some, Gen. xxii. 21, from whence the Syrians or Aramites descended, and were denominated of the kindred of Abram; so the Chaldee paraphrase; supposing him to be the first called Ram, high, then Abram, a high father, and lastly Abraham, the high father of a multitude: Elihu was not so well known as the rest, and therefore is more particularly described thus: 1. He was angry at Job because he thought he did not speak so reverently of God as he ought to have done: and that was too true, v. 2, he justified himself more than God. Nor is it any breach of

4 Now Elihu had waited till Job had spoken, because they *were* elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu, the son of Barachel the Buzite, answered and said, *I am* young, and ye *are* very old ; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man ; and the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise ; neither do the aged understand judgment.

10 Therefore I said, Harken to me ; I also will shew mine opinion.

11 Behold, I waited for your words ; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you ; and, behold, *there was* none of you that convinced Job, or that answered his words :

13 Lest ye should say, We have found out wisdom : God thrusteth him down, not man.

14 Now he hath not directed *his* words against me : neither will I answer him with your speeches.

15 They were amazed, they answered no more : they left off speaking.

16 When I had waited, (for they spake not, but stood still *and* answered no more.)

the law of meekness to be angry at our friends when they are offensive to God : Get thee behind me, Satan, saith Christ to Simon. Elihu owned Job to be a good man, and yet would not say as he said, when he thought he said amiss : it is too great a compliment to our friends not to tell them their faults : 2. He was angry at his friends because he thought they had not carried it so charitably towards Job as they ought to have done, v. 4. They had found no answer, and yet had condemned Job. They had adjudged him to be an hypocrite, and a wicked man, and would not prove him so, nor disprove the evidence he produced of his integrity. There is seldom any quarrel begun, and more seldom carried on to that length that this was, but there is a fault on both sides : Elihu, as became a moderator, took part with neither, but was equally displeased with the mistakes and mismanagement of both. Those that in good earnest seek for truth, must thus be impartial in their judgments concerning the contenders, and not reject what is true and good on either side, for the sake of what is amiss, nor approve or defend what is amiss for the sake of what is true and good, but must learn to separate between the precious and the vile.

6-11. Elihu here appears to be a man of great modesty and humility : though a young man, and of pregnant parts, yet not pert and confident, and assuming : his face shone, and, like Moses,

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent, it is ready to burst like new bottles.

20 I will speak, that I may be refreshed ; I will open my lips, and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles, *in so doing* my Maker would soon take me away.

CHAP. XXXIII

Elihu endeavours to convince Job of God's kindness in afflicting his people.

WHEREFORE Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth my tongue hath spoken in my mouth.

3 My words *shall be of* the uprightness of my heart : and my lips shall utter knowledge clearly.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, *I am* according to thy wish in God's stead : I also am formed out of the clay.

he did not know it, which made it shine so much the brighter. Let this be observed by all, especially by young people, as worthy their imitation. He appears to be a man of great sense and courage, and one that knew as well when and how to speak, as when and how to keep silence. Though he had so much respect to his friends as not to interrupt them with his speaking, yet he had so much regard to truth and justice (his better friends) as not to betray them by his silence.

15-22. Though Elihu is a young man, and upon his preference, he will not dissemble truth to court the favour of great men : it is a good resolution he has taken up, I know not to give flattering titles to men ; I never used myself to that language ; and it is a good reason he gives for that resolution ; in so doing my Maker would soon take me away. The more closely we eye the majesty of God, as our Maker, and the more we dread his wrath and justice, the less danger we shall be in of sinful fearing, or flattering of men.

CHAP. XXXIII. That he would in his discourse make the best use he could of the reason and understanding God hath given him, that life, that rational soul, which he received from the Spirit of God, and breath of the Almighty, v. 4. Elihu owns himself to enter into the lists with his seniors, yet he desires they will not despise his youth, for he is God's workmanship as well as they, endowed with the same noble powers and faculties, and designed for

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I am clean without transgression, I am innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy:

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in this* thou art not just; I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain;

20 So that his life abhorreth bread, and his soul dainty meat.

the same great end, and therefore why may not the God that made him make use of him as an instrument of good to Job: with this consideration also we should quicken ourselves (and perhaps Elihu made that use of it) to do good in our places, according to our capacity: God has made us, and given us life, and therefore we should study to use our life to some good purpose, to spend it in glorifying God, and serving our generation according to his will, that we may answer the end of our creation, and that it may not be said, we were made in vain.

8-13. Elihu did not deal fairly in charging Job with saying, that he was clean and innocent from all transgression, when he only pleaded that he was upright and innocent from the great transgression: but those that speak passionately and unwarily, must thank themselves if they be misunderstood: they should have taken more care.

See the difference between the charge which Elihu exhibited against Job, and that which was preferred against him by his other friends, they would not own that he was just at all, but Elihu only saith, in this, in saying this, thou art not just: first, thou dost not deal justly with God: second, thou dost not speak the language of a righteous man: I do not deny but thou art such a one, but in this thou dost not make it to appear.

14-18. God speaks to us by conscience, by providences, and by ministers: of all which Elihu here discourseth at large, to shew that God was both telling him his mind, and doing him a kindness, even now he seemed to keep him in the dark, and so

21 His flesh is consumed away, that it cannot be seen: and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him an interpreter, one among a thousand, to shew unto man his uprightness;

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto men his righteousness.

27 He looketh upon men; and *if any* say, I have sinned, and perverted *that which* was right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job! hearken unto me, hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak; for I desire to justify thee.

33 If not hearken unto me; hold thy peace, and I shall teach thee wisdom.

treat him as a stranger, and to keep him in distress, and so treat him as an enemy. There was not then, that we know of, any divine revelation in writing, and therefore that is not here mentioned among the ways by which God speaketh to men, though now it is the principal way.

19-28. Job complained much of his diseases, and judged by them that God was angry with him; his friends did so too: but Elihu shews they were all mistaken, for God often afflicts the body in love, and with gracious designs of good to the soul, as appears in the issue which here it is brought to; and of great use this part of Elihu's discourse will be to us for the due improvement of sickness, in and by which God speaketh to men.

Jesus Christ is the ransom, so Elihu calls him, as Job had called him his Redeemer, for he is both the purchaser and the price, the priest and the sacrifice; so high was the value put upon souls, that nothing less would redeem them, and so great the injury done by sin, that nothing less would atone for it, than the blood of the Son of God, who gave his life a ransom for many. This is a ransom of God's finding, a contrivance of infinite wisdom; we could never have found it ourselves, and the angels themselves could never have found it; it is the wisdom of God in a mystery, the hidden wisdom, and such an invention as is and will be the everlasting wonder of these principalities and powers that desire to look into it. Observe how God glories in the invention here, I have found, I have found the ransom, I, even I, am he that hath done it.

CHAP. XXXIV

Elihu reminds Job of the greatness of God.

FURTHERMORE, Elihu answered, and said,

2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge:

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment; let us know among ourselves what *is* good.

5 For Job hath said, I am righteous; and God hath taken away my judgment.

6 Should I lie against my right? my wound *is* incurable without transgression.

7 What man *is* like Job, *who* drinketh up scorning like water;

8 Which goeth in company with the workers of iniquity, and walketh with wicked men?

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: Far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, *if* he gather unto himself his spirit, and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this; hearken to the voice of my words;

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? and to princes, *Ye are* ungodly?

19 *How much less* to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*, that he should enter into judgment with God.

24 He shall break in pieces mighty men without number; and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him, and would not consider any of his ways;

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

CHAP. XXXIV. 1-9. Elihu recites the words which Job had spoken, as near as he can remember: first, he had insisted upon his own innocency; Job hath said, I am righteous, 5, and when urged to confess his guilt, has stiffly maintained his plea of Not guilty. Should I lie against my right? v. 6. Job had spoken to this purpose, chap. xxvii. 6, My righteousness I hold fast: second, he had charged God with injustice in his dealings with him, that he had wronged him in afflicting him, and had not righted him; God has taken away my judgment; so Job had said, chap. xxvii. 2: third, he had despaired of relief, and concluded that God could not or would not help him! my wound is incurable and likely to be mortal, and yet without transgression; not for any injustice in my hand, chap. xvi. 16, 17: fourth, he had in effect said, that there is nothing to be got in the service of God, and that no man will be the better at last for his religion, v. 9. This Elihu gathers as Job's opinion, by an innuendo from what he had said, chap. ix. 22, He destroys the perfect and the wicked, which has a

truth in it, for all things come alike to all, but it was ill expressed, and gave too much occasion for this imputation, and therefore Job sat down silent under it, and attempted not his own vindication; whence Mr. Caryl well observes, That good men sometimes speak worse than they mean: and that a good man will rather bear more blame than he deserves, than stand to excuse himself when he hath deserved any blame.

10-13. The scope of Elihu's discourse is to reconcile Job to his afflictions, and to pacify his spirit under them: in order to this he had shewn in the foregoing chapter that God meant him no hurt in afflicting him, but intended it for his spiritual benefit. In this chapter he shews that he did him no wrong in afflicting him, nor punished him more than he deserved: if the former could not prevail to satisfy him, yet this ought to silence him. This is proved by two arguments: first, his independent absolute sovereignty and dominion, 13: second, his irresistible power, 14.

14-17. Job's other friends would have had him own himself

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only.

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more* :

32 *That which* I see not teach thou me ; if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose ; and not I : therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 My *desire is that* Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin : he clappeth *his hands* among us, and multiplieth his words against God.

CHAP. XXXV.

Elihu's discourse continued

ELIHU spake moreover, and said, 2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have *if I be cleansed* from my sin?

4 I will answer thee, and thy companions with thee.

an ill man, and by overdoing they undid : Elihu will oblige him only to own that he had in the management of this controversy spoken unadvisedly with his lips : let us remember this in giving reproofs, and not to make the matter worse than it is ; for the stretching of the crime may defeat the prosecution : Elihu drives the right nail, and speeds accordingly.

CHAP. XXXV. 1-8. Two things Elihu here reproves Job for : First, For justifying himself more than God, which was the thing that first provoked him, chap. xxxi. Second, For disowning the benefits and advantages of religion, because he suffers these things. What profit shall I have if I be cleansed from my sin? v. 3. This is gathered from chap. ix. 30, 31. Though I make my hand never so clean, what the nearer am I? Thou shalt plunge me in the ditch. And, chap. x. 15, If I be wicked woe to me ; but if I be righteous, it is all one. Elihu utterly denies that God can really be either prejudiced or advantaged by what man can do. The sins of the worst of sinners are no damage to him, v. 6. The services of the best saints are no profit to him, v. 7. He is so far from being beholden to us, that we are beholden to him for making us righteous.

5 Look unto the heavens, and see ; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what dost thou against him? or *if* thy transgressions be multiplied, what dost thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou art, and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry : they cry out by reason of the arm of the mighty ;

10 But none saith, Where *is* God my maker, who giveth songs in the night,

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him ; therefore trust thou in him.

15 But now, because *it is* not so, he hath visited in his anger ; yet he knoweth *it* not in great extremity :

16 Therefore doth Job open his mouth in vain ; he multiplieth words without knowledge.

CHAP. XXXVI.

Elihu demonstrates God's sovereignty.

ELIHU also proceeded and said, 2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.

and accepting our righteousness : and therefore we can demand nothing from him, nor have any reason to complain if we have not what we expect, but to be thankful that we have better than we deserve.

9-13. Job complained that God did not regard the cries of the oppressed against the oppressors, v. 9. This seems to refer to those words of Job, chap. xxiv. 12. Men groan from out of the city, and the soul of the wounded crieth out against the oppressors, yet God layeth not folly to them, doth not reckon with them for it. Elihu solves the difficulty ; if the cries of the oppressed be not heard, the fault is not in God ; he is ready to hear and help them, but the fault is in themselves : They ask and have not, but it is because they ask amiss, James iv. 3. They cry out by reason of the arm of the mighty, but it is a complaining cry, a wailing cry, not a penitent praying cry, the cry of nature and passion, not of grace. See Hos. vii. 14. They have not cried unto me with their heart when they howled upon their beds : And how can we expect then that they should be answered and relieved?

CHAP. XXXVI. 1-14. God acts as a righteous governor. For, 9 B

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall not be false*: he that is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not *any*: he is mighty in strength and wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne: yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, and be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures:

12 But if they obey not, they *shall* perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath; they cry not when he bindeth them:

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression;

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment

of the wicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, beware lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it: man may behold *it* afar off.

26 Behold, God is great, and we know *him* not; neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof,

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold he spreadeth his light upon it and covereth the bottom of the sea.

31 For by them judgeth he the people: he giveth meat in abundance.

32 With clouds he covereth the light: and commandeth it *not to shine by the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

First, he doth not think it below him to take notice of the meanest of his subjects, v. 5. Second, He gives no countenance to the greatest if they be bad, v. 6. He preserveth not the life of the wicked, though their life may be prolonged, yet not under any special care of the divine providence, but only the common protection of it. Third, He is always ready to right those that are any way injured, and to plead their causes, 6. Fourth, He takes a particular care for the protection of good subjects, 7. He not only looks on them, but he never looks off them. He withdraws not his eyes from the righteous. Though they may seem sometimes neglected and forgotten, and that befalls them which look like an oversight of providence, yet the tender careful eye of their heavenly Father never withdraws from them. If our eye be ever towards God in duty, his eye will be ever upon us in mercy, and when we are at the lowest will not overlook us. Lastly, He brings

ruin upon the hypocrites, the secret enemies of his kingdom. Hypocrites heap up wrath. They are doing that every day which is provoking to God, and will be reckoned with for it altogether in the great day. They treasure up wrath against the day of wrath, Rom. ii. 5. Their sins are laid up in store with God among his treasures, Deut. xxxii. 34, compare James v. 3. As what goes up a vapour comes down a shower, so what goes up sin, if not repented of, will come down wrath. They think they are heaping up wealth, heaping up merits, but when the treasures are opened, it will prove they are heaping up wrath.

15-23. The general scope of this noble discourse is to shew that God is infinitely great, and the Lord of all, the first cause and supreme director of all the creatures, and has all power in heaven and earth, and whom therefore we ought with all humility and reverence to adore, to speak well of, and to give honour to: secondly

CHAP. XXXVII.

God's power displayed in the change of the weather.

AT this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth : he thundereth with the voice of his excellency : and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice : great things doth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth : likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the band of every man, that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind, and cold out of the north.

10 By the breath of God frost is given ; and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud ; he scattereth his bright cloud,

12 And it is turned round about by his counsels ; that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job ; stand still, and consider the wondrous works of God.

That it is presumptuous for us to prescribe to him the rules and methods of his special providence towards the children of men, as to expect from him an account of them, when the operations even of common providences about the meteors are so various and so unaccountable.

CHAP. XXXVII. 1-5. Thunder and lightning, which usually go together, are sensible indications of the glory and majesty, the power and terror, of Almighty God, one to the ear, and the other to the eye : in these God leaves not himself without witness of his greatness, as in the rain from heaven and fruitful seasons he leaves not himself without witness of his goodness, (Acts xix. 17.) even to the most stupid and unthinking. Though there be natural causes and useful effects of them, which the philosophers undertake to account for, yet they seem chiefly designed by the Creator to startle and awaken the slumbering doting world of mankind to the consideration of a God above them.

6-13. The changes and the extremities of the weather, wet or dry, hot or cold, is the subject of a deal of our common talk and observation : but how seldom do we speak of these things, as Elhu doth here, with an awful regard to God the director of them, who shews his power, and serves the purposes of his pro-

15 Dost thou know when God disposed them, and caused the light of his cloud to shine ?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge ?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind* ?

18 Hast thou with him spread out the sky, *which* is strong, and as a molten looking-glass ?

19 Teach us what we shall say unto him : *for* we cannot order *our* speech by reason of darkness.

20 Shall it be told him that I speak ? If a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which is in the clouds ; but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north : with God is terrible majesty.

23 *Touching* the Almighty, we cannot find him out : *he* is excellent in power, and in judgment, and in plenty of justice : he will not afflict.

24 Men do, therefore, fear him : he respecteth not any *that* are wise of heart.

CHAP. XXXVIII.

God proves Job's inability to contend with him from his ignorance of the secrets of nature.

THEN the Lord answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge ?

vidience by them ? We must take notice of the glory of God not only in the thunder and lightning, but in the more common revolutions of the weather, which are not so terrible, and which make less noise.

14-24. The greatest philosophers are much in the dark concerning the powers and the works of nature. We are a paradox to ourselves, and every thing about us is a mystery. The gravitation of bodies, and the cohesion of the parts, are most certain and yet unaccountable. It is good for us to be made sensible of our own ignorance, some have confessed it, and those that would not have betrayed it : but we must all infer from it what incompetent judges we are of the divine politics, who understand so little even of the divine mechanics.

CHAP. XXXVIII. 1-5. God is said to have his way in the whirlwind, Nahum i. 3, and to shew that even the stormy wind tells his word, here it was made the vehicle of it. This shews what a mighty voice God's is, that it was not lost, but perfectly audible, even in the noise of a whirlwind. Thus God designed to startle Job, and to command his attention. Sometimes God answers his own people in terrible corrections as out of the whirlwind, but always in righteousness.

3 Gird up now thy loins like a man: for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?

7 When the morning-stars sang together, and all the sons of God shouted for joy.

8 Or *who* shut up the sea with doors, when it brake forth *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it;

10 And brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days: *and* caused the day-spring to know his place,

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the sea; and they stand as a garment.

15 And from the wicked their light is with-holden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare, if thou knowest it all.

19 Where *is* the way *where* light dwelleth and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or, *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the hail;

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a water-course for

Darkening the counsels of God's wisdom with our folly, is a great affront and provocation to God. Concerning God's counsels we must own that we are without knowledge. They are a deep which we cannot fathom. We are too apt to talk of them as if we understood them, with a great deal of niceness and boldness: but alas, we do but darken them instead of explaining them; we confound and perplex ourselves and one another, when we dispute of the order of God's decrees, and the designs and reasons and methods of his operations of providence and grace. A humble faith and sincere obedience shall see further and better into the secret of the Lord, than all the philosophy of their schools, and the searches of science so called.

4..11. For the humbling of Job, God here shews him his ignorance even concerning the earth and the sea. Though so near, though so bulky, yet he could give no account of their origination, much less of heaven above or hell beneath, which are at such a distance, or of the several parts of matter, which are so minute, and then least of all of the divine counsels.

12..24. Job is here challenged to give an account of six things; first, of the springs of the morning, the day-spring from on high, 12, 13, 14, 15. As there is no visible being of which we may be more firmly assured that it is, so there is none which we are more puzzled at describing, nor more doubtful in determining what it is, than the light: second, of the springs of the sea, 16. Hast thou entered into them, or hast thou walked in the search of the deep? knowest thou what lieth in the bottom of the sea, the treasures there hid in the sands? or canst thou give an account of the rise and original of the waters of the sea? Art thou acquainted

with the secret subterraneous passages by which the waters circulate? God's way in the government of the world is said to be in the sea, and in the great waters, Psal. lxxvii. 19, intimating that it is hid from us, and not to be pried into by us: third, of the gates of death: Have those been open to thee? 16. Death is a grand secret. We cannot describe what death is, how the knot is untied between body and soul, nor how the spirit of man goes upward, Eccles. iii. 21, to be we know not what; and to live we know not how, as Mr. Norris expresseth it: with what dreadful curiosity (saith he) doth the soul launch out into the vast ocean of eternity, and resign to an untried abyss? Let us make it sure that the gates of heaven shall be opened to us on the other side death, and then we need not fear the opening of the gates of death, though it is a way we are to go but once: fourth, of the breadth of the earth, 18. Job never sailed round the world, nor any before him; so little did men know of the breadth of the earth, that it was but a few ages ago that the vast continent of America was discovered, which had time out of mind laid hid. The divine perfection is longer than the earth, and broader than the sea, it is therefore presumption for us, who perceive the breadth of the earth, to dive into the depth of God's counsels: fifth, of the place and way of light and darkness: sixth, of the treasures of the snow and hail, 22, 23. Hast thou entered into those, and taken a view of them? In the clouds the snow and hail are generated, and thence they come in such abundance, that one would think there were treasures of them laid up in store there, whereas indeed they are suddenly produced.

25..41. Hitherto God had put such questions to Job as were

the overflowing of waters; or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man is; on the wilderness, wherein *there* is no man:

27 To satisfy the desolate and waste ground: and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew.

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion, or fill the appetites of the young lions,

40 When they couch in *their* dens, and abide in the covert to lie in wait?

41 Who provideth for the ravens his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX

God discourseth concerning various animals and birds.

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich,

proper to convince him of his ignorance and short-sightedness. Now he comes in the same manner to shew his impotency and weakness: as it is but little that he knows, and therefore he ought not to arraign the divine counsels, so it is but little he can do, and therefore he ought not to oppose the proceedings of providence. Let him consider what great things God doth, and try whether he can do the like, or whether he thinks himself an equal match for him.

CHAP. XXXIX. 1-12. God here shews Job what little acquaintance he had with the untamed creatures that run wild in the deserts, and lived at large, but were the care of the divine providence: as, first, the wild goats and the hinds. That which is taken notice of concerning them is, the bringing forth and bringing up

of their young ones. Second, the wild ass; a creature so frequently read of in scripture; some say, untameable: man is said to be born as the wild ass's colt, so hard to be governed. Third, the unicorn. Rhem. A strong creature, Numb. xxv. 22, a stately proud creature, Psal. xxi. 10. He is able to serve, but not willing, and God here challenges Job to force him to it: Job expected every thing should be just as he would have it. A disposition to labour is as much the gift of God as an ability for it. And it is a great mercy, if where God gives strength for service, he gives a heart: and it is what we should pray for, and reason ourselves into, which the brutes cannot do; for as among beasts, so among men, those may justly be reckoned wild and abandoned to vice and sin, that have no mind either to take pains or to do good.

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them?

16 She is hardened against her young ones, as though *they were* not her's; her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain *are*, there *is* she.

CHAP. XL.

Behemoth.

MOREOVER, the LORD answered Job, and said,

2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now *with* majesty and excellency, and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath; and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, and bring him low: and tread down the wicked in their place:

13 Hide them in the dust together, and bind their faces in secret:

14 Then will I also confess unto thee that thine own right hand can save thee.

13..18. The ostrich is a wonderful animal, a very large bird, but never flies. Some have called it a winged camel.

19..25. God having displayed his own power in those creatures that are strong and despise men, here shows it in one scarce inferior to any of them in strength, and yet very tame and servicable to man, and that is the horse; especially the horse that is prepared against the day of battle, and is servicable to man at a time when he has more than ordinary occasion for his service. It seems there was in Job's country a noble generous breed of horses.

26..30. The birds of the air are proofs of the wonderful power and providence of God, as well as the beasts of the earth; God here instanceth in two stately ones: first, the hawk, a noble bird, of great strength and sagacity, and yet a bird of prey, 26: second, the eagle, a royal bird, and yet a bird of prey too, the per-

mission of which, nay, the giving of power to which, may help to reconcile us to the prosperity of oppressors among men.

CHAP. XL. 1..14. Now when Job came to himself, and began to melt into godly sorrow; when his friends reasoned with him he did not yield, but the voice of the Lord is powerful. When the spirit of truth is come he shall convince. They had condemned him for a wicked man, Elihu himself had been very sharp upon him, chap. xxxiv. 7, 8..37, but God had not given him such hard words. We may sometimes have reason to expect better treatment from God, and a more candid construction of what we do, than we meet with from our friends. And this the good man is here overcome by, and yields himself a conquered captive to the grace of God.

15..24. Behemoth signifies beasts in general, but must here be

15 ¶ Behold now behemoth, which I made with thee ; he eateth grass as an ox.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 He moveth his tail like a cedar : the sinews of his stones are wrapped together.

18 His bones are as strong pieces of brass, his bones are like bars of iron.

19 He is the chief of the ways of God : he that made him can make his sword to approach unto him.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him with their shadow ; the willows of the brook compass him about.

23 Behold, he drinketh up a river, and hasteth not : he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes ; his nose pierceth through snares.

CHAP. XLI.

The Leviathan.

CANST thou draw out leviathan with an hook ? or his tongue with a cord which thou lettest down ?

2 Canst thou put an hook into his nose ? or bore his jaw through with a thorn ?

3 Will he make many supplications unto thee ; will he speak soft words unto thee ?

4 Will he make a covenant with thee ? wilt thou take him for a servant for ever ?

meant of some one particular species. Some understand it of the bull ; others of an amphibious animal, well known (they say) in Egypt, called the river-horse (Hippopotamus), living among the fish in the river Nile, but coming out to feed upon the earth. But I confess I see no reason to depart from the ancient and most generally received opinion, that it is the elephant that is here described, which is a strong stately creature, of very large stature above any other, and of wonderful sagacity, and of so great a reputation in the animal kingdom, that among so many four-footed beasts as we have had the natural history of, chap. xxxviii. and xxxix. we can scarce suppose this should be omitted. The behemoth perhaps is here intended to represent those tyrants and oppressors whom God has just now challenged Job to abuse and lay down : They think themselves as well fortified against the judgments of God, as the elephant with his bones of brass and iron : but he that made the soul of man, knows all the weaknesses to it, and can make the sword of justice to approach to it, and touch it in the most tender and sensible part.

CHAP. XLI. 1-10. Whether the leviathan be a whale or a crocodile, is a great dispute among the learned, which I will not undertake to determine ; some of the particulars agree more easily to the one ; others to the other ; both are very strong and fierce, and the power of the Creator appears in them. The learned

5 Wilt thou play with him as with a bird ? or wilt thou bind him for thy maidens ?

6 Shall thy companions make a banquet of him ? shall they part him among the merchants ?

7 Canst thou fill his skin with barbed irons ? or his head with fish-spears ?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain ; shall not one be cast down even at the sight of him ?

10 None is so fierce that dare stir him up ; who then is able to stand before me ?

11 Who hath prevented me that I should repay him ? whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment ? or who can come to him with his double bridle ?

14 Who can open the doors of his face ? his teeth are terrible round about.

15 His scales are his pride, shut up together as with a close seal.

16 One is so near to another that no air can come between them.

17 They are joined one to another, they stick together that they cannot be sundered.

18 By his sneezings a light doth shine, and his eyes are like the eyelids of the morning.

Sir Richard Blackmore, though he admits the more received opinion concerning the behemoth, that that must be meant of the elephant, yet agrees with the learned Boceart's notion of the leviathan, that it is the crocodile which was so well known in the river of Egypt. I confess that which inclines me rather to understand it of the whale, is not only because it is much larger, and a nobler animal, but because in the history of the creation there is such an express notice taken of it, as is not of any other species of animals whatsoever, Gen. i. 21. God created great whales ; by which it appears not only that whales were well known in those parts in Moses' time, who lived a little after Job, but that the creation of whales was generally looked upon as a most illustrious proof of the eternal power and godhead of the Creator ; and we may conjecture that this was the reason (for otherwise it seems unaccountable) why Moses there so particularly mentions the creation of the whales, because God had so lately in his discourse with Job more largely insisted upon the bigness and strength of that creature than of any other, as the proof of his power ; and the leviathan is here spoken of as an inhabitant of the sea, Job. 31, which the crocodile is not ; and Psal. civ. 25, 26, There, in the great and wide sea is that leviathan.

11-24. He is a King over all the children of pride, he is the scourge of all proud ones. He has more to be feared than any

19 Out of his mouth go burning lamps, *and* spauks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething-pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *mill-stone*.

25 When he raiseth up himself the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee; sling-stones are turned with him into stubble.

29 Darts are counted as stubble; he laugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him: *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

Caryl expounds it) than the proudest people in the world have; and so it is a mortification to the haughtiness and lofty looks of men. Whatever bodily accomplishments men are proud of and puffed up with, the leviathan excels them, and is a king over them. Some read it as to understand it of God, He that beholdeth all high things, even he is King over all the children of pride; he can tame the behemoth, chap. xl. 19, and so he can the leviathan, as big as they are, and as stout-hearted as they are.

CHAP. XLII. 1-6. The more we see of the glory and majesty of God, the more we see of the vileness and odiousness of sin, and of ourselves, because of sin, and the more we shall abase and abhor ourselves for it. Now mine eyes see what a God he is whom I have offended, the brightness of that majesty that by wilful sin I have sinned in the face of, the tenderness of that mercy which I have spurned at the bowels of; now I see what a just and holy God he is, whose wrath I have incurred, wherefore I abhor myself. Wo is me, for I am undone, Isa. vi. 5. God had challenged Job to look upon proud men and abase them: not I, saith Job. I will never pretend to it, I have enough to do to get my own proud heart humbled, to abase that and bring that low. Let us leave it to God to govern the world, and make it our care in the strength of his grace to govern ourselves and our own hearts well.

CHAP. XLII.

Job's second prosperity.

THEN Job answered the LORD, and said, 2 I know that thou canst do every *thing*, and *that* no thought can be with-holden from thee.

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that, after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went, and did according as the LORD commanded them: the LORD also accepted Job.

7-9. Job in his discourses had complained very much of the censures of his friends, and their hard usage of him, and had appealed to God as judge between him and them, and thought it long that judgment was not given upon the appeal; while God was catechising Job out of the whirlwind, one would have thought that he only was in the wrong, and the cause would certainly go against him; but here, to our great surprise, we find it quite otherwise, and the definitive sentence given in Job's favour. Wherefore judge nothing before the time.

Judgment is given against Job's three friends upon the controversy between them and Job. Elihu is not censured here, for he distinguished himself from the rest in the management of the dispute, and acted not as a party, but as a moderator; and moderation will have its praise with God, whether it have with men or no. In the judgment here given Job is magnified, and his three friends mortified. While we were examining the discourses on both sides we could not discern, and therefore durst not determine, who was in the right; something of truth we thought they both had on their side, but could not cleave the hair between them; nor would we for all the world have been to give the decisive sentence upon the case, lest we should have determined wrong; but it is well the judgment is the Lord's, and we are sure that his judgment is ac-

10 And the LORD turned the captivity of Job, when he prayed for his friends : also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house ; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him : every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed the latter end of Job more than his beginning : for he had fourteen thousand sheep, and six thousand

camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima ; and the name of the second, Kezia ; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job ; and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old, and full of days.

according to truth, to it we will refer ourselves, and by it we will abide.

10-17. Ye have heard of the patience of Job, (saith the apostle James, v. 11.) and have seen the end of the Lord, i. e. what end the Lord at length put to his troubles. In the beginning of this book we had Job's patience under his troubles for an example ; here in the close, for our encouragement to follow that example, we have the happy issue of his troubles, and the prosperous condition to which he was restored after them, which confirms us in counting them happy which endure. And the extraordinary prosperity

which Job was crowned with after his afflictions, perhaps was intended to be to us christians a type and figure of the glory and happiness of heaven, which the afflictions of this present time are working for us, and in which they will issue at last ; and what will be more than double to all the delights and satisfactions we now enjoy, as Job's after-prosperity was to his former, though then he was the greatest of all the men of the east. He that rightly endureth temptation when he is tried, shall receive a crown of life, James i. 12, as Job, when he was tried, received all the wealth, and honour, and comfort, which here we have an account of.

P S A L M S

We have now before us one of the most excellent parts of the Old Testament : nay, so much is there in it of CHRIST and his gospel, as well as of GOD and his law, that it has been called the abstract or summary of both Testaments. It is called the Book of Psalms ; so it is quoted by St. Peter, Acts i. 20. It is a collection of psalms, of all the psalms that were divinely inspired, which though composed at several times and upon several occasions, are here put together without any reference to their dependance upon one another ; thus they were preserved from being scattered and lost, and laid up in so much greater readiness for the service of the church. The penman of most of them was David the son of Jesse, who is therefore called the sweet psalmist of Israel, 2 Sam. xxiii. 1. Some that have not his name in their titles, are yet expressly ascribed to him elsewhere, as the second psalm, Acts iv. 25, and Psal. xcvi. and cv. 1 Chron. xvi. One psalm is expressly said to be the prayer of Moses, Psal. xc. and that some of his psalms were penned by Asaph, is intimated 2 Chron. xxix. 30, where they are said to praise the Lord in the words of David and Asaph, who is there called a seer or prophet. Some of the psalms seem to have been penned long after, as Psal. cxxxvii. at the time of the captivity in Babylon, but for certain the larger part of them were penned by David himself, whose genius lay towards poetry and music, and who was raised up, qualified and sent for the establishing of the ordinance of singing psalms in the church of GOD, as Moses and Aaron were in their day for the setting of the ordinances of sacrifice : theirs is superseded, but his remains, and will be to the end of time, when it shall be swallowed up in the songs of eternity. Herein David was a type of CHRIST, who descended from him, not from Moses, because he came to take away sin only, the family of Moses was soon lost and extinct) but to establish and perpetuate joy and praise ; for of the family of David in CHRIST there shall be no end.

There is indeed little or nothing in all the book of Psalms of the ceremonial law. Though sacrifice and offering was yet to continue many ages, yet they are here represented as things which GOD did not desire, Psal. xl. 6, li. 16, as things comparatively little, and which in time were to vanish away. But the word and law of GOD, those parts of it which are moral, and of perpetual obligation, are here all along magnified and made honourable, not here more : And CHRIST, the crown and centre of revealed religion, the foundation, corner and top stone of that blessed building, is here clearly spoken of in type and prophecy. Both his sufferings and the glory that should follow, and the kingdom he should set up in the world, which GOD's covenant with David, concerning his kingdom, was to have its accomplishment in. What a high value doth this book put upon the word of GOD, his statutes and judgments, his covenant, and the great and precious promises of it, and how doth it encourage them to us as our guide and stay, and our heritage for ever !

PSALM I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

4 The ungodly are not so; but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his Anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall

PSALM I. 1-3. See by what steps men arrive to the height of impiety. They are ungodly first, casting off the fear of God, and living in the neglect of their duty to him; but they rest not there; when the services of religion are laid aside, they come to be sinners, i. e. they break out into open rebellion against God, and engage in the service of sin and Satan; omissions make way for commissions, and by these the heart is so hardened, that at length they come to be scorers, they openly defy all that is sacred, scoff at religion, and make a jest of sin.

To meditate in God's word is to discourse with ourselves concerning the great things contained in it, with a close application of mind, a fixedness of thought, till we be suitably affected with those things, and experience the favour and power of them in our hearts. This we must do day and night, i. e. we must have a constant habitual regard to the word of God, as the rule of our actions, and the spring of our comforts, and we must have it in our thoughts accordingly upon every occasion that occurs, whether night or day.

4-6. Hypocrites in this world, under the disguise of a plausible profession, may thrust themselves into the congregation of the righteous, and remain undisturbed and undiscovered there: but Christ cannot be imposed upon, though his ministers may; the day is coming when he will separate between the sheep and the goats, the tares and the wheat, see Matt. xiii. 41, 49. The great day, so the Chaldee here calls it, will be a day of discovery, a day of distinction, and a day of final division: Then you shall return and discern between the righteous and the wicked, which here it is sometimes hard to do, Mal. iii. 18.

PSALM II. 1-6. What mighty opposition has been given to the Messiah and his kingdom, to his holy religion and all the in-

laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my King upon my holy hill of Zion.

7 I will declare the decree; The LORD hath said unto me, Thou art my Son: this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

PSALM III.

A Psalm of David, when he fled from Absalom his son.

LORD, how are they increased that trouble me? many are they that rise up against me.

2 Many there be which say of my soul, There is no help for him in God. Selah.

terests of it, 1, 2, 3. One would have expected that so great a blessing to this world should have been universally welcomed, and that every sheaf should immediately have bowed to that of the Messiah, and all crowns and sceptres on earth should have been laid at his feet; but it proves quite contrary. Never were the notions of any sect of philosophers, though never so absurd, nor the powers of any prince, though never so tyrannical, opposed with so much violence as the doctrine and government of Christ. A sign it was from heaven, for the opposition was plainly from hell originally. If the Lord and his anointed will make them rich and great in the world, they will bid them welcome: but if they will restrain their corrupt appetites and passions, and bring their hearts and lives under the government of a pure and heavenly religion, truly then they will not have this man to reign over them, Luke xix. 14. Christ has bands and cords for us; they that will be saved by him must be ruled by him; but they are cords of a man, agreeable to right reason, and bands of love conducive to our true interest; and yet against those the quarrel is; why do men oppose religion, but because they are impatient of the obligations of it.

7-9. Observe, How powerful Christ is, and how weak the enemies of his kingdom are before him; he hath a rod of iron wherewith to crush them that will not submit to his golden sceptre; they are but like a potter's vessel before him, suddenly, easily, and irreparably dashed in pieces by him, see Rev. ii. 27. Nations shall be ruined, rather than the gospel-church shall not be built and established; I have loved thee, therefore will I give men for thee, Isa. xliii. 4.

PSALM III. 1-3. David seemed cowardly in fleeing from Absalom, and quitting his royal city, before he had had one push

PSALM IV. V.

3 But thou, O LORD, art a shield for me : my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept ; I awaked ; for the LORD sustained me.

6 I will not be afraid of ten thousands of people that have set *themselves* against me round about.

7 Arise, O LORD ; save me, O my God : for thou hast smitten all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD : thy blessing is upon thy people. Selah.

PSALM IV.

To the chief musician Neginoth. A Psalm of David.

HEAR me when I call, O God of my righteousness : thou hast enlarged me when I was in distress ; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame ? how long will ye love vanity, and seek after leasing ? Selah.

3 But know that the LORD hath set apart him that is godly for himself ; the LORD will hear when I call unto him.

4 Stand in awe, and sin not : commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the LORD.

6 There be many that say, Who will shew

for it, and yet by this psalm it appears he was full of true courage arising from his faith in God. True christian fortitude consists more in a gracious security and serenity of mind, in patient bearing, and patient waiting, than in daring enterprises with sword in hand.

4-8. See with what confidence he looks forward upon the dangers he had yet in prospect, having put himself under God's protection, and often found the benefit of it.

PSALM IV. 1-5. We have a particular account of the modelling the several classes of singers, each with a chief, and the share each bore in the work, 1 Chron. xxv. Some prophesied according to the order of the king, v. 2. Others prophesied with a harp to give thanks and praise to the Lord, v. 3. Of others, it is said, they were to lift up the horn, v. 5. But of them all, that they were for song in the house of the Lord, v. 6, and were instructed in the songs of the Lord, v. 7. To one of the chiefs was this psalm committed to be sung on Neginoth, i. e. on stringed instruments, Hab. iii. 19, which were played on with the hand ; with music of that kind the choristers were to sing this psalm ; and it should seem, that then they only sung, not the people : but the New Testament appoints all christians to sing, Eph. v. 19, Col. iii. 16, from whom it is expected that they do it decently, not artfully, and therefore there is not now so much occasion for musical instruments as there was then : the melody is to be made in the heart.

us any good ? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep : for thou LORD, only makest me dwell in safety.

PSALM V.

To the chief musician upon Nehiloth. A Psalm of David.

GIVE ear to my words, O LORD ; consider my meditation.

2 Harken unto the voice of my cry, my King, and my God : for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD ; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness ; neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing : the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come into thy house in the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness, because of mine enemies ; make thy way straight before my face.

The experience we have had of God's goodness to us in enlarging us when we have been in distress, is not only a great encouragement to our faith and hope for the future, but a good plea with God in prayer : Thou hast said, wilt thou not ? for thou art God, and changest not ; thy work is perfect. Godly men are God's separated sealed ones ; he knows them that are his, he hath set his image and superscription upon them ; he distinguisheth them with uncommon favours, and they shall be mine, saith the Lord, in that day when I make up my jewels. Know this ; let godly people know it, and take heed how they hurt those whom God protects.

6-8. Lord, lift thou up the light of thy countenance upon us : Though David speaks, 7, 8, of himself only, here in the prayer he speaks for others also, upon us, as Christ taught us to pray, Our Father ; all the saints come to the throne of grace on the same errand, and in this they are one, they all desire God's favour as their chief good. We should beg it for others as well as for ourselves, for in God's favour there is enough for us all, and we shall have never the less for others sharing.

PSALM V. 1-6. The title of this psalm has nothing in it peculiar, but that it is said to be upon Nehiloth, a word no where else used. It is conjectured (and it is but a conjecture) that it signifies wind-instruments, with which this psalm was sung. As Neginoth was supposed to signify stringed instruments.

Morning prayer is certainly our duty : we are the fittest for prayer when we are in the most fresh and lively and cheerful

9 For *there is* no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre: they flatter with their tongue.

10 Destroy thou them, O God: let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee, rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous: with favour wilt thou compass him as with a shield.

PSALM VI.

To the chief musician in Neginoth upon Sheminith. A psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thine hot displeasure.

2 Have mercy upon me, O LORD; for I am weak: O LORD, hear me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: Oh save me for thy mercies' sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief: it waxeth old because of all mine enemies.

8 Depart from me all ye workers of ini-

quity, got clear of the slumbers of the night, revived by them, and not yet filled by the business of the day: We have the most need of prayer, considering the dangers and temptations of the day to which we are exposed.

Those are tools that speak leasing or lying, and that are deceitful. There is a particular emphasis laid on these sinners, Rev. xxi. 8. All hars, and chap. xxii. 15. Whosoever loves and makes a lie, nothing more *contrary* than this, and therefore nothing more hateful to the God of truth.

7-12. This is quoted, Rom. iii. 13, to shew the general corruption of mankind, for they are all naturally prone to malice: and yet they are as open graves one to another.

PSALM VI. 1-7. It well becomes the greatest spirits to be tender, and to relent under the tokens of God's displeasure. David that could face Goliath with an undaunted bravery, yet melts into tears at the remembrance of sin, and under the apprehensions of divine wrath, and it is no diminution at all to his character.

8-10. What a sudden change is here for the better! He that was groaning and weeping, and giving up all for gone, 6, 7, now

quity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM VII.

Shiggaion of David, which he sang unto the LORD concerning the words of Cush the Benjamite.

O LORD my God, in thee do I put my trust; save me from all them that persecute me, and deliver me;

2 Lest he tear my soul like a lion, rending it in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger; lift up thyself because of the rage of mine enemies: and awake for me to the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes, therefore return thou on high.

8 The LORD shall judge the people; judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for

looks and speaks very pleasant. Having made his requests known to God, and lodged his case with him, he is very confident the issue will be good, and his sorrow turned into joy.

PSALM VII. 1-9. Shiggaion is a song or psalm, the word is used so only here and Hab. iii. 1. A wandering song, so some: the matter and composure of the several parts being different, but artificially put together. A charming song, so others; very delightful; David not only penned it, but sang it himself in a devout religious manner unto the Lord, concerning the words or affairs of Cush the Benjamite, i. e. of Saul himself, whose barbarous usage of David bespoke him rather a Cushite or Ethiopian, than a true-born Israelite. Or more likely it was some kinsman of Saul named Cush, who was an inveterate enemy to David, misrepresented him to Saul as a traitor, and (which needed not) exasperated Saul against him; one of those children of men, children of Belial indeed, whom David complains of, 1 Sam. xxvi. 19, that made mischief between him and Saul. David thus basely abused, has recourse to the Lord: the injuries men do us should drive us to God, for to him we may commit our cause. Nay, he sings to the Lord,

the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword he hath bent his bow, and made it ready ;

13 He hath also prepared for him the instruments of death ; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness ; and will sing praise to the name of the LORD most high.

PSALM VIII.

To the chief musician upon Gittith. A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

his spirit was not ruffled by it nor cast down, but so composed and cheerful, that he was still in tune for sacred songs, and it did not occasion one jarring string in his harp.

Here are two things which we every one of us must desire, and may hope for. First, the period of sin, that it may be brought to an end in ourselves and others. Second, The perpetuity of righteousness, but establish the just. As we pray that bad may be made good, so we pray that good may be made better.

10-17. David having lodged his appeal with God by prayer and a solemn profession of his integrity, in the former part of the psalm, in this latter part, doth as it were take out judgment upon the appeal, by faith in the word of God, and the assurance it gives of the happiness and safety of the righteous, and the certain destruction of wicked people, that continue impenitent.

PSALM VIII. 1-3. The works of creation and providence evince and proclaim to all the world, that there is an infinite Being, the fountain of all being, power and perfection, the sovereign ruler, powerful protector, and bountiful benefactor of all the creatures. How great, how illustrious, how magnificent, is his name in all the earth ! The light of it shines in men's faces every where, Rom. i. 20. If they shut their eyes against it, that is their fault. There is no speech or language, but the voice of God's name often is heard in it, or may be. But this looks further to his gospel of Christ, by which the name of God, as it is notified by divine revelation, which before was great in Israel only, came to be so in all the earth, the utmost ends of which have thus been made to see God's great salvation, Mark xvi. 16.

3 When I consider thy heavens, the work of thy fingers ; the moon and the stars, which thou hast ordained ;

4 What is man, that thou art mindful of him ? and the son of man, that thou visitest him ?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands : thou hast put all things under his feet ;

7 All sheep and oxen ; yea, and the beast of the field ;

8 The fowl of the air, and the fish of the sea, and *whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent is thy name in all the earth !

PSALM IX.

To the chief musician upon Muthlabben. A Psalm of David.

I WILL praise thee, O LORD, with my whole heart ; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee ; I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou satest in the throne judging right.

It is here foretold that by the apostles, who were looked upon but as babes, unlearned, and ignorant men, Acts 13, and by the foolishness of their preaching, the devil's kingdom should be thrown down, as Jericho's walls were by the sound of rams' horns. The gospel was ordained to work wonders, not out of the mouth of philosophers, orators, or statesmen, but of a company of poor fishermen, who lay under the greatest external disadvantages that could be, and a specimen was given of this in the children's crying, Hosanna to the Son of David, when the chief priests and Pharisees despised and rejected him ; to that therefore our Saviour applies this, Matt. xxi. 16, and by it stilled the enemy.

3-9. David here goes on to magnify the honour of God by recounting the honours he has put upon man ; the condescensions of the divine grace call upon our praise as much as the elevations of the divine glory. But this refers in a particular manner to Jesus Christ, of him we are taught to expound it, Heb. ii. 6, 7, 8. And it is certain, that the greatest favour that ever was shewed to the human race, and the greatest honour that ever was put upon the human nature, was by the incarnation and exaltation of the Lord Jesus, far beyond the favours and honours done us by creation and providence ; though these also are great and far more than we deserve.

PSALM IX. 1-10. The title of this psalm gives a very uncertain sound concerning the occasion of penning it. It is upon Muthlabben, which some make to refer to the death of Goliath, others of Nabal, others of Absalom ; but I incline to think it signifies only some tune or musical instruments to which this psalm was in-

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment:

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion; declare among the people his doings.

12 When he maketh inquisition for blood he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death;

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that they made*: in the net which they hid is their own foot taken.

16 The LORD is known *by the judgment which he executeth*; the wicked is snared in the work of his own hands. Higgaiion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

tended to be sung; and that the enemies he is here triumphing in the defeat of are the Philistines, and other the neighbouring nations that opposed his settlement in the throne; whom he contested with, and subdued in the beginning of his reign, 2 Sam. v. and viii.

11-20. Those who believe God is greatly to be praised, not only desire to do that work better themselves, but desire that others also may join with them in it, and would gladly be instrumental to bring them to it. There is a day coming when God will make inquisition for blood, when he will discover what has been shed secretly, and revenge what has been shed unjustly, see Isa. xxvi. 21, Jer. li. 35. In that day it will appear how precious the blood of God's people is to him, Psal. lxxii. 14, when it must all be accounted for.

19 Arise, O LORD, let not man prevail; let the heathen be judged in thy sight.

20 Put them in fear, O LORD; *that the nations may know themselves to be but men.* Selah.

PSALM X.

WHY standest thou afar off, O LORD? *why hidest thou thyself* in times of trouble?

2 The wicked in *his* pride doth persecute the poor; let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom the LORD abhorreth.*

4 The wicked, through the pride of his countenance, will not seek *after God*, God is not in all his thoughts.

5 His ways are always grievous: thy judgments are far above out of his sight: *as for all his enemies, he puffeth at them.*

6 He hath said in his heart, I shall not be moved: for *I shall never be* in adversity.

7 His mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity.

8 He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it.*

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

It will then appear that he has not forgotten the cry of the humble, nor the cry of their blood, nor the cry of their prayers, but they are sealed up among his treasures.

PSALM X. 1-11. This long remonstrance of the wickedness of the wicked, is summed up in the first words of it, v. 2. The wicked in his pride doth persecute the poor, where two things are laid to their charge, pride and persecution; the former the cause of the latter: proud men will have all about them to be of their mind, of their religion, to say as they say, to submit to their dominion, and those that will not yield to them, they are inveterate in their hatred of them. Tyranny both in state and church owes its original to pride.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen *it* ; for thou beholdest mischief and spite, to requite *it* with thy hand : the poor committeth himself unto thee ; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man* : seek out his wickedness *till* thou find none.

16 The LORD is King for ever and ever ; the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble ; thou wilt prepare their heart, thou wilt cause thine ear to hear :

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

PSALM XI

To the chief musician. A psalm of David.

IN the LORD put I my trust ; how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do ?

4 The LORD is in his holy temple, the LORD's throne is in heaven : his eyes behold, his eye-lids try the children of men.

5 The LORD trieth the righteous : but the wicked, and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest : *this shall be* the portion of their cup.

7 For the righteous LORD loveth righte-

12-18. In singing these verses we must commit reason's just, but injured cause, to God, as those that are heartily concerned for its honour and interests, believing that he will in due time plead it with jealousy.

PSALM XI. 1-7. The shaking of a tree (they say) makes it take the deeper and faster root. The attempt of David's enemies to discourage his confidence in God, engageth him to cleave so much the closer to his first principles, and to rely on them, which he here doth abundantly to his own satisfaction, and the silencing of all temptations to infidelity. God is said to try with his eye and his eye-lids, because he knows men, not as earthly princes know men, by report, but by his own strict inspection, which cannot be imposed upon. This may comfort us when we are deceived in men, that God's judgment of men we are sure is according to truth.

PSALM XII. v. 1-8. This psalm instructs us with good

ness ; his countenance doth behold the upright.

PSALM XII

To the chief musician upon Sheminith. A Psalm of David.

HELP, LORD, for the godly man ceaseth for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour : *with* flattering lips *and* with a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things :

4 Who have said, With our tongue will we prevail ; our lips are our own : who is lord over us ?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD ; I will set *him* in safety *from him* that puffeth at him.

6 The words of the LORD are pure words : as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted

PSALM XIII.

To the chief musician. A Psalm of David.

HOW long wilt thou forget me, O LORD ? for ever ? how long wilt thou hide thy face from me ?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily ? how long shall mine enemy be exalted over me ?

3 Consider, *and* hear me, O LORD my God : lighten mine eyes, lest I sleep the *sleep of* death :

4 Lest mine enemy say, I have prevailed

thoughts for bad times, in which though the prudent will keep silent, Amos v. 13, because a man may be made an offender for a word, yet a man may comfort himself with such suitable meditations and prayers as are here got ready to our hand in such a day. That though men are false, God is faithful ; though they are not to be trusted, God is. They speak vanity and flattery, but the words of the Lord are pure words, v. 6, not only all true, but all pure, like silver tried in a furnace of earth or crucible.

Probably this refers especially to these promises of succouring and relieving the poor and oppressed. Their friends put them in danger they will do something for them, and yet prove a broken reed ; but the words of God are what we may rely upon ; and the less confidence is to be put in men's words, let us with the more confidence trust in God's word.

PSALM XIII. 1-6. It is some case to a troubled spirit to give vent to its griefs, especially to give vent to them at the throne

PSALMS.

against him ; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy : my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

To the chief musician. A Psalm of David.

THE fool hath said in his heart, *There is* no God. They are corrupt ; they have done abominable works ; *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all gone aside ; they are *all* together become filthy : *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge ? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There were they in great fear ; for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

7 Oh that the Salvation of Israel *were* come out of Zion ! When the LORD bringeth back the captivity of his people, Jacob shall rejoice *and* Israel shall be glad.

PSALM XV.

A Psalm of David.

LORD, who shall abide in thy tabernacle ? who shall dwell in thy holy hill ?

of grace ; where we are sure to find one who is afflicted in the afflictions of his people, and is troubled with the feeling of their infirmities ; thither we have boldness of access by faith, and there we have freedom of speech.

David's petitions are, Consider my case, hear my complaints, and lighten mine eyes, i. e. strengthen my faith ; faith is the eye of the soul. Lord, enable me to look beyond my present troubles, and to foresee a happy issue of them. Guide my way, that I may avoid the snares that are laid for me, and refresh my soul with the joy of thy salvation.

PSALM XIV. 1-3. Atheistical thoughts are very foolish wicked thoughts, and they are at the bottom of a great deal of the wickedness that is in this world. The word of God is a discernor of these thoughts, and puts a just brand on him that harbours them, for there is no man will say, *There is* no God, till he is so hardened in sin, that it is become his interest there should be none to call him to an account.

4-7. The second coming of Christ finally to extinguish the dominion of sin and Satan, will be the completing of this salvation, which is the hope, and will be the joy of every Israelite indeed ; and with the assurance of that we should, in singing this, comfort ourselves and one another, with reference to the present sins of sinners, and sufferings of saints.

PSALM XV. 1-5. By the tabernacle we may understand the church militant, typified by Moses' tabernacle, fitted to a wilder-

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned : but he honoureth them that fear the LORD : *he that* sweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doth *these* things shall never be moved.

PSALM XVI.

Michtam of David.

PRESERVE me, O God ; for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou art my LORD : my goodness *extendeth* not to thee :

3 *But* to the saints that *are* in the earth, and *to* the excellent in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* hasten *after* another god : their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance, and of my cup : thou maintainest my lot.

6 The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage.

ness state, mean and moveable. By the holy hill we may understand the church triumphant, alluding to mount Sion, on which the temple was to be built by Solomon. It concerns us to know who shall dwell there, that we make it sure to ourselves that we shall have a place among them, and may then take the comfort of it, and rejoice in prospect of that holy hill.

PSALM XVI. 1-7. This psalm is intitled Michtam, which some translate a golden psalm, a very precious one, more to be valued by us than gold, yea, than much fine gold ; because it speaks so plainly of Christ and his resurrection, who is the true treasure hid in the field of the Old Testament.

Whatever good there is in us, or is done by us, we must humbly acknowledge that it extendeth not to God ; so that we cannot pretend to merit any thing by it. God has no need of our services, he is not benefited by them, nor can they add any thing to his infinite perfection and blessedness. This is applicable to Christ. The salvation he wrought out for us was no gain to God, as our ruin would have been no loss to him ; but the goodness and benefit of it extends to us men, in whom he delighted, Prov. viii. 31. For their sakes, saith he, I sanctify myself, John xvii. 19. Christ delights in the saints on earth, notwithstanding their weaknesses and manifold infirmities, which is a good reason why we should.

Would we do well and wisely for ourselves, we must take God in Christ to be the portion of our inheritance in the other world. heaven is an inheritance, God himself is the inheritance of the

7 I will bless the LORD, who hath given me counsel : my reins also instruct me in the night-seasons.

8 I have set the LORD always before me ; because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell ; neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life ; in thy presence is fulness of joy, at thy right hand *there are* pleasures for evermore.

PSALM XVII.

A Prayer of David.

HEAR the right, O LORD, attend unto my cry ; give ear unto my prayer, *that goeth not out of feigned lips.*

2 Let my sentence come forth from thy presence ; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart ; thou hast visited *me* in the night ; thou hast tried me, and shalt find nothing : I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps slip not.

saints there, whose everlasting bliss it is to enjoy him. Those have not God for theirs, who do not reckon his comforts the most rejoicing cordials, acquaint themselves with them, and make use of them as sufficient to balance all the grievances of this present time, and to sweeten the most bitter cup of affliction.

8-11. All these verses are quoted by St. Peter in his first sermon, after the pouring out of the Spirit on the day of Pentecost, Acts ii. 25-28, and he tells us expressly, that David in them speaketh concerning Christ, and particularly of his resurrection. Something we may allow here of the workings of David's own pious and devout affections towards God, depending upon his grace to perfect every thing that concerned him, and looking for the blessed hope, and a happy state on the other side death, in the enjoyment of God ; but in these holy elevations towards God and heaven he was carried by the spirit of prophecy quite beyond the consideration of himself and his own case, to foretell the glory of the Messiah in such expressions as were peculiar to that, and could not be understood of himself. The New Testament furnisheth us with a key to let us into the mystery of these lines. Christ's soul should not be left in hell, i. e. his human spirit should not be long left, as other men's spirits are, in a state of separation from the body, but should, in a little time, return and be reunited to it, never to part again.

PSALM XVII. 1-7. This psalm is a prayer. As there is a time to weep, and a time to rejoice, so there is a time to praise, and a time for prayer. David was now persecuted, probably by

6 I have called on thee : for thou wilt hear me, O God : incline thine ear unto me, *and* hear my speech.

7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat ; with their mouth they speak proudly.

11 They have now compassed us in our steps ; they have set their eyes bowing down to the earth ;

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him : cast him down : deliver my soul from the wicked, *which* is thy sword ;

14 From men *which* are thy hand, O LORD, from men of the world, *which* have their portion in *this* life, and whose belly thou fillest with thy hid treasure : they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousness ; I shall be satisfied when I awake with thy likeness.

Saul, who hunted him like a partridge on the mountains ; without were fightings, within were fears, and both drove him to his prayers. Constant resolution and watchfulness against tongue sins, will be a good evidence of our integrity. If any offend not in word, the same is a perfect man, James iii. 2. He doth not say, My mouth never shall transgress, for in many things we all offend. But I am purposed that it shall not, and he that searcheth the heart, knows whether the purpose be sincere. If we carefully avoid all the paths of sin, it will be very comfortable in the reflection, when we are in trouble. If we keep ourselves, that the wicked one touch us not with his temptation, 1 John v. 18, we may hope he shall not be able to touch us with his terrors.

8-15. As this is a reason why we should patiently bear the injuries of men, that they are but the instruments of the trouble, it comes originally from God, to whose will we are bound to submit : so it is an encouragement to us to hope both that their wrath shall praise him, and that the remainder thereof he will restrain, that they are God's sword which he can manage as he pleaseth, which cannot move without him, and which he will sheathe when he has done his work with it.

The blessedness of heaven will consist in three things : first, the immediate vision of God and his glory. I shall behold thy face, not as in this world, through a glass darkly. The knowledge of God will there be perfected, and the changed intellect filled with it ; second, the participation of his likeness ; our nobleness will there be perfect. This results from the former, 1 John iii. 2.

PSALM XVIII.

To the chief musician. A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul : And he said,

I WILL love thee, O LORD, my strength.
2 The LORD is my rock, and my fortress, and my deliverer ; my God, my strength, in whom I will trust ; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is* worthy to be praised ; so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5 The sorrows of hell compassed me about ; the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God ; he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled ; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it.

9 He bowed the heavens also, and came down ; and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly ; yea, he did fly upon the wings of the wind.

11 He made darkness his secret place ; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed ; hail-stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice ; hail-stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them : and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were disco-

vered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters

17 He delivered me from my strong enemy, and from them which hated me ; for they were too strong for me.

18 They prevented me in the day of my calamity ; but the LORD was my stay.

19 He brought me forth also into a large place : he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness ; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from mine iniquity :

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25 With the merciful thou wilt shew thyself merciful ; with an upright man thou wilt shew thyself upright ;

26 With the pure thou wilt shew thyself pure : and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people ; but wilt bring down high looks.

28 For thou wilt light my candle : the LORD my God will enlighten my darkness.

29 For by thee I have run through a troop ; and by my God have I leaped over a wall.

30 *As for* God, his way is perfect : the sword of the LORD is tried ; he is a buckler to all those that trust in him.

31 For who is God save the LORD ? or who is a rock save our God ?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

when he shall appear, we shall therefore be like him, we shall see him as he is : third, a complete and full satisfaction resulting from all this. I shall be satisfied, abundantly satisfied with it. There is no satisfaction for the soul but in God, and in his face

and likeness, his good-will towards us, and his good work in us ; and even that satisfaction will not be perfect till we come to heaven.

For Psalm XVIII. see notes on 2 Sam. XXII

PSALM XIX.

33 He maketh my feet like hinds' feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise; they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

41 They cried, but *there was* none to save them; even unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 As soon as they hear of me they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth: and blessed be my Rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

PSALM XIX.

To the chief musician. A Psalm of David.

THE heavens declare the glory of God, and the firmament sheweth his handy-work.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple:

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

11 Moreover by them is thy servant

PSALM XIX. 1-6. From the brightness of the heavens we may collect that the Creator is light; their vastness of extent speaks his immensity; their height his transcendency and sovereignty; their influence upon this earth, his dominion and providence, and universal beneficence: and all declare his almighty power by which they were at first made, and continue to this day, according to the ordinances that were then settled. The apostle useth this as a reason why the Jews should not be angry with him, and others for preaching the gospel to the Gentiles, because God had already made himself known to the Gentile world by the works

of creation, and left not himself without witness among them, Rom. x. 18, so that they are without excuse if they were idolaters, Rom. i. 20, 21.

7-14. God's glory, that is, his goodness to man, appears much in the works of creation, but much more in and by divine revelation. The holy scripture, as it is a rule both of our duty to God and of our expectation from him, is of much greater use and benefit to us than day or night, than the air we breathe in, or the light of the sun. The discoveries made of God by his works might have served, if man had retained his integrity; but to recover him

warned; and in keeping of them *there is* great reward.

12 Who can understand *his* errors! cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins*: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my Redeemer.

PSALM XX.

To the chief musician. A Psalm of David.

THE LORD hear thee in the day of trouble: the name of the God of Jacob defend thee.

2 Send thee help from the sanctuary, and strengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt-sacrifice. Selah.

4 Grant thee according to thine own heart and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners; the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses; but we will remember the name of the LORD our God.

8 They are brought down, and fallen; but we are risen, and stand upright.

out of his fallen state, another course must be taken; that must be done by the word of God,

PSALM XX. 1..5. In singing this we ought to offer up to God our hearty good wishes to the good government we are under, and to the prosperity of it. But we may look farther; these prayers for David are prophecies concerning Christ the Son of David; and in him they were abundantly answered, he undertook the work of our redemption, and made war upon the powers of darkness; in the day of trouble, when his soul was exceeding sorrowful, the Lord heard him, heard him in that he feared, Heb. v. 7, and took cognizance of his offering, when he made his soul an offering for sin, and made him to see of the travail of his soul to his satisfaction, for him the Father heareth always, and his intercession is always prevailing.

6.9. See the difference between worldly people and godly people in their confidences. 7. The children of this world trust in second causes, and think all is well if those do but smile upon them; but godly people remember, and rely upon the name of the Lord their God: upon the relation they stand in to him as the Lord their God; and the knowledge they have of him by his name, i.e. all that whereby he makes himself known, this they will remember, and upon every remembrance of it are encouraged.

9 Save, LORD: let the King hear us when we call.

PSALM XXI.

To the chief musician. A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

4 He asked like of thee, *and* thou gavest it him, *even* length of days for ever and ever.

5 His glory is great in thy salvation; honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusted in the LORD: and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee;

PSALM XXI. 1..6. David here speaks for himself in the first place, professing that his joy was in God's strength and in his salvation, and not in the strength or success of his armies. He also directs his subjects herein to rejoice with him, and to give God all the glory of the victories he had obtained, and all with an eye to Christ, of whose triumph over the power of darkness David's victories were but shadows.

Happy the people, the character of whose king it is, that he makes God's strength his confidence, and God's salvation his joy; that is pleased with all the advancements of God's kingdom, and trusts God to bear him out in all he doth for the service of it. Our Lord Jesus, in his great undertaking, relied upon help from heaven, and pleased himself with the prospect of that great salvation which he was thereby to work out.

When God's blessings come sooner and prove richer than we imagine, when they are given before we pray for them, before we were ready for them, nay when we feared the contrary, then it may be truly said, that he prevented us with them. Nothing indeed prevented Christ, but to mankind never was any favour more preventing than our redemption by Christ, and all the blessed fruits of his mediation. See how the spirit of prophecy gradually riseth here to that which is peculiar to Christ, for none but he is

PSALM XXII.

they imagined a mischievous device, *which* they are not able *to perform* :

12 Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength : so will we sing and praise thy power.

PSALM XXII.

To the chief musician upon Aijeleth Shahar. A Psalm of David.

MY God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

2 O my God, I cry in the day time, but thou hearest not ; and in the night season, and am not silent.

3 But thou *art* holy, O *thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee ; they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered ; they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man ; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn : they shoot out the lip, they shake the head *saying*,

8 He trusted on the LORD, *that* he would deliver him : let him deliver him, seeing he delighted in him.

blest for ever, much less a blessing for ever to that eminency that the expression speaks : And of him it is said, that God made him full of joy with his countenance.

7-13. The enemies of God's kingdom in every age shall fall under the same doom, and the whole generation of them will at last be rooted out, and all opposing rule, principality and power, shall be put down.

PSALM XXII. 1-10. This Psalm must be applied to Christ : for in the first words of this complaint he poured out his soul before God when he was upon the cross, Matt. xxvii. 46. probably he proceeded to the following words, and some think he repeated the whole psalm, if not aloud, because they cavilled at the first words, yet to himself. Christ in his sufferings cried earnestly to his Father, for his favour and presence with him. Yet God forsook him, was far from helping him, and did not hear him, and this was it which he complains of more than all his sufferings. Christ having made himself sin for us, in conformity thereto the Father laid him under the present impressions of his wrath and displeasure against sin. It pleased the Lord to bruise him and put him to grief, Isa. liii. 10 ; but even then he kept fast hold of his relation to his Father as his God, whom he was now serving and with whom he should shortly be glorified.

Man at the best is a worm : but he became a worm and no man. And if he had not made himself a worm, he could not have been
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9 But thou *art* he that took me out of the womb ; thou didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb ; thou *art* my God from my mother's belly.

11 Be not far from me, for trouble *is* near ; for *there is* none to help.

12 Many bulls have compassed me ; strong bulls of Bashan have beset me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint ; my heart is like wax, it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd ; and my tongue cleaveth to my jaws ; and thou hast brought me into the dust of death.

16 For dogs have compassed me ; the assembly of the wicked have enclosed me : they pierced my hands and my feet.

17 I may tell all my bones : they look *and* stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD ; O my strength, haste thee to help me.

20 Deliver my soul from the sword ; my darling from the power of the dog.

21 Save me from the lion's mouth ; for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my

trampled upon as he was. The word signifies such a worm as was used in dying scarlet or purple ; whence some make it an allusion to his bloody sufferings : v. 9 and 10 are applicable to our Lord Jesus, over whose incarnation and birth the divine providence watched with a peculiar care, when he was born in a stable, laid in a manger, and immediately exposed to the malice of Herod, and forced to flee into Egypt ; when he was a child, God loved him and called him thence, Hos. xi. 1, and the remembrance of this comforted him in his sufferings ; men reproached him and discouraged his confidence in God ; but God had honoured him and encouraged his confidence in him.

11-21. Verse 18 was very exactly fulfilled, John xix. 23, 24. And though it was no great instance of Christ's sufferings, yet it is a great instance of the fulfilling of the scripture in him. This prayer of Christ, no doubt, was answered, for the Father heard him always. And though he did not deliver him from death, yet he suffered him not to see corruption, but the third day raised him out of the dust of death ; which was a greater instance of God's favour to him, than if he had helped him down from the cross ; for that would have baulked his undertaking, whereas his resurrection crowned it.

22-31. Five things are here spoken of, the views of which were the satisfaction and triumph of Christ in his sufferings. First, that he should have a church in the world ; and those that were given

PSALMS.

Brethren : in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him : all ye the seed of Jacob, glorify him ; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him ; but when he cried unto him he heard.

25 My praise *shall be* of thee in the great congregation : I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied ; they shall praise the LORD that seek him : your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD ; and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD's ; and he is the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship : all they that go down to the dust shall bow before him : and none can keep alive his own soul.

30 A seed shall serve him ; it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

PSALM XXIII.

A Psalm of David.

THE LORD is my shepherd ; I shall not want.

2 He maketh me to lie down in green pastures : he leadeth me beside the still waters.

him from eternity should, in the fulness of time, be gathered in to him. This is implied here ; that he should see his seed, Isa. lxx. 10. Second, that God should be greatly honoured and glorified in him by that church. Third, that all humble gracious souls should have a full satisfaction and happiness in him, 26. Fourth, that the church of Christ should extend itself to all corners of the earth. Fifth, that the church of Christ, and with it the kingdom of God among men, shall continue to the end, through all the ages of time.

PSALM XXIII. 1-6. From three very comfortable premises, David in this psalm draws three very comfortable conclusions, and teaches us to do so too. First, from God's being his shepherd, he infers that he shall not want anything that is good for him, v. 1. Second, from his performing the office of a good shepherd to him, he infers, that he needs not fear any evil in the greatest dangers and difficulties he could be in, 2, 3, 4. Third, from the good gifts or God's bounty to him now, he infers the constancy and perpetuity of his mercy, 5, 6.

PSALM XXIV. 1, 2. That which falls to our share of the earth and its products, is but lent to us, it is the Lord's ; what is

3 He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me : thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

PSALM XXIV

A Psalm of David.

THE earth is the LORD's and the fulness thereof ; the world, and they that dwell therein :

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD ? and whoshall stand in his holy place ?

4 He that hath clean hands, and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates ; and be ye lifted up, ye everlasting doors ; and the King of glory shall come in.

8 Who is this king of glory ? The LORD strong and mighty, the LORD mighty in battle.

our own against all the world, is not so against his claims. We ourselves are not our own, our bodies, our souls are not ; all souls are mine, saith God ; for he is the Former of our bodies, and the Father of our spirits. This comes in here to shew, that though God is graciously pleased to accept the devotions and services of his peculiar chosen people, 3, 4, 5, it is not because he needs them, or can be benefited by them, for the earth is his, and all in it, Exod. xix. 5, Psalm l. 12. It is likewise to be applied to the dominion Christ hath as mediator over the utmost parts of the earth, which are given him for his possession : the Father loveth the Son, and hath given all things into his hand, power over all flesh. The apostle quotes this scripture twice together in his discourse about things offered to idols, 1 Cor. x. 26-28.

3-6. That is a pure heart which is sincere and without guile in covenanting with God, which is carefully guarded that the wicked one touch it not, which is purified by faith, and conformed to the image and will of God, see Matt. v. 8.

7-10. This splendid entry here described, it is probable, refers to the solemn bringing of the ark into the tent David pitched for it, or the temple Solomon built for it ; but doubtless it points at

PSALM XXV. XXVI.

9 Lift up your heads, O ye gates ; even lift them up, ye everlasting doors : and the King of glory shall come in.

10 Who is this King of glory ? The Lord of hosts, he is the King of glory. Selah.

PSALM XXV.

A Psalm of David.

UNTIL thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee : let me not be ashamed ; let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed : let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD ; teach me thy paths.

5 Lead me in thy truth, and teach me ; for thou art the God of my salvation : on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies, and thy loving-kindnesses ; for they have been ever of old.

7 Remember not the sins of my youth, nor my transgressions ; according to thy mercy, remember thou me, for thy goodness' sake, O LORD.

8 Good and upright is the LORD : therefore will he teach sinners in the way.

9 The meek will he guide in judgment and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name sake, O LORD, pardon mine iniquity : for it is great.

12 What man is he that feareth the LORD ? him shall he teach in the way that he shall choose :

13 His soul shall dwell at ease : and his seed shall inherit the earth.

14 The secret of the LORD is with them that fear him : and he will shew them his covenant.

15 Mine eyes are ever toward the LORD ; for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me : for I am desolate and afflicted.

17 The troubles of my heart are enlarged : O bring thou me out of my distresses.

18 Look upon mine affliction and my pain ; and forgive all my sins.

19 Consider mine enemies, for they are many : and they hate me with cruel hatred.

20 O keep my soul, and deliver me ; let me not be ashamed ; for I put my trust in thee.

21 Let integrity and uprightness preserve me ; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

A Psalm of David.

JUDGE me, O LORD ; for I have walked in mine integrity : I have trusted also in the LORD : therefore I shall not slide.

2 Examine me, O LORD, and prove me : try my reins and my heart.

3 For thy loving kindness is before mine eyes ; and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers, and will not sit with the wicked.

6 I will wash mine hands in innocency : so will I compass thine altar, O LORD ;

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works

Christ, of whom the ark with the mercy-seat was a type. First, we may apply it to the ascension of Christ into heaven, and the welcome given to him there. Or, second, to his entrance into the souls of men by his word and Spirit, that they may be his temples.

PSALM XXV. 1-22. God's promises are here mixed with David's prayers: Many petitions there were in the former part of the psalm, and many in the latter ; and here in the middle of the psalm he meditates upon the promise, and by a lively faith sucks, and is satisfied from these breasts of consolation ; for the promises of God are not only the best foundation of prayer, telling us what to pray for, and encouraging our faith and hope in prayer ; but they are a present answer to prayer. Let the prayer be made according to the promise, and then the promise may be read as a

return to the prayer ; and we are to believe the prayer is heard, because the promise will be performed.

PSALM XXVI. 1-5. It is probable that David penned this psalm when he was persecuted by Saul and his party, who, to give some colour to their unjust rage, represented him as a very bad man, and falsely accused him of many high crimes and misdemeanors. Innocency itself is no fence to the name, though it is to the bosom, against the darts of calumny. Herein he was the type of Christ, who was made a reproach of men, and foretold to his followers, that they also must have all manner of evil said against them falsely.

6-12. All that truly love God, truly love the ordinances of God, and therefore love them, because in them he manifests his

PSALMS.

3 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men :

10 In whose hands is mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity : redeem me, and be merciful unto me.

12 My foot standeth in an even place : in the congregations will I bless the LORD.

PSALM XXVII.

A Psalm of David.

THE LORD is my light and my salvation : whom shall I fear ? the LORD is the strength of my life ; of whom shall I be afraid ?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear : though war should rise against me, in this *will I be* confident.

4 One *thing* have I desired of the LORD, that will I seek after : that I might dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion : in the secret of his tabernacle shall he hide me ; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me : therefore will I offer in his tabernacle sacrifices of joy ; I will sing, yea, I will sing praises unto the LORD.

honour, and they have an opportunity of honouring him. Our Lord Jesus loved his father's honour, and made it his business to glorify him : he loved the habitation of his house, i. e. his church among men, loved it, and gave himself for it, that he might build and consecrate it. And those who love communion with God, as the thing itself is a constant pleasure, so it is to them a comfortable evidence of their integrity, and a comfortable earnest of their endless felicity.

PSALM XXVII. 1-6. As disdainfully as some look upon God's ministers, one of the greatest and best kings that ever was, would gladly have taken his lot, have taken his lodging, among them. Or rather he desires that he might duly and constantly attend on the public service of God, with other faithful Israelites, according as the duty of every day required. And therefore he longed to see an end of the wars in which he was now engaged ; not that he might live at ease in his own palace, but that he might

7 Hear, O LORD, *when* I cry with my voice : have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face ; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me ; put not thy servant away in anger : thou hast been my help ; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies : for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD : be of good courage, and he shall strengthen thine heart ; wait, I say, on the LORD.

PSALM XXVIII.

A Psalm of David.

UNTO thee will I cry, O LORD, my rock ; be not silent to me : lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity ; which speak peace to their neighbours, but mischief is in their hearts.

4 Give them according to their deeds,

have leisure and liberty for that constant attendance in God's courts. Thus Hezekiah, a genuine son of David, wished for the recovery of his health, not that he might go up to the thrones of judgment, but that he might go up to the house of the Lord, Isa. xxxviii. 22.

7-14. God's time to help those that trust in him, is when all other helpers fail, when it is most for his honour and their comfort ; with him the fatherless find mercy. This promise, v. 10, has often been fulfilled in the letter of it. Forsaken orphans have been taken under the special care of the divine providence, which has raised up relief and friends for them, that way that one would not have expected it. God is a surer and better friend than our earthly parents are or can be.

PSALM XXVIII. 1-5. This prayer, v. 4, is a prophecy, that God will sooner or later render to all impenitent sinners according to their deserts. It is a prophecy particularly of the destruction of

and according to the wickedness of their endeavours : give them after the work of their hands ; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield ; my heart trusted in him, and I am helped : therefore my heart greatly rejoiceth, and with my song will I praise him.

8 The LORD *is* their strength, and he *is* the saving strength of his anointed.

9 Save thy people, and bless thine inheritance : feed them also, and lift them up for ever.

PSALM XXIX.

A Psalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name : worship the LORD in the beauty of holiness

3 The voice of the LORD *is* upon the waters ; the God of glory thundereth ; the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful ; the voice of the LORD *is* full of majesty.

5 The voice of the LORD breaketh the cedars ; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf ; Lebanon and Simon like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

destroyers. They speak peace to their neighbours, but mischief is in their hearts ; Lord, give them according to their deeds, let the spoilers be spoiled, and let them be treacherously dealt with who have thus dealt treacherously : see Isa. xxxiii. 1, and Rev. xviii. 4, xix. 10.

6 9. The saints rejoice in their friends' comforts as well as their own ; for as we have not the best benefit by the light of the sun, so neither by the light of God's countenance, for others sharing therein ; for we are sure there is enough for all, and enough for each. This is our communion with all saints, that God is their strength and ours ; Christ their Lord and ours, 1 Cor. i. 2. He is their strength, the strength of all Israel, because he is the saving strength of his anointed.

PSALM XXIX. 1-11. It is the probable conjectures of some very good interpreters, that David penned this psalm upon occasion, and just at the time of a great storm of thunder, lightning, and rain : as the eighth psalm was his meditation in a moon-shine night, and the nineteenth in a sun-shine morning. It is good to take oc-

8 The voice of the LORD shaketh the wilderness ; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests : and in his temple doth every one speak of *his* glory.

10 The LORD sitteth upon the flood ; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people ; the LORD will bless his people with peace.

PSALM XXX.

A Psalm and Song, at the dedication of the house of David.

I WILL extol thee, O LORD ; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave ; thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his and give thanks at the remembrance of his holiness.

5 For his anger *endureth but* a moment : in his favour *is* life ; weeping may endure for a night, but joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong : thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD : and unto the LORD I made supplication.

9 What profit *is* there in my blood, when I go down to the pit ? Shall the dust praise thee ? shall it declare thy truth ?

erision from the sensible operations of God's power in the kingdom of nature, to give glory to him.

PSALM XXX. 1-5. It was the laudable practice of the pious Jews, and though not expressly appointed, yet allowed and accepted, when they had built a new house, to dedicate it to God, Deut. xx. 5. David did so when his house was built, and he took possession of it, 2 Sam. v. 11. for royal palaces do as much need God's protection, and are as much bound to be at his service as ordinary houses. It is matter of joy to the saints that God is a holy God ; for then they hope he will make them holy, more holy. None of all God's perfections carries in it more terror to the wicked, or more comfort to the godly, than his holiness. It is a good sign we are in some measure partakers of his holiness, if we can heartily revere, and give thanks at the remembrance of it.

6-12. We have here an account of three several states that David was in successively, and of the workings of his heart towards God in each of those states : first, he had long enjoyed prosperity, and then he grew secure, v. 6, 7 : second, on a sudden,

10 Hear, O LORD, and have mercy upon me : LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing : thou hast put off my sackcloth, and girded me with gladness :

12 To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

To the chief musician. A Psalm of David.

IN thee, O LORD, do I put my trust ; let me never be ashamed : deliver me in thy righteousness.

2 Bow down thine ear to me ; deliver me speedily : be thou my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress : therefore, for thy name's sake, lead me, and guide me.

4 Pull me out of the net that they have laid privily for me ; for thou *art* my strength.

5 Into thine hand I commit my spirit : thou hast redeemed me, O LORD GOD of truth.

6 I have hated them that regard lying vanities : but I trust in the LORD.

7 I will be glad and rejoice in thy mercy : for thou hast considered my trouble ; thou hast known my soul in adversities ;

8 And hast not shut me up into the hand of the enemy : thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble : mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing : my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours,

he fell into trouble, and then he prayed to God for relief : third, in due time God delivered him out of his troubles, and restored him to his former prosperity.

PSALM XXXI. 1-8. Faith and prayer must go together. He that believes let him pray ; I believe, therefore have I spoken : and he that prays, let him believe, for the prayer of faith is the prevailing prayer. Into thine hands I commit my spirit. With these words our Lord Jesus yielded up the ghost upon the cross, and made his soul an offering, a free-will offering for us, voluntarily laying down his life for a ransom. By Stephen's example we are

and a fear to mine acquaintance : they that did see me without fled from me.

12 I am forgotten as a dead man out of mind ; I am like a broken vessel.

13 For I have heard the slander of many ; fear *was* on every side : while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD ; I said, Thou *art* my God.

15 My times *are* in thy hand : deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant : save me for thy mercies' sake.

17 Let me not be ashamed, O LORD, for I have called upon thee : let the wicked be ashamed, *and* let them be silent in the grave.

18 Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee ; *which* thou hast wrought for them that trust in thee before the sons of men !

20 Thou shalt hide them in the secret of thy presence from the pride of man ; thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD ; for he hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes ; nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints : for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

taught, in our dying moments, to eye Christ at God's right hand, and to commit our spirits to him. Lord Jesus, receive my spirit.

9-18. In the foregoing verses David had appealed to God's righteousness, and pleaded his relation to him, and dependance on him ; here he appeals to his mercy, and pleads the greatness of his misery, which made his case the proper object of that mercy.

19-24. It is the character of the saints that they do love God ; and yet they must be still called upon to love him, to love him more, and love him better, and give proofs of their love. We must love him not only for his goodness, because he preserveth the faith-

PSALM XXXII.

A Psalm of David. Mischil.

BLESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old : through my roaring all the day long.

4 (For day and night thy hand was heavy upon me) my moisture is turned into the drought of summer. Selah.

5 I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD ; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found : surely in the floods of great waters they shall not come nigh unto him.

7 Thou art my hiding-place : thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go : I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding ; whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked : but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous ; and shout for joy, all ye that are upright in heart.

PSALM XXXIII.

REJOICE in the LORD, O ye righteous ; for praise is comely for the upright.

ful ; but for his justice, because he plentifully rewardeth the proud man (who would turn those whom he preserves) according to their pride.

PSALM XXXII. 1-6. The righteousness of Christ being imputed to us, and so made the righteousness of God in him, our iniquity is not imputed to us. God looking and upon him the iniquity of us all, and none of us is free. Therefore, It is God's act not to impute iniquity, but in the pardon. It is God that justifieth.

7-11. When God has pardoned our sins, if he leave us to ourselves, we shall soon run as far as we can again as ever, and plunge ourselves again into the same gulf ; and therefore when we have received the comfort of our remission, we must fly to the grace of

2 Praise the LORD with harp : sing unto him with the psaltery, and an instrument of ten strings.

3 Sing unto him a new song ; play skillfully with a loud noise :

4 For the word of the LORD is right ; and all his works are done in truth.

5 He loveth righteousness and judgment : the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made ; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap ; he layeth up the depth in store-houses.

8 Let all the earth fear the LORD ; let all the inhabitants of the world stand in awe of him :

9 For he spake, and it was done : he commanded and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought : he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the LORD ; and the people whom he hath chosen for his own inheritance.

13 The LORD looketh from heaven ; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike : he considereth all their works.

16 There is no king saved by the multitude of an host : a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety ; neither shall he deliver any by his great strength.

God to be preserved from returning to folly again, and having our hearts again hardened through the deceitfulness of sin ; God keeps his people from trouble, by keeping them from sin.

PSALM XXXIII. 1-11. With men, saying and doing are two things, but it is not so with God ; by the word and spirit of God as the world was made, so was man, that little world : God said, Let us make man, and he breathed into him the breath of life. By the Word and Spirit the church is built, that new world, and grace wrought in the soul, that new man, that new creation. What cannot that power do, which with a word made a world.

12-22. God beholds all the sons of men with an eye of observation, but in eye of favour and complacency is upon them that

18 Behold the eye of the LORD is upon them that fear him, upon them that hope in his mercy :

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD; he is our help and our shield.

21 For our heart shall rejoice in him : because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

A Psalm of David, when he changed his behaviour before Abimelech : who drove him away, and he departed.

I WILL bless the LORD at all times ; his praise shall continually be in my mouth.

2 My soul shall make her boast in the LORD ; the humble shall hear thereof, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened ; and their faces were not ashamed.

6 This poor man cried, and the LORD heard him, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD is good : blessed is the man that trusteth in him.

9 O fear the LORD, ye his saints : for there is no want to them that fear him.

10 The young lions do lack and suffer hunger : but they that seek the LORD shall not want any good thing.

11 Come, ye children, hearken unto me : I will teach you the fear of the LORD.

fear him ; he looks upon them with delight, as the father on his children, as the bridegroom on his spouse, Isa. lxii. 5.

PSALM XXXIV. 1-10. To encourage us to fear God and seek him, it is here promised that those who do so, even in this waning world, shall want no good thing. As to the things of the other world, they shall have grace sufficient for the support of the spiritual life, 2 Cor. xii. 9. Psal. lxxxiv. 11. And as to this life, they shall have what is necessary to the support of it from the hand of God, as a father he will feed them with food convenient : what further comforts they desire, they shall have them as far as infinite wisdom sees good, and what they want in one thing shall be made up in another. What God denies them he will give them peace to be content without, and then they do not want it, Deut. xii. 20. Paul had all, and abounded, because he was content,

12 What man is he that desireth life, and loveth many days, that he may see good ?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good ; seek peace, and pursue it.

15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous : but the LORD delivereth him out of them all.

20 He keepeth all his bones : not one of them is broken.

21 Evil shall slay the wicked ; and they that hate the righteous shall be desolate.

22 The LORD redeemeth the soul of his servants : and none of them that trust in him shall be desolate.

PSALM XXXV.

A Psalm of David.

PLEAD my cause, O LORD, with them that strive with me : fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul : let them be

Phil. iv. 11-18. Those that live by faith in God's all-sufficiency, want nothing, for in him they have enough.

11-22. David was a famous musician, a statesman, a soldier, but he doth not say to the children, I will teach you to play upon the harp, or to handle the sword or spear, or draw the bow, or I will teach you the maxims of state-policy, but I will teach you the fear of the Lord, which is better than all arts and sciences, better than all burnt-offerings and sacrifices. That is it which we should be solicitous both to learn ourselves, and to teach our children.

PSALM XXXV. 1-10. In singing this psalm, and praying over it, we must take heed of applying it to any little peevish quarrels and enmities of our own, and of expressing by it any uncharitable revengeful resentments of injuries done to us, for Christ has

turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind ; and let the angel of the LORD chase *them*.

6 Let their way be dark and slippery ; and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net in a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him at un-awares ; and let his net that he hath hid catch himself : into that very destruction let him fall.

9 And my soul shall be joyful in the LORD ; it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him ; yea, the poor and the needy from him that spoileth him ?

11 False witnesses did rise up : they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the spoiling of my soul.

13 But as for me, when they were sick my clothing *was* sackcloth : I humbled my soul with fasting ; and my prayer turned into mine own bosom.

14 I have behaved myself as though *he had been* my friend or brother : I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adversity they rejoiced, and gathered themselves together ; *yea*, the abjects gathered themselves together against me, and I knew *it* not ; they did tear *me*, and ceased not ;

16 With hypocritical mockers in feasts they gnashed upon me with their teeth.

17 LORD, how long wilt thou look on ? rescue my soul from their destructions, my darling from the lions.

taught us to forgive our enemies, and not to pray against them, but to pray for them, as he did ; but, first, we may comfort ourselves with the testimony of our consciences, concerning our innocency, with reference to those that are any way injurious to us, and with hopes that God will in his own way and time right us, and in the mean time support us. Second, we ought to apply it to the public enemies of Christ and his kingdom, typified by David and his kingdom, to resent the indignities done to Christ's honour, to pray to God to plead the just and injured cause of christianity and serious godliness, and to believe that God will, in due time, glory his own name in the ruin of all the irreconcilable enemies of his church, that will not repent to give him glory.

18 I will give thee thanks in the great congregation : I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me ; *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha ! our eye hath seen *it*.

22 *This* thou hast seen, O LORD ; keep not silence ; O LORD, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God, and my LORD.

24 Judge me, O LORD my God, according to thy righteousness : and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it : let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt ; let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy and be glad that favour my righteous cause ; yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness, *and* of thy praise, all the day long.

PSALM XXXVI.

To the chief musician. A Psalm of David the servant of the Lord.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

11-16. This instance of the wrong done to David was typical, and had its accomplishment in the Son of David, against whom false witnesses did arise, Matt. xxvi. 60. And if we be at any time charged with what we are innocent of, let us not think it strange, as though some new thing happened to us, for so persecuted they the prophets, even the great Prophet.

17-28. Verse 19 is quoted with application to Christ, and is said to be fulfilled in him, John xv. 25, They hated me without cause.

PSALM XXXVI. 1-4. The wicked did not openly renounce the fear of God, but their transgression whispered it secretly into the minds of all those that knew any thing of the nature of piety.

PSALMS.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds:

6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

7 How excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life; in thy light shall we see light.

10 O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen, they are cast down, and shall not be able to rise.

PSALM XXXVII.

A Psalm of David

FRET not thyself because of evil-doers; neither be thou envious against the workers of iniquity:

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

and impiety; David concluded concerning those who lived at large, that they lived without God in the world.

5.12. In the other world, where the saints stand in the judgment, and have a place in God's house, the workers of iniquity are cast in the judgment, are cast down into hell, into the bottomless pit, out of which, for certain, they shall never be able to rise from under the insupportable weight of God's wrath and curse. It is true we are not to rejoice when any particular enemy of ours

5 Commit thy way unto the LORD; trust also in him, and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off: but those that wait upon the LORD they shall inherit the earth.

10 For yet a little while, and the wicked shall not *be*; yea, thou shalt diligently consider his place, and it shall not *be*.

11 But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken; but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright; and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as the fat of

tails, but the final overthrow of all the workers of iniquity will be the everlasting triumph of glorified saints.

PSALM XXXVII. 1.6. The instructions here given are very plain, much need not be said for the exposition of them, but there is a deal to be done for the reducing of them to practice.

7.20. A godly man's estate, though never so little, is better than a wicked man's estate, though never so much, for it comes from a better hand, from a hand of special love, and not merely

PSALM XXXVIII.

lambs: they shall consume, into smoke shall they consume away.

21 The wicked borroweth, and payeth not again; but the righteous sheweth mercy, and giveth.

22 For *such as* he blessed of him shall inherit the earth; and *they that* be cursed of him shall be cut off.

23 The steps of a *good* man are ordered by the LORD; and he delighteth in his way.

24 Though he fall he shall not be utterly cast down; for the LORD upholdeth *him* with his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* ever merciful, and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God is in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like a green bay-tree:

36 Yet he passed away, and, lo, he was

not: yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright; for the end of *that* man is peace.

38 But the transgressors shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

PSALM XXXVIII.

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.

4 For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me.

5 My wounds stink, *and* are corrupt, because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease*; and *there is* no soundness in my flesh.

8 I am feeble and sore broken; I have roared by reason of the disquietness of my heart.

9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me; as for the light of mine eyes, it also is gone from me.

from a hand of common providence; it is enjoyed by a better title. God gives it to them by promise, Gal. iii. 18, it is theirs by virtue of their relation to Christ, who is the heir of all things; and it is put to a better use, it is sanctified to them by the blessing of God: Unto the pure all things are pure, Tit. i. 15.

21-40. Duty is ours, and we must mind it, and make conscience of it, but events are God's, and we must refer ourselves to him for the disposal of them; we must wait on the Lord, attend the motions of his providence, carefully observe them, and conscientiously accommodate ourselves to them.

PSALM XXXVIII. 1-11. David himself, though so great a prince and so great a saint, was not exempt from the most grievous diseases; there was no soundness even in his flesh; probably this was after his sin in the matter of Uriah, and thus did he smart in his flesh for his fleshly lusts. When at any time we are distempered in our bodies, we ought to remember how God has been dishonoured in and by our bodies.

Adversity tries friendship, and separates between the precious and the vile. It is our wisdom to make sure a friend in heaven, from whose love no tribulation or distress shall be able to separate

11 My lovers and my friends stand aloof from my sore ; and my kinsmen stand afar off.

12 They also that seek after my life lay snares for me ; and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not ; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, do I hope ; thou wilt hear, O LORD, my God.

16 For I said, *Hear me* : lest otherwise they should rejoice over me : when my foot slippeth, they magnify themselves against me.

17 For I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity ; I will be sorry for my sin.

19 But mine enemies are lively, and they are strong ; and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries ; because I follow the thing that good is.

21 Forsake me not, O LORD ; O my God, be not far from me.

22 Make haste to help me, O LORD my salvation.

PSALM XXXIX.

To the chief musician even to Jedothun. A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue : I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence : I held my peace, even from good ; and my sorrow was stirred.

3 My heart was hot within me ; while I

us. David in his troubles was a type of Christ in his agony. Christ on his cross, feeble and sore broken, and then deserted by his friends and kinsmen, who beheld afar off.

12-22. David was a type of Christ, who was as a sheep dumb before the shearer, and when he was reviled, reviled not again ; and both are examples to us not to render railing for railing.

PSALM XXXIX. 1-13. The psalmist having meditated on the shortness and uncertainty of life, and the vanity and vexation of spirit that attends all the comforts of life, here in these verses turns his eyes and heart heaven-ward ; where there is no solid satisfaction to be had in the creature ; it is to be found in God, and

was musing the fire burned : then spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it is ; that I may know how frail I am.

5 Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee : verily every man at his best state is altogether vanity. Selah.

6 Surely every man walketh in a vain shew ; surely they are disquieted in vain : he heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for ? my hope is in thee.

8 Deliver me from all my transgressions : make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth, because thou didst it.

10 Remove thy stroke away from me ; I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth : surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry ; hold not thy peace at my tears : for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

To the chief musician. A Psalm of David.

I WAITED patiently for the LORD ; and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God : many

in communion with him ; and to him we should be driven by our disappointments in the world.

PSALM XL. 1-5. This is very applicable to Christ. His agony both in the garden and on the cross was the same continued, and it was a horrible pit and miry clay. Then was his soul troubled, and exceeding sorrowful ; but then he prayed, Father glorify thy name : Father, save me ; then he kept hold of his relation to his Father, my God, my God, and thus waited patiently for him.

David's experience would be an encouragement to many to hope in God, and for that end he leaves them here upon record. Many

shall see *it*, and fear, and shall trust in the LORD,

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward : they cannot be reckoned up in order unto thee : *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire ; mine ears hast thou opened : burnt-offerings and sin-offerings hast thou not required.

7 Then said I, Lo, I come : in the volume of the book *it is* written of me :

8 I delight to do thy will, O my God ; yea, thy law is within my heart.

9 I have preached righteousness in the great congregation ; lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart : I have declared thy faithfulness and thy salvation : I have not concealed thy loving-kindness and thy truth from the great congregation.

11 With-hold not thou thy tender mercies from me, O LORD ; let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about ; mine iniquities have taken hold upon me ; so that I am not able to look up : they are more than the hairs of mine head ; therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me ; O LORD, make haste to help me.

shall see and fear, and trust in the Lord. They shall not fear him and shun him, but fear him and trust in him in their greatest straits, not doubting but to find him as able and ready to help them, as David did in his distress. God's dealings with our Lord Jesus is our great encouragement to trust in God ; when it pleased the Lord to cruise him, and put him to grief for our sins, he demanded our debt from him, and when he raised him from the dead, and set him at his own right hand, he made it to appear that he had accepted the payment he made, and was satisfied with it ; and what greater encouragement can we have to fear and worship God, and to trust in him ? see Rom. iv. 25, v. 1, 2.

6-10. This paragraph is quoted by the apostle, Heb. x. 6, &c. and applied to Christ, and his undertaking for us. As in the institutions, so in the devotions of the Old Testament, there is more of Christ, than, perhaps, the Old Testament saints were aware of. The reason why he came in pursuance of his undertaking, was, because in the volume of the book it was written of him : first, in the case roll of the divine decree and counsel. There the cove-

14 Let them be ashamed and confounded together that seek after my soul to destroy it ; let them be driven backward, and put to shame, that wish me evil.

15 Let them be desolate for a reward of their shame, that say unto me, Aha, aha !

16 Let all those that seek thee rejoice and be glad in thee : let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy ; yet the LORD thinketh upon me ; thou *art* my help and my deliverer ; make no tarrying, O my God.

PSALM XLI.

To the chief musician. A Psalm of David.

BLESSED is he that considereth the poor ; the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep him alive ; and he shall be blessed upon the earth : and thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing ; thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me : heal my soul ; for I have sinned against thee.

5 Mine enemies speak evil of me ; When shall he die, and his name perish ?

6 And if he come to see *me* he speaketh vanity : his heart gathereth iniquity to itself, when he goeth abroad he telleth it.

7 All that hate me whisper together against me ; against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast

nant of redemption was recorded : second, in the letters patent of the Old Testament, Moses and all the prophets testified of him.

11-17. They that seek God shall rejoice and be glad in him, and with good reason, for he will not only be found of them, but will be their bountiful rewarder. They that love his salvation shall be filled with the joy of his salvation, and shall say continually, The Lord be magnified, and thus they shall have a heaven upon earth ; blessed are they that are thus still praising God.

PSALM XLI. 1-4. He that considers the poor, God will be sure to consider him ! he shall not only be recompensed in the resurrection of the just, but he shall be blessed upon the earth ; this branch of godliness, as much as any other, has the promise of the life that now is, and is ordinarily recompensed with temporal blessings.

5-13. Those are wicked indeed, whom no courtesy done them, nor confidence reposed in them, will oblige ; and let us not think it strange, if we receive answers from such : David did, and the Son of David ; for of Judas the traitor, David here in the spirit

unto him; and *now* that he lieth, he shall rise up no more.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

To the chief musician, Maschil, for the sons of Korah.

AS the hart panteth after the water-brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4 When I remember these *things* I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou cast down, O my soul? and *why* art thou disquieted in me? Hope thou in God, for I shall yet praise him *for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Speak; our Saviour himself so expounds this, and therefore gave Judas the sop, that the scripture might be fulfilled; He that eateth bread with me, has lifted up his heel against me, John xiii. 18, 26.

PSALM XLII. 1-5. Sometimes God teacheth us effectually to know the worth of mercies by the want of them; and whets our appetites to the means of grace by cutting us short in those means: we are apt to loathe that manna when we have plenty of it, which will be very precious to us if ever we come to know the scarcity of it.

6-11. Whatever waves and billows of affliction go over us at any time, we must call them God's waves and billows, that we may humble ourselves under his mighty hand, and may encourage

7 Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 Yet the LORD will command his loving-kindness in the day-time, and in the night his song *shall be* with me, and my prayer unto the God of my life.

9 I will say unto God my rock, why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones mine enemies reproach me; while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIII.

JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2 For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him: *who is* the health of my countenance, and my God.

PSALM XLIV.

To the chief musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old;

ourselves to hope, that though we be threatened we shall not be ruined; for the waves and billows are under a divine check. The Lord on high is mightier than the noise of these many waters.

PSALM XLIII. 1-5. Some think that David, by the spirit of prophecy, calculated this psalm for the use of the Jews in their captivity in Babylon, and that the Chaldeans are the ungodly nation here meant, and to them it was very applicable, but only as other like scriptures, none of which are of private interpretation. God might design it for their use, whether David did or no.

PSALM XLIV. 1-26. Forgetting God was a heart-sin, and stretching out the hand to a strange god was often a secret sin, Ezek. viii. 12. But heart sins and secret sins are known to God,

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob,

5 Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.

12 Thou sellest thy people for naught, and dost not increase *thy wealth* by their price.

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a by-word among the heathen, a shaking of the head among the people.

15 My confusion is continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth, by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hand to a strange god.

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast us not off for ever.

24 Wherefore hidest thou thy face and forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise for our help, and redeem us, for thy mercy's sake.

PSALM XLV.

To the chief musician upon Sheshannim, for the sons of Korah, Maschil. A song of love.

MY heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O most Mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously, because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the King's enemies, *whereby* the people fall under thee.

and must be reckoned for; for he knows the secrets of all hearts, and therefore is an infallible judge of words and actions. In v. 22, the spirit of prophecy had reference to those who suffered, even unto death, for the testimony of Christ, to whom it is applied, Rom. viii. 31.

PSALM XLV. 1-5. The beauties of the Lord Jesus, as God, as Mediator, far surpass those of the human nature in general,

and these which the most amiable and excellent of the children of men are endowed with; there is more in Christ to engage our love, than there is or can be in any creature. Our beloved is more than in the beloved. The beauties of this lover, world and its charms, are in danger of drawing away our hearts from Christ, and therefore we are concerned to understand how much he excelleth them all, and how much more worthy he is of our love.

6 Thy throne, O God, *is* for ever and ever ; the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness ; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women : upon thy right hand did stand the queen in gold of Ophir.

10 Harken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy father's house ;

11 So shall the King greatly desire thy beauty : for he *is* thy Lord, and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift : *even* the rich among the people shall entreat thy favour,

13 The King's daughter *is* all glorious within : her clothing *is* of wrought gold.

14 She shall be brought unto the King in raiment of needle-work : the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing *shall* they *be* brought : they shall enter into the King's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations ; therefore shall the people praise thee for ever and ever.

6-9. It is God the Father that saith to the son here, Thy throne, O God, is for ever and ever ; as appears, Heb. i. 8, 9, where this is quoted to prove that he is God, and has a more excellent name than the angels. The Mediator is God, else he had neither been able to do the Mediator's work, nor fit to wear the Mediator's crown. The numbering of kings' daughters among his honourable women, or marks of honour, intimates that the kings, whose daughters they were, should be tributaries to him, and dependants on him, and would therefore think it a preferment to their daughters to attend him. The church in general, constituted of particular believers, is here compared to the queen herself ; the queen consort, which by an everlasting covenant he hath betrothed to himself.

This is the bride, the Lamb's wife, whose graces, that are her ornaments, are compared to fine linen, clean and white, Rev. xix. 8, for their purity ; here to gold of Ophir, for their costliness ; for as we owe our redemption, so we owe our adorning, not to corruptible things, but to the precious blood of the Son of God.

10-17. When the Gentiles being converted to the faith of

PSALM XLVI.

To the chief musician for the sons of Korah, a song upon Alamoth.

GOD *is* our refuge and strength, a very present help in trouble :

2 Therefore will not we fear ; though the earth be removed, and though the mountains be carried into the midst of the sea :

3 *Though* the waters thereof roar and be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

5 God *is* in the midst of her ; she shall not be moved ; God shall help her, and *that* right early.

6 The heathen raged, the kingdoms were moved : he uttered his voice ; the earth melted.

7 The LORD of hosts *is* with us ; the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.

10 Be still, and know that I *am* God : I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us ; the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

To the chief musician. A Psalm for the sons of Korah.

O CLAP your hands, all ye people ; shout unto God with the voice of triumph :

Christ, join themselves to the church, they then come with a gift, 2 Cor. viii. 5, Rom. xv. 16. When with themselves they devote all they have to the honour of Christ, and the service of his kingdom, they then come with a gift.

The king's daughter is all glorious within. The glory of the church is spiritual glory, and that is indeed all glory ; it is the glory of the soul, and that is the man ; it is glory in God's sight, and it is an earnest of eternal glory.

PSALM XLVI. 1-5. When we consider what God hath provided for the comfort and safety of his church, we shall see reason to have our hearts fixed, and above the fear of evil tidings.

6-11. Men will set up themselves, will have their own way, and do their own will ; but let them know that God will be exalted, he will have his way, will do his own will, will glorify his own name, and wherein they deal proudly, he will be above them, and make them know that he is so.

PSALM XLVII. 1-4. This is the language of every gracious soul, God shall choose my inheritance for me ; let him appoint

2 For the LORD most High is terrible ; *ne* is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob, whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises ; sing praises unto our King, sing praises.

7 For God is the king of all the earth ; sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, *even* the people of the God of Abraham : for the shields of the earth *belong* unto God ; he is greatly exalted.

PSALM XLVIII.

A Song and Psalm for the sons of Korah.

GREAT is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, is mount Zion : *on* the sides of the north the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it*, and so they marvelled : they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God : God will establish it for ever. Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

me my lot, and I will request in the appointment. He knows what is good for me better than I do for myself, and therefore I will have no will of my own but what is reserved into his.

5. 9. God is gone up with a shout ; which may refer, first, to the carrying up of the ark to the hill of Zion ; second, to the ascension of our Lord Jesus into heaven, when he had finished his work on earth, Acts 1. 9.

PSALM XLVIII. 1. 14. The psalmist is desirous to praise Jerusalem, and to set forth the grandeur of that city, but he begins with the praises of God, and his greatness. v. 1, and ends with the

10 According to thy name, 'O God, so is thy praise unto the ends of the earth : thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her : tell the towers thereof :

13 Mark ye well her bulwarks, consider her palaces, that ye may tell *it* to the generation following.

14 For this God is our God for ever and ever, he will be our guide, *even* unto death.

PSALM XLIX.

To the chief musician. A Psalm for the sons of Korah.

HEAR this, all ye people, give ear, all ye inhabitants of the world.

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom, and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable ; I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about ?

6 They that trust in their wealth, and boast themselves in the multitude of their riches ;

7 None of *them* can by any means redeem his brother, nor give to God a ransom for him :

8 (For the redemption of their soul is precious, and it ceaseth for ever ;)

9 That he should still live for ever, and not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is *that* their houses *shall continue* for ever, and their dwell-

praises of God, and his goodness, 14. For whatever is the subject of our praises, God must be both the Alpha and Omega of them. And particularly whatever is said to the honour of the church, must redound to the honour of the church's God.

PSALM XLIX. 1. 5. The children of God, though never so poor, are in this truly happy, above the most prosperous of the children of this world, that they are well guarded against the terrors of death, and the judgment to come.

6. 14. The learned Dr. Hammond applies the 8th and 9th verses expressly to Christ: the redemption of the soul shall be precious, 9 L.

ing-places to all generations ; they call *their* lands after their own names.

12 Nevertheless, man *being* in honour abideth not : he *is* like the beasts *that* perish.

13 This their way *is* their folly ; yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave : death shall feed on them ; and the upright shall have dominion over them in the morning ; and their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave ; for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased.

17 For when he dieth he shall carry nothing away ; his glory shall not descend after him.

18 Though, while he lived, he blessed his soul, (and *men* will praise thee when thou doest well to thyself,)

19 He shall go to the generation of his fathers ; they shall never see light.

20 Man *that is* in honour, and understandeth not, *is* like the beasts *that* perish.

PSALM I.

A Psalm of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth, from the rising of the sun to the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above,

shall be of high price, shall cost very dear ; but being once wrought it shall cease for ever, i. e. it shall never need to be repeated, Heb. ix. 25, 26, x. 13. And he, i. e. the Redeemer, shall yet live for ever, and shall not see corruption ; he shall rise again before he sees corruption, and then shall live for evermore, Rev. i. 18.

15-20. Men in honour that understand, that know and do their duty, are as gods, and children of the most High : but men in honour that understand not, shall perish like the beasts inordinately as to this world, though not like the beasts indemnified as to another world. Let prospering sinners therefore be afraid for themselves, but let not even suffering saints be afraid of them.

PSALM L. 1-6. Sometimes there are more than ordinary appearances of God's presence and power working with and by his word ; and then God, who always dwells in Zion, may be said to shine out of Zion. And because the gospel, which set up spiritual worship, was to go forth from mount Zion, Isa. ii. 4, Mich. iv. 1, and the preachers of it were to begin at Jerusalem, Luke xxiv. 47,

and to the earth, (that he may judge his people,)

5 Gather my saints together unto me ; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness : for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak ; O Israel, and I will testify against thee : I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds.

10 For every beast of the forest *is* mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains ; and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee : for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats ?

14 Offer unto God thanksgiving ; and pay thy vows unto the most High :

15 And call upon me in the day of trouble ; I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth ?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

Christians are said to come unto mount Zion to receive their instructions, Heb. xii. 22-28.

God will be justified : he is judge, and therefore he will not only execute justice, but he will oblige all to own it ; for he will be clear when he judgeth, Psal. li. 4.

7-15. This may be considered as looking forward to the abolishing of these by the gospel of Christ. Thus Dr. Hammond understands it. When God shall set up the kingdom of the Messiah, he shall abolish the old way of worship by sacrifice and offering.

16-23. It is very absurd in itself, and a great affront to the God of heaven, for those that are wicked to declare his statutes, and to take his covenant into their mouths, it is very possible, and too common for those that declare God's statutes to others, to live in disobedience to them themselves ; and for those that take God's covenant in their mouths, yet in their hearts to continue their covenant with sin and death ; but they are guilty of an usur-

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: but I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces; and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

PSALM LI.

To the chief musician. A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

I HAVE mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions; and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts; and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

For they take to themselves an honour which they have no title to, and there is a day coming when they will be thrust out as intruders. Friend, how comest thou hither?

PSALM LI. 1-6. David was, upon many accounts, a man of great merit; he had not only done much, but suffered much in the cause of God: and yet when he is convicted of sin, he doth not offer to balance his evil deeds with his good deeds, nor can he think that his services will atone for his offences; but he flies to God's infinite mercy, and depends upon that only for pardon and peace.

Some make verse 4 to speak the prerogative of his crown, that as a king he was not accountable to any but God; but it is more agreeable to his present temper to suppose that it speaks the deep contrition of his soul for his sin, and that it was upon right grounds. He here sinned against Bath-sheba and Uriah; against his own soul and body and family; against his kingdom, and against the

8 Make me to hear joy and gladness *that* the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit:

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation; and *my* tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips, and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, else would I give *it*: thou delightest not in burnt-offering.

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

To the chief musician, Maschil. A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boasteth thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs like a sharp razor, working deceitfully.

church of God; and all this helped to humble him; but none of these were sinned against so as God was: and therefore this he lays the most sorrowful accent upon: Against thee only have I sinned. He elsewhere speaks of the purity of his mother, that she was God's handmaid, and he pleads his relation to her, Psal. cxvi. 16, lxxxvi. 16, and yet he saith, v. 5, she conceived him in sin; for though she was by grace a child of God, she was by nature a daughter of Eve, and not excepted from the common character.

7, 19. The breaking of Christ's body for sin is the only sacrifice of atonement, for no sacrifice but that could take away sin; but the breaking of our hearts for sin is a sacrifice of acknowledgment; he requires it, he prepares it, and he will accept of it.

PSALM LII. 1-5. The title is a true account of the story which the psalm refers to, Sam. xxi. 9, &c. The goodness of God endures continually for the preservation of his people, and they

3 Thou lovest evil more than good, *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all-devouring words, O thou deceitful tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see and fear, and shall laugh at him :

7 Lo *this* is the man *that* made not God his strength ; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

8 But I *am* like a green olive-tree in the house of God : I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it* : and I will wait on thy name ; for *it* is good before thy saints.

PSALM LIII.

To the chief musician upon Mahalath, Maschil. A Psalm of David.

THE fool hath said in his heart *there is* no God. Corrupt are they, and have done abominable iniquity ; *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand that did seek God.

3 Every one of them is gone back ; they are altogether become filthy : *there is* none that doeth good, no not one.

4 Have the workers of iniquity no knowledge ? who eat up my people *as* they eat bread : they have not called upon God.

5 There were they in great fear *where* no fear was ; for God hath scattered the bones of him that encampeth *against* thee : thou hast put *them* to shame, because God hath despised them.

need not fear what man can do unto them. The enemies in vain boast in their mischief, while we have God's mercy to boast in.

5, 6. Now what must we do that we may be as green olive-trees ? First, We must live a life of faith and holy confidence in God, and his grace : second, we must live a life of thankfulness and holy joy in God, v. 9 : third, we must live a life of expectation, and humble dependance upon God ; I will wait on thy name

For Psalm LIII. see notes on Psalm IV.

PSALM LIV. 1-7. David speaks of the completing of his deliverance as a thing done, though he had as yet many troubles

6 Oh that the salvation of Israel *were* come out of Zion ! when God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

To the chief musician on Neginoth, Maschil. A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us ?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God ; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul : they have not set God before them. Selah.

4 Behold, God *is* mine helper : the LORD *is* with them that uphold my soul.

5 He shall reward evil unto mine enemies : cut them off in thy truth.

6 I will freely sacrifice unto thee ; I will praise thy name, O LORD, for *it* is good.

7 For he hath delivered me out of all trouble ; and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

To the chief musician on Neginoth, Maschil. A Psalm of David.

GIVE ear to my prayer, O God ; and hide not thyself from my supplication.

2 Attend unto me, and hear me ; I mourn in my complaint, and make a noise ;

3 Because of the voice of the enemy, because of the oppression of the wicked : for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore : pained within me ; and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh that I had wings like a dove ! for *then* would I fly away, and be at rest.

7 Lo, *then* would I wander afar off, *and* remain in the wilderness. Selah.

before him ; because, having God's promise for it, he was as sure of it as if it had been done already. This may, perhaps, point at Christ, for though we see not yet all things put under him, yet we are sure he shall reign till all his enemies be made his footstool, and he shall see his desire upon them.

PSALM LV. 1-8. Gracious souls wish to retire from the hurry of this world, where they may sweetly enjoy God and themselves, and if there be any true peace on this side heaven, it is they that enjoy it in those retirements. This makes death desirable to a child of God, that it is a final escape from all the storm, and tempests of this world to perfect and everlasting rest.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues; for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof; mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof; deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify himself against me; then I would have hid myself from him:

13 But *it was* thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go quick down into hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray; and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19 God shall hear and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him; he hath broken his covenant.

21 *The words* of his mouth were smother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

9-15. David describes the city Jerusalem, which strangely fell in with Absalom, and fell off from David, so that he has none there but his own guards and servants, that he cannot repose any confidence in.

16-23. They that think there men's duty little enough for the body, ought much more to think that God's duty prayers a-day little enough for the soul, and to count it a pleasure, not a task: As it is fit in the morning we should begin the day with God, and in the evening close it with him, so that in the midst of the day we should retire a-while to converse with him. It was Daniel's practice to pray three times a day, Dan. vi. 10. At noon was one of Peter's hours of prayer, Acts x. 9.

22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

CHAP. LVI.

To the chief musician upon Jonath ekim-rechokim, Michtam of David, when the Philistines took him in Gath.

BE merciful unto me, O God; for man would swallow me up; he fighting daily oppresseth me.

2 Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High.

3 What time I am afraid I will trust in thee.

4 In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me.

5 Every day they wrest my words; all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praise *his* word; in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from

PSALM LVI. LXX. There are several times which are in a special manner, times of trust with God, and in those times it is the duty and interest to trust in God, and to know whom they have trusted. They will exult and keep it in peace.

8, 13. The tears of God's persecuted people are bottled up and sealed among God's treasures; and when the locks come to be opened, they will be found vials of wrath which will be poured out upon their persecutors, whom God will surely reckon with for all the tears they had forced from his people's eyes: and they will be brags of consolation to God's remembrance, which will be turned into garments of praise. God will comfort his people

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death ; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living ?

PSALM LVII.

To the chief musician, Al-taschith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God ; be merciful unto me ; for my soul trusteth in thee : yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto God most high ; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul is among lions ; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens ; let thy glory be above all the earth.

6 They have prepared a net for my steps ; my soul is bowed down : they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

7 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

8 Awake up, my glory : awake, psaltery and harp : I myself will awake early.

9 I will praise thee, O LORD, among the people ; I will sing unto thee among the nations :

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens ; let thy glory be above all the earth.

PSALM LVIII.

To the chief musician, Al taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation ? do ye judge uprightly, O ye sons of men ?

according to the time wherein he has afflicted them, and give them to reap in joy who sowed in tears.

PSALM LVII. 1..6. When David was in the greatest distress and disgrace, he did not pray, Lord exalt me, but Lord exalt thine own name. Thus the son of David, when his soul was troubled, and he prayed, Father save me from this hour, presently withdrew that petition, and presented this in the room of it, For this cause came I to this hour, Father, glorify thy name, John xii. 27, 28.

2 Yea, in heart ye work wickedness ; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb ; they go astray as soon as they be born, speaking lies.

4 Their poison is like the poison of a serpent ; they are like the deaf adder that stoppeth her ear ;

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth ; break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters which run continually : when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away ; like the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns he shall take them away as with a whirlwind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth the vengeance : he shall wash his feet in the blood of the wicked.

11 So that a man shall say, verily there is a reward for the righteous ; verily he is a God that judgeth in the earth.

PSALM LIX.

To the chief musician, Al-taschith, Michtam of David, when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God ; defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul : the mighty are gathered against me : not for my transgression, nor for my sin, O LORD.

4 They run and prepare themselves without my fault ; awake to help me, and behold.

5 Thou, therefore, O Lord God of hosts, the God of Israel, awake to visit all the hea-

7..11. Our tongue is our glory, and never more so than when it is employed in praising God.

PSALM LVIII. 1..11. Though wicked people prosper, and bid defiance to divine justice, yet it shall be made to appear to their confusion, that the world is not governed by chance, but by a Being of infinite wisdom and justice ; there is a God that judgeth in the earth, though he has prepared his throne in the heavens.

PSALM LIX. 1..17. David would praise God's power and

then : be not merciful to any wicked transgressors. Selah.

6 They return at evening : they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth ; swords *are* in their lips : for who, *say they*, doth hear ?

8 But thou, O LORD, shalt laugh at them ; thou shalt have all the heathen in derision.

9 *Because of his strength will I wait upon thee : for God is my defence.*

10 The God of my mercy shall prevent me : God shall let me see *my desire* upon mine enemies.

11 Slay them not, lest my people forget : scatter them by thy power, and bring them down, O LORD our shield.

12 *For the sin of their mouth, and the words of their lips, let them even be taken in their pride ; and for cursing and lying which they speak.*

13 Consume *them* in wrath, consume *them* that they *may not be* ; and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return, *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power ; yea, I will sing aloud of thy mercy in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my Strength, will I sing : for God *is* my defence, *and* the God of my mercy.

PSALM LX.

To the chief musician upon Shushan-eduth, Michtam of David, to teach when he strove with Aram-nah-rain, and with Aram-zobah when Joab returned, and smote of Edom, in the valley of salt, twelve thousand.

his mercy, both should be the subject matter of his song : power without mercy is to be dreaded ; mercy without power is not what a man can expect much benefit from ; but God's power by which he is able to help us, and his mercy by which he is inclined to help us, will justly be the everlasting praise of all the saints.

PSALM LX. 1-5. Christ, the son of David, is given for an ensign of the people, Isa. xl. 10. for a banner to those that fear God, in him they are gathered together in one ; to him they seek, in him they take courage ; love is the banner over them ; and

O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased ; O turn thyself to us again.

2 Thou hast made the earth to tremble ; thou hast broken it : heal the breaches thereof ; for it shaketh.

3 Thou hast shewed thy people hard things ; thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 That thy beloved may be delivered, save *with* thy right hand, and hear me.

6 God hath spoken in his holiness ; I will rejoice : I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine ; Ephraim also *is* the strength of mine head ; Judah *is* my law-giver ;

8 Moab *is* my wash pot ; over Edom will I cast out my shoe : Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city ? who will lead me into Edom ?

10 *Wilt* not thou, O God, *which* hadst cast us off ? and *thou*, O God, *which* didst not go out with our armies ?

11 Give us help from trouble ; for vain *is* the help of man.

12 Through God we shall do valiantly ; for he *it is that* shall tread down our enemies.

PSALM LXI.

To the chief musician upon Neginah A Psalm of David.

H EAR my cry, O God ; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed : lead me to the Rock *that is* higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever ;

under him the church becomes terrible as an army with banners.

6-12. Thus may an active believer triumph in the promise, and take the comfort of all the good contained therein ; for we are all *yea* and *amen* in Christ : God hath spoken in his holiness, and then *pardon is mine, peace mine, grace mine, Christ mine, heaven mine, God himself mine ; all is yours, for you are Christ's*, 1 Cor. iii. 22, 23.

PSALM LXI. 1-8. God's power is his calls upon us to praise

PSALMS.

I will trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life; and his years as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

To the chief musician, to Jeduthun. A Psalm of David.

TRULY my soul waiteth upon God: from him cometh my salvation.

2 He only *is* my rock and my salvation; *he is* my defence: I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be*, and as a tottering fence.

4 They only consult to cast *him* down from his excellency; they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence: I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength *and* my refuge *is* in God.

8 Trust in him at all times, ye people; pour out your heart before him; God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, and men of high degree *are* a lie: to be laid

in the balance, they *are* altogether lighter than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*.

11 God hath spoken once; twice have I heard this, that power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for thou renderest to every man according to his work.

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips;

6 When I remember thee upon my bed, and meditate on thee in the *night-watches*.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul to destroy *it*, shall go into the lower parts of the earth.

10 They shall fall by the sword; they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

and; and therefore we should desire to live, that we may praise him with my soul here, and it shall praise thee. We must make praise of God the work of our time, and then it shall be made the work of eternity, and we shall be praising him for ever.

PSALM LXII. 1-12. Men of low degree, one would think, might be relied on for their multitude and number; and men of high degree for their power and influence; but they are neither to be depended on; nay, of the two, men of high degree are under the worse character; for they are a lie, which notes not only vanity, but iniquity.

PSALM LXIII. 1, 2. In all our addresses to God we must give him as God and our God, and this will be our comfort in a wilderness state. We must acknowledge that God is, that we

speak to one that really exists, and is present with us when we say, O God, which is a serious word, pity it should be ever used as a by-word: and we must own his authority over us, and property in us, and our relation to him, Thou art my God, mine by creation, and therefore my rightful owner and ruler, mine by covenant and by my own consent.

3-6. David was now in a wilderness, and yet had his heart much enlarged in blessing God. Even in affliction we need not want matter for praise, if we have but a heart to it.

7-11. It is our duty to rejoice in the shadow of God's wings, which notes our recourse to him by faith and prayer, as naturally as the chickens when they are cold or frightened run by instinct under the wings of the hen.

PSALM LXIV.

To the chief musician. A Psalm of David.

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked : from the insurrection of the workers of iniquity :

3 Who whet their tongue like a sword, and bend their bows to shoot their arrows even bitter words ;

4 That they may shoot in secret at the perfect : suddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil matter ; they commune of laying snares privily ; they say, Who shall see them ?

6 They search out iniquities ; they accomplish a diligent search ; both the inward thought of every one of them and the heart is deep.

7 But God shall shoot at them with an arrow ; suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves ; all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God ; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him ; and all the upright in heart shall glory.

PSALM LXV.

To the chief musician. A Psalm and Song of David.

PRAISE waiteth for thee, O God, in Zion : and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me : as for our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou choosest, and canst to approach unto thee, that he

PSALM LXIV. 1-10. The wicked live many years, but they are only full of years, and years are but vanity, the careless shall not prosper. O God, thou knowest that with their death, his own wrath shall be kindled against them, and shall come, with it they shall be smitten, and shall die, they would be it will be their rise upon them, because they were secure and not apprehensive of thy anger.

PSALM LXV. 1-5. We come into conversation with God, not recommended by any merit of our own, or thought of by any merit of our own, but by God's choice, blessed is the man whom thou choosest, and so distinguished from others who

may dwell in thy courts : we shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation ; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea ;

6 Which by his strength setteth fast the mountains ; being girded with power.

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens : thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it ; thou greatly enrichest it with the river of God, which is full of water ; thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly ; thou settlest the furrows thereof : thou makest it soft with showers : thou blessest the springing thereof :

11 Thou crownest the year with thy goodness ; and thy paths drop fatness.

12 They drop upon the pastures of the wilderness ; and the little hills rejoice on every side.

13 The pastures are clothed with flocks, the valleys also are covered over with corn ; they shout for joy, they also sing.

PSALM LXVI.

To the chief musician. A Song or Psalm.

MAKE a joyful noise unto God, all ye lands :

2 Sing forth the honour of his name ; make his praise glorious.

3 Say unto God, How terrible art thou in thy works ! through the greatness of thy

work he is to himself : and it is by his effectual power that he is to that choice ; which he chooses, that he chooses to himself ; not only invites them, but inclines and creates them to draw near to him.

4-13. That we may be the more affected with the wonderful and mercies of the God of glory, it is of use to us to make known and declare may as the God of nature ; the riches and beauty of his providential kingdom.

PSALM LXVI. 1-7. The psalmist had called upon all to praise God, v. 1. v. 2. v. 3. he testifies that there is a God, and the earth shall worship him, some in all parts of the earth, v. 4. v. 5. v. 6. v. 7.

power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the sea into dry *land*; they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard;

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidest affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*.

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

remotest regions, for the everlasting gospel shall be preached to every nation and kindred; and this is the purport of it, Worship him that made heaven and earth, Rev. xiv. 6, 7. And being thus sent forth, it shall not return void, but shall bring all the earth, more or less, to worship God, and sing unto him.

8, 20. The psalmist having before stirred up all people, and all God's people in particular, to bless the Lord, here stirs up himself, and engaged himself.

God's people should communicate their experiences to each other; we should take all occasions to tell one another of the great and kind things which God has done for us, especially what he hath done for our souls, the spiritual blessings with which he hath blessed us in heavenly things.

PSALM LXVII. 1, 7. These verses, which point at the conversion of the Gentiles, may be taken, first, as a prayer; and so it speaks the desire of the Old Testament saints, so far were they

18 If I regard iniquity in my heart, the Lord will not hear *me*:

19 *But* verily God hath heard me: he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

To the chief musician on Neginoth. A Psalm or Song.

GOD be merciful unto us, and bless us; *and* cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

PSALM LXVIII.

To the chief musician. A Psalm or Song of David.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, *so* drive *them* away; as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name:

from wishing to monopolize the privileges of the church, that they desired nothing more than the throwing down of the inclosure, and the laying open of the advantages. See then how the spirit of the Jews, in the days of Christ and his apostles, differed from the spirit of their fathers; secondly, as a prophecy; that it shall be as he here prays. Many scripture prophecies and promises are wrapt up in prayers, to intimate, that the answer of the church's prayer is as sure as the performance of God's promise.

PSALM LXVIII. 1, 6. David comments upon Moses' prayer, Numb. x. 35, and not only repeats it with application to himself and his own times, but enlarges upon it, to direct us how to make use of scripture prayers. Nay, it looks farther to the Redeemer's victory over the enemies of his kingdom, for he was the angel of the covenant that guided Israel through the wilderness.

The psalmist here having occasion to give God thanks for the great things he had done for him and his people of late, takes oc-

extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families : he bringeth out those which are bound with chains : but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness ; Selah :

8 The earth shook, the heavens also dropped at the presence of God ; *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.

10 Thy congregation hath dwelt therein : thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word ; great *was* the company of those that published it.

12 Kings of armies did flee apace ; and she that tarried at home divided the spoil.

13 Though ye have lain among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was *white* as snow in Salmon,

15 The hill of God *is as* the hill of Bashan ; an high hill, *as* the hill of Bashan.

16 Why leap ye, ye high hills ? *this is* the hill *which* God desireth to dwell in ; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, *even* thousands of angels : the LORD *is* among them *as in* Sinai, in the holy place.

18 Thou hast ascended on high, thou

hast led captivity captive ; thou hast received gifts for men ; yea, *for* the rebellious also, that the Lord God might dwell *among them*.

19 Blessed be the Lord, who daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation ; and unto God the LORD *belong* the issues from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea ;

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God ; *even* the goings of *my* God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after ; among *them* *were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the LORD, from the fountain of Israel.

27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council ; the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength ; strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver ; scatter thou the people *that* delight in war.

ension from thence to praise him for what he had done for their fathers in the days of old. Fresh mercies should put us in mind of former mercies, and revive our grateful sense of them.

David having given God praise for what he had done for Israel in general, as the God of Israel, v. 8, here he comes to give him praise as *Sion's* God in a special manner ; compare Psal. ix. 11. Sing praises to the Lord which dwelleth in *Sion*, for which reason *Sion* is called the hill of God.

Sion was especially honourable, because it was a type of the gospel-church, which is therefore called *mount Sion*, Heb. xii. 22, and this is intimated here, when he said, the Lord will dwell

in it for ever, which must have its accomplishment in the gospel-church. There is no kingdom in the world comparable to the kingdom of the Redeemer, no city to that which is mentioned in the gospel-charter, for there God dwells, and will dwell for ever.

This was in part fulfilled by the accession of many proselytes to the Jewish religion in the days of David and Solomon ; but it was to have its full accomplishment in the conversion of the Gentiles unto the faith of Christ, and the making them fellow-heirs, and of the same body with the seed of Israel, Eph. iii. 6.

The psalmist having prayed for all people, and for the conversion of the Gentiles, here invites them to come in and join with the de-

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah;

33 To him that rideth upon the heaven of heavens *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God; his excellency *is* over Israel, and his strength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed be God.

PSALM LXIX.

To the chief musician upon Shoshannim. A Psalm of David.

SAVE me, O God: for the waters are come in unto my soul.

2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel;

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my bre-

thren, and an alien unto my mother's children.

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and *I was* the song of the drunkards.

13 But as for me, my prayer *is* unto thee, O Lord, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord; for thy loving-kindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble; hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me, because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

and may then expect that God will right us. In a world where unrighteousness reigns so much, we must not wonder if we meet with those that are our enemies wrongfully, v. 8. This was fulfilled in Christ, whose brethren did not believe on him, John vii. 5, who came to his own, and his own received him not, John i. 11, and who was forsaken by his disciples, and whom he had been free with as his brethren.

See how particularly the sufferings of Christ were foretold, which proves the scripture to be the word of God; and how exactly the predictions were fulfilled in Jesus Christ, which proves him to be the true Messiah. This is he that should come, and we are to look for no other.

These imprecations are not David's prayers against his enemies.

22 Let their table become a snare before them ; and *that which should have been for their welfare, let it become a trap.*

23 Let their eyes be darkened that they see not ; and make their loins continually to shake.

24 Pour out thine indignation upon them ; and let thy wrathful anger take hold of them.

25 Let their habitation be desolate, and let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten ; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity : and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But *I am* poor and sorrowful ; let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The humble shall see *this*, and be glad ; and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him ; the seas, and every thing that moveth therein :

35 For God will save Zion, and will build the cities of Judah ; that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it ; and they that love his name shall dwell therein.

but prophecies of the destruction of Christ's persecutors, especially the Jewish nation, which our Lord himself foretold with tears, and which was accomplished about forty years after the death of Christ ; but they are applied particularly to Judas, by St. Peter, Acts i. 20, his habitation was desolate, and no man, of his own kindred, dwelt therein. The Psalmist here, both as a type of Christ, and as an example to Christians, concludes a psalm with holy joy and praise, which he began with complaints and remonstrances of his griefs.

For notes on Psalm LXX. see notes on Psalm XL. from which this psalm is copied.

PSALM LXXI. 1-13. David penned this psalm in his old age, as appears by several passages in it ; first, he begins the psalm with believing prayers ; secondly, he concludes the psalm with be-

PSALM LXX.

To the chief musician. A Psalm of David, to bring to remembrance.

MAKE haste, O God, to deliver me : make haste to help me ; O LORD.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame, that say, Aha, aha !

4 Let all those that seek thee rejoice and be glad in thee ; and let such as love thy salvation say continually, Let God be magnified.

5 But *I am* poor and needy ; make haste unto me, O God : thou *art* my help and my deliverer : O LORD, make no tarrying.

PSALM LXXI.

IN thee, O LORD, do I put my trust, let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape ; incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort : thou hast given commandment to save me, for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God ; thou *art* my trust from my youth.

6 By thee I have been holden up from the womb : thou art he that took me out of my mother's bowels : my praise shall be continually of thee.

7 I am as a wonder unto many : but thou *art* my strong refuge.

having praises. It is a debt which the old disciples of Christ owe to the succeeding generations, to leave behind them a solemn testimony of the power, and pleasure, and advantages of religion, and the truth of God's promises. Sometimes God makes his people's troubles contribute to the increase of their greatness, and their sun shines the brighter for having been under a cloud. If he makes them contribute to the increase of their goodness, that will prove in the end the increase of their greatness, their glory ; and if he comforts them on every side, according to the time and degree wherein he has afflicted them on every side, they will have no reason to complain. When our Lord Jesus was quickened again, and brought back from the depths of the earth, his greatness was increased, and he entered on the joy set before him.

PSALMS.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age: forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him: for *there is* none to deliver *him*.

12 O God, be not far from me; O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul: let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works.

18 Now also, when I am old and grey-headed, O God, forsake me not, until I have shewed thy strength unto *this* generation, *and* thy power to every one *that is* to come.

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will

I sing with the harp, O thou holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee: and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long, for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

A Psalm for Solomon

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee *as* long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him; all nations shall serve him.

12 For he shall deliver the needy when

PSALM LXXII. 1-16. That this prophecy must refer to the Kingdom of the Messiah is plain, because there are many passages in it which cannot be applied to the reign of Solomon. There was, indeed a great deal of righteousness and peace at first in the administration of his government; but before the end of his reign, there was both trouble and unrighteousness. The kingdom here spoken of is to last as long as the sun, but Solomon's was quite extinct. Therefore even the Jewish expositors understand it of the Kingdom of the Messiah.

Though all the changes of the world, and all the changes of life Christ's Kingdom will support itself; and if the fear of God continues as long as the sun and moon, abundance of peace will. The peace of the church, the peace of the soul, shall run parallel with its purity and piety, and last as long as these last.

Such an illustrious prophecy as is in the foregoing verses of the Messiah and his kingdom, may fitly be concluded as it is here, with hearty prayers and praises.

he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually: *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and *they* of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun; and *men* shall be blessed in him; all nations shall call him blessed.

18 Blessed *be* the Lord God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen.

20 The prayers of David, the son of Jesse, are ended.

PSALM LXXIII.

A Psalm of Asaph.

TRULY God *is* good to Israel, *even* to such as are of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength is firm.

5 *They are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.

PSALM LXXIII. 1-28. We cannot judge of men's state on the other side death, either by the manner of their death, or the frame of their spirits in dying. Men may die like lambs, and yet have their place with the goats. There is nothing that can give more general offence to the generation of God's children, than to say that we have cleansed our heart in vain, or that it is vain to serve God, for there is nothing more contrary to their universal sentiment and experience, nor any thing that grieves them more than to hear God reflected on.

We must judge of persons and things as they appear by the light

7 *Their* eyes stand out with fatness: they have more than heart could wish.

8 *They are* corrupt, and speak wickedly concerning oppression: they speak loftily.

9 *They set* their mouth against the heavens; and their tongue walketh through the earth.

10 Therefore his people return hither; and waters of a full *cup* are wrung out to them:

11 And *they say*, how doth God know? and is there knowledge in the most High?

12 Behold, these *are* the ungodly who prosper in the world; they increase in riches.

13 Verily I have cleansed my heart in vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus, behold I should offend *against* the generation of thy children.

16 When I thought to know this, it was too painful for me,

17 Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places; thou castedst them down into destruction.

19 How are they *brought* into desolation as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh: so, O LORD, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I and ignorant: I was as a beast before thee.

23 Nevertheless I *am* continually with thee; thou hast holden *me* by my right hand.

of divine revelation, and then we shall judge righteous judgment; particularly we must judge by the end; all is well that ends well, everlastingly well; but nothing well that ends ill, everlastingly ill. The righteous man's afflictions end in peace, and therefore he is happy; the wicked man's enjoyments end in destructions, and therefore he is miserable.

If God direct us in the way of our duty, and prevent our turning aside out of it, he will afterwards, when our state of trial is over, receive us to his kingdom; the believing hopes and prospects of which, will reconcile us to all the dark providences

24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

25 Whom have I in heaven *but thee?* and *there is none* upon earth *that* I desire besides thee.

26 My flesh and my heart faileth; *but* God *is* the strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee, shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

PSALM LXXIV.

Maschil of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations: *even all that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations: they set up their ensigns for signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into the sanctuary; they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy them together; they have burnt up all the synagogues of God in the land.

that now perplex us, and ease us of the pain we have been put into by some threatening temptations.

PSALM LXXIV. 1-11. The concerns of religion should be nearest our hearts, and affect us more than any worldly concern whatsoever. The desolations of God's house should grieve us more than the desolations of our own houses, for the matter is not great what comes to us and our families in this world, provided God's name may be sanctified, his kingdom may come, and his will be done.

As much as formerly men thought it an honour to lend a hand to the building of the temple, and he was thought famous that helped to fell timber for that work, so much now the enemies valued themselves upon their agency in destroying it. 5, 6. Thus

9 We see not our signs: *there is no more* any prophet; neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and gavest him to be* meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood; thou driedst up mighty rivers.

16 The day *is* thine, the night also *is* thine; thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth; thou hast made summer and winter.

18 Remember this *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O Deliver not the soul of thy turtle-dove unto the multitude *of the wicked*: forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies, the tumult of those that rise up against thee increaseth continually.

as when time was, those were celebrated for wise men that did service to religion, so now they are cried up for wits that help to run it down.

12-23. Several things are here mentioned which God had done for his people as their King of old, which encouraged them to commit themselves to him, and depend upon him. He had divided the sea before them when they came out of Egypt, not by the strength of Moses or his rod, but by his own strength. He had destroyed Pharaoh and the Egyptians; Pharaoh was the leviathan, the Egyptians were the dragons, fierce and cruel.

Day and night, summer and winter, being counterchanged in the course of nature throughout all the borders of the earth, we can expect no other, but that trouble and peace, prosperity and

PSALM LXXV

To the chief musician, Al-taschith. A Psalm or Song of Asaph.

UNTO thee, O God, do we give thanks,
unto thee do we give thanks : for *that*
thy name *is* near thy wondrous works declare.

2 When I shall receive the congregation
I will judge uprightly.

3 The earth, and all the inhabitants
thereof, are dissolved : I bear up the pillars
of it. Selah.

4 I said unto the fools, Deal not foolishly ;
and to the wicked, Lift not up the horn :

5 Lift not up your horn on high ; speak
not with a stiff neck.

6 For promotion *cometh* neither from the
east, nor from the west, nor from the south :

7 But God *is* the judge : he putteth down
one, and setteth up another.

8 For in the hand of the LORD *there is* a
cup, and the wine is red : it is full of mix-
ture, and he poureth out of the same : but
the dregs thereof, all the wicked of the earth
shall wring *them* out, *and* drink *them*.

9 But I will declare for ever ; I will sing
praises to the God of Jacob.

10 All the horns of the wicked also will I
cut off ; *but* the horns of the righteous shall
be exalted.

PSALM LXXVI.

To the chief musician on Neginoth. A Psalm or Song of Asaph.

IN Judah *is* God known ; his name *is* great
in Israel.

2 In Salem also *is* his tabernacle, and his
dwelling-place in Zion.

3 There brake he the arrows of the bow,
the shield, and the sword, and the battle.
Selah.

adversary should be in like manner counterchanged in all the borders of the church.

God singly will rise and plead his cause, though for a time he seems to neglect it, he will stir up himself, will manifest himself, will do his own work in his own time. The cause of religion is God's own cause, and he will certainly plead it.

PSALM LXXV. 1-5. Those that are advanced to posts of honour, must remember they are posts of trial, and must set themselves with diligence and application on foot, to do the work to which they are called. The psalmist doth not say, when I shall receive the congregation I will take my seat, and I will sit upon me, and I have the public business too to do, but I will stand it myself.

6-10. The wicked man's cup while he is spread in the world is full of mixture, but the world is not the bottom. The world are reserved for the day of judgment.

PSALM LXXVI. 1-3. What victory may we Christians apply to the advantage we enjoy by the Redeemer ! It is

4 Thou *art* more glorious, *and* excellent
than the mountains of prey.

5 The stout-hearted are spoiled, they
have slept their sleep : and none of the men
of might have found their hands.

6 At thy rebuke, O God of Jacob, both
the chariot and horse are cast into a dead
sleep.

7 Thou, *even* thou, *art* to be feared ; and
who may stand in thy sight when once thou
art angry ?

8 Thou didst cause judgment to be heard
from heaven : the earth feared, and was
still,

9 When God arose to judgment, to save
all the meek of the earth. Selah.

10 Surely the wrath of man shall praise
thee : the remainder of wrath shalt thou re-
strain.

11 Vow, and pay unto the LORD your
God : let all that be round about him bring
presents unto him that ought be feared.

12 He shall cut off the spirit of princes ;
he is terrible to the kings of the earth.

PSALM LXXVII.

To the chief musician, to Jeduthun. A Psalm of Asaph.

I CRIED unto God with my voice : *even*
unto God with my voice ; and he gave
ear unto me.

2 In the day of my trouble I sought the
LORD : my sore ran in the night, and ceased
not : my soul refused to be comforted.

3 I remembered God, and was troubled ;
I complained, and my spirit was overwhelm-
ed. Selah.

4 Thou holdest mine eyes waking ; I am
so troubled that I cannot speak.

through him that God is known : it is in him that God's name is great ; to him it is owing that God has a tabernacle and a dwelling place in his church. He it was that vanquished the strong man armed, spoiled principalities and powers, and made a show of them openly.

7-12. Those that suppose this psalm to have been penned upon the occasion of the routing of Sennacherib's army, take it for granted, that the descent of the destroying angel who did the execution, was accompanied with thunder, by which God caused judgment to be heard from heaven, and that the earth trembled, i.e. there was an earthquake, but it was soon over. But this is altogether uncertain.

PSALM LXXVII. 1-10. We have here the lively portraiture of a good man under prevailing melancholy, sinking into, and sinking in that horrible pit and that miry clay, but struggling to get out : Deep sighs and tears that are of a sorrowful spirit, may here in this psalm see their own faces.

11-20. The psalmist here recovers himself out of the great.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night : I commune with mine own heart ; and my spirit made diligent search.

7 Will the LORD cast off for ever ? and will he be favourable no more ?

8 Is his mercy clean gone for ever ? doth his promise fail for evermore ?

9 Hath God forgotten to be gracious ? hath he in anger shut up his tender mercies ? Selah.

10 And I said, *This is my infirmity : but I will remember the years of the right hand of the most High.*

11 I will remember the works of the LORD ; surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary : *who is so great a God as our God ?*

14 Thou *art* the God that doest wonders : thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee : they were afraid : the depths also were troubled.

17 The clouds poured out water ; the skies sent out a sound ; thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven : the lightnings lightened the world, the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

distress and plague he was in, and silenceth his own fears of God's casting off his people, by the remembrance of the great things he had done for them formerly, which though he had in vain tried to quiet himself with, 5, 6, yet he tried again, and upon this second trial found it not in vain ; it is good to persevere in the proper means for the strengthening of faith, though they do not prove effectual at first.

PSALM LXXVIII. 1-8. That which we are to transmit to our children, is not only the knowledge of languages, arts and sciences, their liberty and property, but especially the praises of the Lord, and his strength appearing in the wonderful works that he has done. Our great care must be to lodge our religion, pure and entire, in the hands of those that succeed us.

9-30 The psalmist observes the late rebukes of providence

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

Maschil of Asaph.

GIVE ear, O my people, *to my law : incline your ears to the words of my mouth.*

2 I will open my mouth in a parable ; I will utter dark sayings of old ;

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children :

6 That the generation to come might know *them*, *even* the children *which* should be born ; *who* should arise and declare *them* to their children ;

7 That they might set their hope in God, and not forget the works of God, but keep his commandments :

8 And might not be as their fathers, a stubborn and rebellious generation ; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being* armed, and carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law ;

11 And forgot his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

that the people of Israel had been under, which they had brought upon themselves by their dealing treacherously with God, v. 9, 10, 11. The children of Ephraim, in which tribe Shiloh was, though they were well armed, and shot with bows, yet turned back in the day of battle. This seems to refer to that shameful desert which the Philistines gave them in Eli's time, when they took the ark prisoner, 1 Sam. iv. 10, 11, which the psalmist here begins to speak of, and after a long digression returns to it again, v. 61. And well might that event be thus fresh in mind in David's time above forty years after, for the ark which in that memorable battle was seized by the Philistines, though it was quickly brought out of captivity, was never brought out of obscurity, till David fetched it from Kirjath-jearim to his own city. He takes occasion from hence to consult precedents, and to compare this with their fathers

13 He divided the sea, and caused them to pass through ; and he made the waters to stand as an heap.

14 In the day-time also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave *them* drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God ; they said, Can God furnish a table in the wilderness ?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed ; can he give bread also ? can he provide flesh for his people ?

21 Therefore the LORD heard *this*, and was wroth ; so a fire was kindled against Jacob, and anger also came up against Israel ;

22 Because they believed not in God, and trusted not in his salvation ;

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food, he sent them meat to the full.

26 He caused an east wind to blow in the heaven ; and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea ;

28 And he let *it* fall in the midst of their camp, round about their habitations.

case ; who were in like manner unmindful of God's mercies to them, and ungrateful to their founder and great benefactor, and were therefore often brought under his displeasure. The narrative in these verses is very observable, for it relates a kind of struggle between God's goodness and man's badness, and mercy at length rejoiceth against judgment.

40-72. The matter and scope of this paragraph is the same with the former, shewing what great mercies God had bestowed

29 So they did eat, and were well filled ; for he gave them their own desire ;

30 They were not estranged from their lust : but, while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works ;

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him, and they returned and enquired early after God :

35 And they remembered that God *was* their Rock, and the high God their Redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues :

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not ; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were* but flesh ; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, *and* grieve him in the desert

41 Yea, they turned back and tempted God, and limited the holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan ;

44 And had turned their rivers into blood, and their floods that they could not drink.

upon Israel, how provoking they had been, what judgments he had brought upon them for their sins, and yet how in judgment he remembered mercy at last. Let not those that receive mercy from God be thereby emboldened to sin, for the mercies they receive will aggravate their sin, and hasten the punishment of it ; yet let not those that are under divine rebukes for sin, be discouraged from repentance, for their punishments are means of repentance, and shall not prevent the mercy God has yet in store for them.

45 He sent diverse sorts of flies among them, which devoured them; and frogs which destroyed them.

46 He gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and their sycamore-trees with frost.

48 He gave up their cattle also to the hail, and their flocks to hot thunder-bolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*.

50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51 And smote all the first-born in Egypt: the chief of *their* strength in the tabernacles of Ham;

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to this mountain which* his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies;

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this* he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

PSALM LXXIX. 1-5. This intimates that the Israelites desired no more but that God would be reconciled to them, that his anger might be turned away, and then the remainder of men's wrath would be restrained. Those who desire God's favour as better than life, cannot but dread and deprecate his wrath as worse than death.

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.

64 Their priests fell by the sword: and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts; he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim;

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

70 He chose David also his servant, and took him from the sheep-folds.

71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

PSALM LXXIX.

A Psalm of Asaph.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled: they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem: and *there was* none to bury *them*.

4 We are become a reproach to our

6-12. They that persist in ignorance of God, and neglect of prayer, are the ungodly, who live without God in the world. There are kingdoms that know not God, and obey not the gospel, but neither their multitude, nor their force united, will secure them from his just judgments.

PSALM LXXX.

neighbours, a scorn and derision to them that are round about us.

5 How long, Lord, wilt thou be angry?
for ever: shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen
that have not known thee, and upon the
kingdoms that have not called upon thy
name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 O remember not against us former iniquities : let thy tender mercies speedily prevent us ; for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say,
Where *is* their God? let him be known
among the heathen in our sight, *by* the re-
venging of the blood of thy servants *which is*
shed.

11 Let the sighing of the prisoner come before thee : according to the greatness of thy power preserve thou those that are appointed to die :

12 And render unto our neighbours seven fold into their bosom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations.

PSALM LXXX.

To the chief musician upon Shoshannaim, Eduth. A Psalm of Asaph.

GIVE ear, O Shepherd of Israel: thou that leadest Joseph like a flock, thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come *and save us.*

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O Lord God of hosts, how long wilt

thou be angry against the prayer of thy
people?

5 Thou feedest them with the bread of
tears; and givest them tears to drink in
great measure.

6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and
cause thy face to shine; and we shall be
saved.

8 Thou hast brought a vine out of Egypt :
thou hast cast out the heathen, and planted
it.

9 Thou preparedst *room* before it, and
didst cause it to take deep root, and it filled
the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

11 She sent out her boughs unto the sea,
and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste
it, and the wild beast of the field doth de-
vour it.

14 Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand
hath planted, and the branch *that* thou
madest strong for thyself.

16 *It is burnt with fire; it is cut down:*
they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the Son of man, whom thou madest strong for thyself.

18 So will we not go back from thee,
quicken us, and we will call upon thy
name.

19 'Turn us again, O Lord God of hosts,

PSALM LXXX. 1-7. *Chorus*—Is the great and good shepherd, to whom all things may in faith be com-
mitted, the custody of us shepherds, were
given to him. The prayer here is for a national deliverance, and
this method we must pray for national deliverance, that what is
may be our day, and then our joy would be in that day.
Not only would we have our national happiness.

vineyard, 15. The root of this vine, *J. Canad.*, *Rom.*, xi, 28. The
branches are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 8

17, 18. Many interpreters, both Jewish and Christian, apply this to the Messiah, the Son of David, the protector and Saviour of the church, and the deliverer of the world. First, he is the man of God's light (Isaiah), who will lead us out of darkness into His glorious day (John); whom we have seen and heard, who has touched us (I John).

cause thy face to shine, and we shall be saved.

PSALM LXXXI.

To the chief musician upon Gittith. A Psalm of Asaph.

SING aloud unto God our strength : make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph, *for* a testimony, when he went out through the land of Egypt ; *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden : his hands were delivered from the pots.

7 Thou calledst in trouble and I delivered thee ; I answered thee in the secret place of thunder : I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee : O Israel, if thou wilt hearken unto me ;

9 There shall no strange god be in thee ; neither shalt thou worship any strange god.

10 *I am* the LORD thy God, which brought thee out of the land of Egypt ; open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice ; and Israel would none of me.

of man whom he made strong for himself. Thirdly, God's hand is upon him throughout his whole undertaking, to bear him out, and carry him on. Fourthly, the stability and constancy of believers is entirely owing to that grace and strength which is laid up for us in Jesus Christ, Psalm lxxviii.

PSALM LXXXI. 1-7. This solemn service was ordained for a standing traditional evidence ; for the attesting of the matters of fact ; it was a testimony to Israel, that they might know and remember what God had done for their fathers ; and would be a testimony against them, if they should be ignorant of them and forget them. Now if they on their solemn feast days were thus to call to mind their redemption out of Egypt, much more ought we on the christian sabbath to call to mind a more glorious redemption wrought out for us by Jesus Christ, and the many gracious answers he hath given to us, notwithstanding our manifold provocations.

8-10. We are apt to say, if such a method had been taken, such an instrument employed, we should soon have subdued our enemies : but we mistake : if we had hearkened to God, and kept to our duty, the thing had been done, but it is sin that makes our troubles long, and salvation slow. And this is that which God himself complains of, and wisheth it had been otherwise. God therefore delights in our serving him, not because he is the better for it, but because we shall be.

12 So I gave them up unto their own hearts' lust ; *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways !

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him : but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat ; and with honey out of the rock should I have satisfied thee.

PSALM LXXXII

A Psalm of Asaph.

GOD standeth in the congregation of the mighty : he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked ? Selah.

3 Defend the poor and fatherless : do justice to the afflicted and needy :

4 Deliver the poor and needy : rid *them* out of the hand of the wicked.

5 They know not, neither will they understand : they walk on in darkness : all the foundations of the earth are out of course.

6 I have said, Ye *are* gods ; and all of you *are* children of the most High :

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth : for thou shalt inherit all nations.

PSALM LXXXII. 1-5. Magistrates are in the Hebrew dialect called gods ; the same word is used for these subordinate governors, that is used for the sovereign Ruler of the world. They are Elohim ; angels are so called, both because they are great in power and might, and because God is pleased to make use of their service in the government of this lower world ; and magistrates in an inferior capacity are likewise the ministers of his providence in general, for the keeping up of order and peace in human societies, and particularly of his justice and goodness in punishing evil-doers, and protecting them that do well. Good magistrates, that answer the ends of magistracy, are as God. A divine sentence is in the lips of the king, Prov. xvi. 10. But as roaring lions, and raging bears, so are wicked rulers over the poor people, Prov. xxviii. 15.

Let magistrates consider this, and be awed by it ; God is with them in the judgment, 2 Chron. xix. 6, Deut. i. 17. Let subjects consider this, and be comforted with it ; for good judges are under a divine direction, and had ones a divine restraint.

6-8. Kings and princes, old judges of the earth, though they are gods to us, are men to God, and shall die like men, and all their honour shall be laid in the dust. Verse 8 has respect to the kingdom of the Messiah. It is a prayer for the hastening of that, that Christ would come, who is to judge the earth, and that promise is pleaded, that God shall give him the heathen for his inheritance.

PSALM LXXXIII.

A Song or Psalm of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, thine enemies make a tumult; and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent; they are confederate against thee;

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 Assur also is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:

10 Which perished at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb and like Zeeb; yea, all their princes as Zebah and as Zalmunna;

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

PSALM LXXXIII. 1-8. Do the enemies of the church act with one consent to destroy it? Are the kings of the earth of one mind to give their power and honour to the beast? and shall not the church's friends be unanimous in serving her interest? If Herod and Pilate are made friends, that they may join in crucifying Christ, sure Paul and Barnabas, Paul and Peter, will soon be made friends, that they may join in preaching Christ.

9-18. The almighty sovereignty of God, and his care over his people, are great and unquestionable truths, but men will hardly be persuaded to know and believe them: therefore the psalmist prays that the destruction of some might be the conviction of others. The final ruin of all God's enemies in the great day, will be the effectual proof of this before angels and men; when the everlasting shame and contempt to which sinners shall rise, Dan. xii. 2, shall redound to the everlasting honour and praise of that God to whom vengeance belongs.

PSALM LXXXIV. 1-7. Gracious souls see a wonderful in-

16 Fill their faces with shame; that they may seek thy name, O Lord.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name alone is JEHOVAH, *art* the most High over all the earth.

PSALM LXXXIV.

To the chief musician upon Gittith. A Psalm for the sons of Korah.

HOW amiable *are* thy tabernacles, O Lord of hosts!

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee: in whose heart *are* the ways *of* them;

6 Who passing through the valley of Baca make it a well; the rain also filleth the pools.

7 They go from strength to strength; *every one of them* in Zion appeareth before God.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God, our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the Lord God *is* a sun and shield,

expressible beauty in holiness, and holy work. A tabernacle was a mean habitation, but the disadvantage of external circumstances makes holy ordinances not at all the less amiable, for the beauty of holiness is spiritual, and then glory is within.

They whose souls are at home, at rest in God, cannot but desire a settlement near his ordinances. There were two altars, one for sacrifice, the other for incense, and David in his desire of a place in God's courts has an eye to both, as we also must in all our attendance on God have an eye both to the satisfaction and to the intercession of Christ.

8-12. Grace signifies both the goodwill of God towards us, and the good work of God in us; glory signifies both the honour which he now puts upon us, in giving us the adoption of sons, and that which he has prepared for us in the inheritance of sons. God will give them grace in this world as a preparation for glory, and glory in the other world as the perfection of grace; both are God's gift, his free gift. And as on the one hand, wherever God gives grace

the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed is the man that trusteth in thee.

PSALM LXXXV.

To the chief musician. A Psalm for the sons of Korah.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sins. Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again, that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is*

he will give glory, for grace is glory begun, and is an earnest of it, on the other hand, he will give glory hereafter to none to whom he doth not give grace now, or that receive his grace in vain. And if God will give grace and glory, which are the two great things that concur to make us happy in each world, we may be sure that no good thing will be withheld from them that walk uprightly.

PSALM LXXXV. 1.7. The sense of present afflictions should not drown the remembrance of former mercies; but even then when we are brought very low, we must call to remembrance past experiences of God's goodness, which we must take notice of with thankfulness to his praise.

8.13. Christ, as mediator, brings heaven and earth together again, which sin had set at variance; through him truth springs out of the earth, that truth which God desires in the inward part, and then righteousness looks down from heaven, for God is just, and the justifier of them which believe in Jesus.

good; and our land shall yield her increase.

13 Righteousness shall go before him, and shall set *us* in the way of his steps

PSALM LXXXVI.

A Prayer of David.

BOW down thine ear, O LORD, hear me for I *am* poor and needy.

2 Preserve my soul, for I *am* holy; O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.

4 Rejoice the soul of thy servant; for unto thee, O LORD, do I lift up my soul.

5 For thou, LORD, *art* good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer: and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee; for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things, thou *art* God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me; and thou hast delivered my soul from the lowest hell.

PSALM LXXXVI. 1.6. This psalm is entitled a prayer of David; probably it was not penned upon any particular occasion; but was a prayer he often used himself, and recommended to others for their use, especially in a day of affliction.

It is true, prayer accidentally may preach, but it is most fit that (as it is in this prayer) every passage should be directed to God, for such is the nature of prayer as it is here described, v. 4, Unto thee, O Lord, do I lift up my soul, as he had said, Psalm xxi. 1. In all the parts of prayer, the soul must ascend upon the wings of faith and holy desire, and be lifted up to God, to meet the communications of his grace, and in an expectation raised very high of great things from him.

8.17. David is here going on in his prayer. First, He gives glory to God: for we ought in our prayers to praise him, ascribing kingdom, power, and glory, to him, with the most humble and reverent adorations.

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them.

15 But thou, O LORD, art a God full of compassion, and gracious; long suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see it, and be ashamed; because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

A Psalm or Song for the sons of Korah.

HIS foundation is in the holy mountains. 2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

5 And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

6 The LORD shall count, when he writeth

Secondly, He prays earnestly for mercy and grace from God. His petitions are, First, for the operations of God's grace in him, v. 11. Secondly, for the tokens of God's favour to him, v. 16, 17. Thirdly, He prays that God would put reputation on him: Shew me a token for good, i. e. make it to appear to others as well as to myself, that thou art doing me good, and designing further good for me.

PSALM LXXXVII. 1-3. Three things are here observed in praise of the temple, first, that it was founded on the holy mountain, v. 1. The church is a foundation, so that it cannot sink or totter; Christ himself is the foundation of it, which God hath laid: second, that God hath expressed a particular affection for it, v. 2: third, that there was much said concerning it in the word of God, v. 3. Glorious things are spoken of thee, O city of God. God said of the temple, My eyes and mine heart shall be there perpetually, I have sanctified this house that my name may be there, 2 Chro. vii. 16. Beautiful for situation is mount Zion, Psal. xlvii. 2. These are glorious things. Yet more glorious things are spoken of the gospel church, it is the spouse of Christ, the purchase of his blood, it is a peculiar people, a holy nation, a royal priesthood, and the gates of hell shall not prevail against it. Let us not be ashamed of the church of Christ in its meanest condition, nor of any that belong to it, nor disavow our relation to it, though it be turned never so much to our reproach. Since such glorious things are spoken of it, and not one name or title of what is said shall fall to the ground.

3-7. Zion is here compared with other places, and preferred before them: the church of Christ is more glorious and excellent than the nations of the earth: first, it is noted that other places have their glories, v. 4. I will make mention of Rahab, that is, Egypt, and Babylon, to them that know me, and are about me, and

up the people, that this man was born there. Selah.

7 As well the singers as the players on instruments shall be there: all my springs are in thee.

PSALM LXXXVIII.

A Song or Psalm for the sons of Korah, to the chief musician upon Mahalath Leannoth, Maschil of Heman the Ezralite.

O Lord God of my salvation, I have cried day and night before thee.

2 Let my prayer come before thee; incline thine ear unto my cry;

3 For my soul is full of troubles; and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man that hath no strength.

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrathlieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction

with whom I discourse about public affairs: behold Philistia and Tyre with Ethiopia, or rather Arabia, we will observe that this man was born there; here and there one famous man eminent for knowledge and virtue may be produced, that was a native of these countries; here and there one that becomes a proselyte, and a worshipper of the true God. Here is a prophecy or promise of bringing the Gentiles into the church, and of uniting them in one body with the Jews. They that were strangers and foreigners become fellow-citizens with the saints, Eph. ii. 17. A Gentile convert shall stand upon a level with a native Jew; compare Isa. xix. 23, 24, 25. The Lord shall say, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

All my springs are in thee, O Lord: so God saith, he hath deposited treasures of grace in his holy ordinances, there are the springs from which those streams take rise, which make glad the city of our God, Psal. xlvii. 4. So the psalmist saith, reckoning the springs from which his dry soul must be watered to be in the sanctuary, in the word and ordinances, and in the communion of saints; the springs of the joy of a carnal worldling, he is watered in pleasures, but the springs of the joy of a generous soul are watered in God and prayer. Christ is the true temple; all our springs are in him, and from him all our streams flow: it pleased the Father, and all believers are well pleased with it too, that in him should all fulness dwell.

PSALM LXXXVIII. 1-9. Heman was a very wise man, and a good man, a man of God, and a saint of God, and one may therefore suppose him to be a man of a cheerful spirit, and yet now a man of sorrowful countenance, and in a word, and upon the brink of despair. Thus great sorrows may be added, and one demand apprehensions may be made concerning them, and one such dark conclusion may very seasonably be ready to make concerning

tion : LORD, I have called daily upon thee : I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead ? shall the dead arise *and* praise thee ? Selah.

11 Shall thy loving-kindness be declared in the grave ? or thy faithfulness in destruction ?

12 Shall thy wonders be known in the dark ? and thy righteousness in the land of forgetfulness ?

13 But unto thee have I cried, O LORD ; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul ? *why* hidest thou thy face from me ?

15 I *am* afflicted and ready to die from *my* youth up ; *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me : thy terrors have cut me off.

17 They came round about me daily like water ; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM LXXXIX.

Maschil of Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever : with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever ; thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant ;

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD ; thy faithfulness also in the congregation of the Saints.

6 For who in the heaven can be compared

unto the LORD ? *who* among the sons of the mighty can be likened unto the LORD ?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O Lord God of hosts, *who is* a strong LORD like unto thee ? or to thy faithfulness round about thee ?

9 Thou rulest the raging of the sea ; when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain ; thou hast scattered thine enemies with thy strong arm.

11 The heavens *are* thine, the earth also *is* thine ; *as for* the world, and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them ; Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm : strong is thy hand *and* high is thy right hand.

14 Justice and judgment *are* the habitation of thy throne : mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful sound : they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day : and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength ; and in thy favour our horn shall be exalted.

18 For the LORD *is* our defence ; and the holy One of Israel is our King.

19 Then thou spakest in vision to thy holy One, and saidst, I have laid help upon *one that is* mighty ; I have exalted *one* chosen out of the people.

20 I have found David my servant ; with my holy oil have I anointed him.

21 With whom my hand shall be established ; mine arm also shall strengthen him.

ing the issue of them, through the power of melancholy and the weakness of youth.

13-18. The greater our afflictions are, the more solicitous and serious we should be in prayer. God often prevents our prayers and expectations with his mercies, let us prevent his mercies with our prayers and expectations.

PSALM LXXXIX. 1-14. The psalmist has a very bad complaint to make of the deplorable condition of the family of David at this time, and yet he begins the psalm with songs of praise ; for we must in every thing, in every state, give thanks : thus we must

glorify the Lord in the fire : We think when we are in trouble we get ease by complaining ; but we do more, we get joy by praising.

15-18. Christ is the holy One of Israel, that holy thing ; and in nothing was that peculiar people more blessed than in this, that he was born King of the Jews. Now this account of the blessedness of God's Israel comes in here as that to which it was hard to reconcile their present calamitous state.

19-27. The covenant God made with David and his seed, was mentioned before, v. 3, 4, but in these verses it is enlarged upon, and pleaded with God for favour to the royal family, now almost

PSALM XC.

22 The enemy shall not exact upon him, nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him; and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my Father, my God, and the Rock of my salvation.

27 Also I will make him *my* first-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore; and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I sworn by my holiness, that I will not lie unto David;

37 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of

sunk and ruined: yet certainly it looks at Christ, and has its accomplishment in him much more than in David; nay, some passages here are scarce applicable at all to David, but must be understood of Christ only, who is therefore called David our king, Hos. iii. 5. And very great and precious promises they are which are here made to the Redeemer, which are strong foundations for the faith and hope of the redeemed to build upon. The comforts of our redemption flow from the covenant of redemption, all our springs are in that, Isa. lv. 3, I will make an everlasting covenant with you, even the sure mercies of David, Acts xiii. 34.

The sun and moon are faithful witnesses in heaven of the wisdom, power, and goodness, of the Creator, and shall continue while time lasts, which they are the measures of; but the seed of Christ shall be established for ever, as lights of the world, while the world

thy servant: thou hast profaned his crown, *by casting it* to the ground.

40 Thou hast broken down all his hedges thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him; he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries: thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses, *which* thou swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people:

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore, Amen, and amen.

PSALM XC.

A prayer of Moses the man of God.

LORD, thou hast been our dwelling-place in all generations.

2 Before the mountains were brought

stands, to shine in it, and when it is at an end, they shall be established lights, shining in the firmament of the Father.

33.-52. David's house seemed to have lost its interest in God, which was the greatest strength and beauty of it. God had been pleased with his anointed, but now he was wroth with him, 38, had entered into covenant with the family, but now, for ought he could perceive, he had made void the covenant, not broken some of the articles of it, but cancelled it, 39; we misconstrue the rebukes of providence, if we think they make void the covenant. When the great anointed one, Christ himself was upon the cross, God seemed to have cast him off, and was wroth with him, and yet did not make void his covenant with him, for that was established for ever.

PSALM XC. 1.-6. Against all the grievances that arise from

PSALMS.

forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction: and sayest, Return, ye children of men.

4 For a thousand years in thy sight *are but as yesterday*, when it is past, and *as a watch in the night*.

5 Thou carriest them away as with a flood, they are *as a sleep*: in the morning *they are like grass which groweth up*.

6 In the morning it flourisheth, and groweth up: in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

10 The days of our years *are* threescore years and ten: and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice, and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us: and the years *wherein* we have seen evil.

our own mortality, and the mortality of our friends, we may take comfort from God's immortality; we are dying creatures, and all our comforts in the world are dying comforts, but God is an ever-living God, and they shall find him so that have him for theirs.

7-11. Moses had in the foregoing verses lamented the frailty of human life in general; the children of men are as a sleep, and as the grass: but here he teacheth the people of Israel to confess before God that righteous sentence of death which they were under in a special manner, and which by their sins they had brought upon themselves; their share in the common lot of mortality was not enough, but they are, and must live and die under peculiar tokens of God's displeasure: here they speak of *themselves*; we Israelites are consumed and troubled, and our days are passed away.

12-17. We then number our days to good purpose, when therefore hearts are inclined and engaged to true wisdom, that is, to the practice of serious godliness. To be religious is to be wise;

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

PSALM XCI.

HE that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge, and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night, nor for the arrow *that* flieth by day.

6 Nor for the pestilence *that* walketh in darkness, nor for the destruction *that* wasteth at noon-day

7 A thousand shall fall at thy side, and ten thousand at thy right hand: *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the LORD, *which is* my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands lest thou dash thy foot against a stone

this is a thing to which it is necessary that we apply our hearts, and the matter requires and deserves a close application, to which frequent thoughts of the uncertainty of our continuance here, and the certainty of our removal hence, will very much contribute.

A gracious soul, if it may but be satisfied of God's loving kindness, will be satisfied with it, abundantly satisfied; will take up with that, and will take up with nothing short of it.

PSALM XCI. 1-8. Those that preserve their purity in times of general corruption, may trust God with their safety in times of general desolation. When multitudes die round about us, though thereby we must be awakened to prepare for our own death, yet we must not be afraid with any amazement, nor make ourselves subject to bondage, as many do all their life-time, through fear of death, Heb. 11-15.

9-16. That the angels of light may be serviceable to them, ver. 11, 12. This is a precious promise, and speaks a great deal

13 Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

PSALM XCII.

A Psalm or Song for the Sabbath-day

IT is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High;

2 To shew forth thy loving kindness in the morning, and thy faithfulness every night;

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! and thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever.

8 But thou, LORD, *art* most high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered:

both of honour and comfort to the saints, and it is never the worse for its being quoted and abused by the devil in tempting Christ, Matt. iv. 6. Observe the extent of the promise: it is, to keep them in all thy ways: even where there is no apparent danger, yet we need it, and where there is the most imminent danger we shall have it. Wherever the saints go, the angels are charged with them, as the servants are with the children.

PSALM XCII. 1-6. One of the Jewish writers refers this psalm to the kingdom of the Messiah, and calls it, A Psalm or Song for the age to come, which shall be all sabbath. Remember the name, Christ enjoy that sabbatism which remains for the people of God, Heb. iv. 9, the beginning of the everlasting sabbath. It then concerns many who know not the designs of providence, nor care to know them, those that through grace are acquainted with them, and love to bless, have the more reason to be thankful.

7-16. All the impudent workers of iniquity shall be deemed and taken as God's enemies, and such as they shall perish and be destroyed. Christ reckons those his enemies that will not have him V. 1, 1.

No. 51.

10 But my horn shalt thou exalt like *the* horn of an unicorn; I shall be anointed with fresh oil.

11 Mine eye also shall see *my* desire on mine enemies: and mine ears shall hear *my* desire of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God:

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

15 To shew that the LORD *is* upright; *he is* my rock, and *there is* no unrighteousness in him.

PSALM XCIII.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne *is* established of old; thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea* *than* the mighty waves of the sea.

5 Thy testimonies are very sure, holiness becometh thine house O LORD, for ever.

PSALM XCIV.

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

to reign over them; and they shall be brought forth and slain before him.

The righteous shall grow, v. 12. Where he gives new grace, he will increase more: God's trees shall grow higher, like the cedars, the tall cedars in Lebanon. He is able, and will be as kind as his love, to preserve him to be. All that ever trusted in God found him faithful and sufficient, and none were ever made ashamed of their hope in him.

PSALM XCIII. 1-5. Next to the being of God there is nothing that we are more concerned to believe and consider than God's eternality, that Jehovah is God, and that this God reigns, v. 1, not only that he is King of right, and is the Over and Protector of all persons and things, but that he is King in fact, and doth direct and dispose of all the creatures and all their actions, according to the counsels of his own will.

PSALM XCIV. 1-11. Let this frighten those who do wrong, whether with a close hand, so as not to be discovered, or with a high hand so as not to be controuled, there is a God, to whom ven-

PSALM XCVIII.

A Psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory.

2 The LORD hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth; make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets, and sound of cornet, make a joyful noise before the LORD the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein:

8 Let the floods clap *their* hands; let the hills be joyful together,

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

THE LORD reigneth; let the people tremble; he sitteth *between* the cherubims; let the earth be moved.

2 The LORD *is* great in Zion; and he *is* high above all people.

3 Let them praise thy great and terrible name; *for it is* holy.

4 The king's strength also loveth judgment; thou dost establish equity: thou ex-

ecutest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; *for he is* holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

PSALM C.

A Psalm of Praise.

MAKE a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness, come before his presence with singing.

3 Know ye that the LORD *he is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD *is* good: his mercy *is* everlasting; and his truth *endureth* to all generations.

PSALM CI.

A Psalm of David.

I WILL sing of mercy and judgment; unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect

PSALM XCVIII. 1-3. Converting sing a new song, very different from what they had sung; they change their worship, and change their joy, and therefore change their song. In the grace of God puts a new heart into our breasts, it will then put a new song into our mouths. In the new Jerusalem there shall be new songs sung that will be new to our ears, and new to our souls.

4-9. This intimates that the kingdom of Christ would be a blessing to the whole creation: but that as the lesser creatures declare the glory of the Creator, Psal. xix. 1, so they declare the glory of the Redeemer, for by him all things are to be subordinated, but not in their order. It intimates also, that the children of men would be wanting in their due respect to the Redeemer, and therefore he must look for his glory in the sea and the floods, which would shame the stupidity and ingratitude of mankind.

PSALM XCIX. 1-5. The foundation of all religion is laid in this truth, that the Lord reigneth: God governs the world by his

providence, governs the church by his grace. Heaven and earth shall be shaken, and all nations: but the kingdom of Christ is what cannot be moved: the things which cannot be shaken shall remain, Heb. 27. In these his continuance, Isa. lxiv. 5.

6-9. Israel is now minded of this, for the confirming of their faith, that though they had not every day such sensible tokens of God's presence as the cloudy pillar was, yet to them that were their first fathers, and to him that was their great reformer, God was pleased thus to manifest himself.

PSALM C. 1-5. When all nations shall be disciplined, and the gospel preached to every creature, then this summons will be fully answered to. But if we take the foregoing psalm to be (as we have owned it) & call to the Jewish church to rejoice in the administration of God's kingdom, which they were under (as the four before it were calculated for the days of the Messiah) this psalm, perhaps, was intended for proselytes, that came over out of all lands to the Jews' religion.

way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me; I will not know a wicked *person*.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight

8 I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the LORD,

PSALM CII.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass, so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a pelican of the wilderness; I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day: *and* they that are mad against me are sworn against me.

PSALM CI. 1.8. To do justly, and love mercy, is the sum of our duty: these he would covenant to make conscience of in that place and relation to which God had called him; and this in consideration of the various providences of God that had been concerning him. Family mercies, and family afflictions, are both of them calls to family religion.

PSALM CII. 1.11. Now all this, though it seems to speak the Psalmist's personal calamities, and therefore is properly a Vol. I.

9 For I have eaten ashes like bread, and mingled my drink with weeping.

10 Because of thine indignation and thy wrath; for thou hast lifted me up, and cast me down.

11 My days are like a shadow that declineth: and I am withered like grass.

12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come; and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth.

20 To hear the groaning of the prisoner; to loose those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way: he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 Of old hast thou laid the foundation of the earth; and the heavens *are* the works of thy hands.

26 They shall perish, but thou shalt en-

prayer for a particular person afflicted, yet it is supposed to be a description of the afflictions of the church of God, with which the psalmist sympathiseth, making public grievances his own. The mystical body of Christ is sometimes like the psalmist's body here, withered and parched, nay, like dead and dry bones.

12-22. Many exceeding great and precious comforts are here thought of and mustered up, to balance the foregoing complaints, for unto the upright there ariseth light in the darkness so that 9 T

dure ; yea, all of them shall wax old like a garment : as a vesture shalt thou change them, and they shall be changed.

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

A Psalm of David.

BLESS the LORD, O my soul ; and all that is within me, *ble*ss his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits :

3 Who forgiveth all thine iniquities ; who healeth all thy diseases ;

4 Who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies :

5 Who satisfieth thy mouth with good things : *so that* thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all *that are* oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide ; neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so

far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, so the LORD pitieth them that fear him.

14 For he knoweth our frame ; he remembereth that we *are* dust.

15 *As for* man, his days *are* as grass ; as a flower of the field so he flourisheth :

16 For the wind passeth over it, and it is gone ; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children ;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens ; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word

21 Bless ye the LORD, all *ye* his hosts ; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works, in all places of his dominion : bless the LORD, O my soul.

PSALM CIV.

BLESS the LORD, O my soul, O LORD my God, thou art very great ; thou art clothed with honour and majesty ;

2 Who coverest *thyself* with light as *with* a garment ; who stretchest out the heavens like a curtain ;

3 Who layeth the beams of his chambers

though they are cast down, they are not in despair. It is bad with the psalmist himself, bad with the people of God ; but he hath many considerations to revive himself with.

It is very comfortable in reference to all the changes that pass over the church, and all the dangers it is in, that Jesus Christ is the same yesterday, to-day, and for ever. Thy years are throughout all generations, and cannot be shortened. As it is likewise comfortable, in reference to the decay and death of our own bodies, and the removal of our friends from us, that God is an everlasting God ; and therefore if he be ours, in him we may have everlasting consolation.

PSALM CIII. 1-5. The corruption of nature is the sickness of the soul, it is its disorder, and threatens its death : this is cured in sanctification ; when sin is mortified, the disease is healed : though complicated, it is all healed. Our crimes were capital, but God saves our life by healing them. These two go together ; for as to God his work is perfect, and not done by halves : if God take

away the guilt of sin by pardoning mercy, he will break the power of it by renewing grace.

6..18. As far as the east is from the west, (which two quarters of the world are of greatest extent, because all known and inhabited, and therefore geographers that way reckon their longitudes) so far hath he removed our transgressions from us, so that they shall never be laid to our charge, nor rise up in judgment against us. The sins of believers shall be remembered no more, shall not be mentioned unto them, they shall be sought for, and not found. If we thoroughly forsake them, God will thoroughly forgive them.

19..22. He takes cognizance of all the inhabitants, and all the affairs of this lower world, and disposeth all persons and things according to the counsel of his will to his own glory, Dan. iv. 35. His kingdom ruleth over all kings, and all kingdoms, and from it there is no exempt jurisdiction.

PSALM CIV. 1..9. The majesty of God is here set forth by divers instances, alluding to the figure which great princes in their

in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind:

4 Who maketh his angels spirits: his ministers a flaming fire:

5 Who laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys into the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over, that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, *which* run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth:

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full of sap; the cedars of Lebanon which he hath planted;

17 Where the birds make their nests: *as* for the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

public appearances covet to make: their equipage, compared with his, (even of the eastern kings, who most affected pomp) is but as the light of a glow-worm, compared with that of the sun when he goes forth in his strength. Princes appear great, First, in their robes: And what are God's robes? Thou art clothed with honour and majesty, v. 1. God is seen in his works, and those speak him infinitely wise and good, and all that is great. Secondly, in their palaces or pavilions when they take the field: And what is God's palace, and his pavilion? He stretcheth out the heavens like a curtain, v. 2. Thirdly, in their coaches of state, and their stately

19 He appointeth the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night, wherein all the beasts of the forest do creep *forth*.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work, and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches;

25 *So* is this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships; *there* is that leviathan, *whom* thou hast made to play therein.

27 These wait all upon thee, that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live; I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless

horses, but God makes the clouds his chariot, in which he rides, and far above out of the reach of opposition. Fourthly, in their retinue, or train of attendants: And here also God is very great: for, 4, he maketh his angels spirits. This is quoted by the apostle, Heb. i. 7, to prove the pre-eminence of Christ above the angels.

10-18. When men undertake many works, and of different kinds, commonly some of them are neglected, and not done with due care; but God's works, though many, and of very different kinds, yet all are made in wisdom and with the greatest exactness, there is not the least flaw or defect in them. The works of art, the

thou the LORD, O my soul. Praise ye the LORD.

PSALM CV.

O GIVE thanks unto the LORD : call upon his name : make known his deeds among the people.

2 Sing unto him, sing psalms unto him ; talk ye of all his wondrous works.

3 Glory ye in his holy name : let the heart of them rejoice that seek the LORD.

4 Seek the LORD and his strength ; seek his face evermore.

5 Remember his marvellous works that he hath done ; his wonders, and the judgments of his mouth ;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the LORD our God ; his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations :

9 Which *covenant* he made with Abraham, and his oath unto Isaac ;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant ;

11 Saying, unto thee will I give the land of Canaan, the lot of your inheritance :

12 When they were *but* a few men in number ; yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people,

14 He suffered no man to do them wrong ; yea, he reprov'd kings for their sakes,

15 *Saying*, touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land ; he brake the whole staff of bread,

more closely they are looked upon with the help of microscopes, the more rough they appear ; the work of nature, through these glasses, appear more fine and exact. They are all made in wisdom, for they are all made to answer the end they were designed to serve, the good of the universe, in order to the glory of the universal Monarch.

31-35. He looketh on the earth and it trembleth, as unable to bear his frowns ; it trembleth, as Sinai did, at the presence of the Lord. He toucheth the hills and they smoke. The volcanoes, or burning mountains, such as Etna, are emblems of the power of God's wrath, fastening upon proud unhumbl'd sinners. If an angry look and touch hath such effects, what will the weight of his heavy hand do, and the operations of his out-stretched arm ! Who knows the power

17 He sent a man before them, *even* Joseph, *who* was sold for a servant ;

18 Whose feet they hurt with fetters : he was laid in iron,

19 Until the time that his word came ; the word of the LORD tried him.

20 The king sent and loosed him ; *even* the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance ;

22 To bind his princes at his pleasure, and teach his senators wisdom.

23 Israel also came into Egypt, and Jacob sojourn'd in the land of Ham.

24 And he increased his people greatly, and made them stronger than their enemies.

25 He turned their hearts to hate his people, to deal subtilly with his servants.

26 He sent Moses his servant, *and* Aaron whom he had chosen.

27 They shewed his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark ; and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance in the chambers of their kings.

31 He spake, and there came diverse sorts of flies, *and* lice in all their coasts.

32 He gave them hail for rain, *and* flaming fire in *their* land.

33 He smote their vines also and their fig-trees, and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land, the chief of all their strength.

of his anger ? Because we have our life and being from God, and depend upon him for the continuance of it, as long as we live, and have our being, we must continue to praise God ; and when we have no life, no being on earth, we hope to have a better life, and better being in a better world ; and there to be doing this work in a better manner, and in better company.

PSALM CV. 1-7. God's wondrous works ought to be the subject of our familiar discourses with our families and friends, and we should talk of them as we sit in the house, and as we go by the way, Deut. vi. 7, not merely for entertainment, but for the exciting of devotion, and the encouraging of our own and others' faith and hope in God.

8-24. Two things are here made the subject of praise : First

PSALM CVI.

37 He brought them forth also with silver and gold : and *there was not one feeble person* among their tribes.

38 Egypt was glad when they departed ; for the fear of them fell upon them.

39 He spread a cloud for a covering, and fire to give light in the night.

40 *The people* asked, and he brought quails, and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out ; they ran in the dry places *like a river*.

42 For he remembered his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness :

44 And gave them the lands of the heathen ; and they inherited the labour of the people :

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

PSALM CVI.

PRAISE ye the LORD, O give thanks unto the LORD ; for *he is good* ; for his mercy endureth for ever.

2 Who can utter the mighty acts of the LORD ? *who* can shew forth all his praise ?

3 Blessed *are* they that keep judgment, and he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour *that thou bearest unto thy people* : O visit me with thy salvation ;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

God's promise to the patriarchs, that great promise, that he would give to their seed the land of Canaan for an inheritance, which was a type of the promise of eternal life made in Christ to all believers.

Secondly, His providences concerning the patriarchs while they were waiting for the accomplishment of the promise ; which represent to us the care he takes of his people in this world, while they are yet on this side the heavenly Canaan ; for these things happened unto them for examples, and encouragement to all the heirs of promise that live by faith as they did.

25-45. God put the Israelites in possession of Canaan, not that they might live in plenty and pleasure, in ease and idleness, and not make a figure among the nations, but that they might observe

7 Our fathers understood not thy wonders in Egypt ; they remembered not the multitude of thy mercies ; but provoked *him* at the sea, *even at the Red sea*.

8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up ; so he led them through the depths as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies ; there was not one of them left.

12 Then believed *they* his words ; they sang his praise.

13 They soon forgot his works ; they waited not for his counsel ;

14 But lusted exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request ; but sent leanness into their soul.

16 They envied Moses also in the camp, and Aaron the saints of the LORD.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company : the flame burnt up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their Saviour, which had done great things in Egypt.

22 Wondrous works in the land of Ham, and terrible things by the Red sea.

23 Therefore he said that he would destroy them ; had not Moses, his chosen,

his statutes, and keep his laws. We are therefore made, maintained and redeemed, that we may live in obedience to the will of God : and the thanksgiving with which the psalm concludes, may be taken both as a thankful acknowledgment of God's favours, and as a cheerful concurrence with his great intention of them.

PSALM CVI. 1-5. The chosen people of God have a good which is peculiar to them, which is the matter both of their gladness, and of their glorying ; which is their pleasure and their praise. God's people have reason to be a cheerful people, and to boast in their God all the day long ; and they that have that gladness, that glory, need not envy any of the children of men their pleasure or pride.

6-12. God's afflicted people bewailed the sins of their fathers.

stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised the pleasant land: they believed not his word;

25 But murmured in their tents, and hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness.

27 To overthrow their seed also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions; and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment; and *so* the plague was stayed:

31 And that was counted unto him for righteousness unto all generations for evermore.

32 They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes;

33 Because they provoked his spirit, so that he spoke unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the LORD commanded them;

35 But were mingled among the heathen, and learned their works.

36 And they served their idols; which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils.

38 And shed innocent blood, *even* the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions:

when they were first formed into a people; and even we now ought to take an occasion from the history of Israel's rebellion, to lament the depravity and perverseness of man's nature, and its unwillingness to be amended by the most probable means.

13..32. This is an abridgment of the history of Israel's provocations in the wilderness, and of the wrath of God against them for those provocations: and this abridgment is abridged by the apostle, with application to us Christians, 1 Cor. x. 5, &c. for these things were written for our admonition, that we sin not like them, lest we suffer like them.

33..48. Even then when the Lord brought back the captivity of his people, still there was occasion to pray, Lord, turn again our captivity, Psalm cxxvi. 1..4, so here, 47, Save us, O Lord our

40 Therefore was the wrath of the LORD kindled against his people, inasmuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them: but they provoked *him* with their counsel, and were brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry;

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the Lord GOD of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

PSALM CVII.

O GIVE thanks unto the LORD; for *he* is good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

God, and gather us from among the heathen. We may suppose that many who were forced into foreign countries in the times of the Judges, (as Naomi was, Ruth i. 1.) were not returned in the beginning of David's reign, Saul's time being discouraging, and therefore it was seasonable to pray, Lord, gather the dispersed Israelites from among the heathen, to give thanks to thy holy name.

PSALM CVII. 1..9. Those that have an interest in the great Redeemer, have, of all people, most reason to say that God is good, and his mercy everlasting; these are the children of God that were scattered abroad, whom Christ died to gather together in one, out of all lands, John xi. 52, Matt. xxiv. 31. But it seems here to be meant of a temporal deliverance, wrought for them when in their distress, They cried unto the Lord, v. 6.

PSALM CVII.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble; *and* he delivered them out of their distresses:

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, *being* bound in affliction and iron:

11 Because they rebelled against the words of God, and contemned the counsel of the Most High;

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools, because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word and healed them and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD, for his goodness, and for his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses:

29 He maketh a storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men.

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the water-springs into dry ground;

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry grounds into water-springs.

36 And there he maketh the hungry to dwell that they may prepare a city for habitation:

This may refer to poor travellers in general, or (as some think) it has an eye to the wanderings of the children of Israel in the wilderness for forty years.

10..16. When God will work deliverance, the greater difficulties that lie on the way shall be made nothing of. Gates of brass, and bars of iron, as they cannot keep him out from his people, (he was with Joseph in the prison) so they cannot keep him in, when the time, the set time for the enlargement, is come.

17..22. Bodily sickness is another of the calamities of this life, which gives us an opportunity of experiencing the goodness of

God in recovering us; and of that the psalmist speaks in these verses.

23..32. The psalmist here calls upon them to give glory to God who are delivered from danger at sea. Though the Israelites dealt not much in merchandize, yet their neighbours the Tyrians and Zidonians did, and for them perhaps this part of the psalm was especially calculated.

33..43. The psalmist having given God the glory of the providential reliefs granted to persons in distress, here gives him the glory of the revolutions of providence, and the surprising changes

PSALMS.

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again they are minished, and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and caused them to wander in the wilderness, *where there is no way.*

41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD.

PSALM CVIII.

A Song or Psalm of David.

O God, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake psaltery and harp; *I myself* will awake early.

3 I will praise thee, O LORD, among the people; and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens, and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens, and thy glory above all the earth;

6 That thy beloved may be delivered, save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my law-giver;

9 Moab *is* my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph.

it sometimes makes in the affairs of the children of men in this world.

For notes on Psalm CVIII, see notes on Psalms LVII. and LX.

PSALM CIX. 1-5. Herein David was a type of Christ, who was compassed about with words of hatred and lying words; whose enemies not only persecuted him without cause, but for his love and good works. John x. 31, and yet he gave himself to prayer, to pray for them: Father, forgive them.

6-20. David here fastens upon some one particular person

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble; for vain is the help of man.

13 Through God we shall do valiantly; for he *it is that* shall tread down our enemies.

PSALM CIX.

To the chief musician. A Psalm of David.

HOLD not thy peace, O God of my praise;

2 For the mouth of the wicked, and the mouth of the deceitful, are opened against me; they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries; but *I give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him; and let Satan stand at his right hand.

7 When he shall be judged, let him be condemned; and let his prayer become sin.

8 Let his days be few; *and* let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg; let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

13 Let his posterity be cut off: *and* in the generation following let their name be blotted out.

that was worse than the rest of his enemies, and the ringleader of them, and in a devout and pious manner; not from a principle of malice and revenge, but in a holy zeal for God, and against sin, and with an eye to the enemies of Christ, particularly Judas who betrayed him, whose sin was greater than Pilate's that condemned him, John xix. 11, he imprecates and predicts his destruction, foresees and pronounces him completely miserable, and such a one as our Saviour calls him, A son of perdition.

See here what hurries some to shameful deaths, and brings the

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth;

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle where-with he is girded continually.

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O God the LORD, for thy name's sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth; I am tossed up and down as the locust.

24 My knees are weak through fasting: and my flesh faileth of fatness.

25 I became also a reproach unto them: when they looked upon me they shaked their heads.

26 Help me, O LORD my God; O save me according to thy mercy;

families and estates of others to ruin; makes them and theirs despicable and odious, and entails poverty and shame and misery upon their posterity: it is sin, that mischievous destructive thing. The learned Dr. Hammond applies this to the final dispersion of the Jewish nation for their crucifying Christ; their princes and people were cut off, their country laid waste, their posterity made fugitives and vagabonds.

21-31. David prays that his enemies might be ashamed. 28. That they might be left to themselves to do that which would expose them, or rather that they might be disappointed in their designs and enterprizes against David, thereby might be filled with shame. Nay, this he prays, that they might be brought to repentance, which is the chief thing we should beg of God for our enemies: sinners, indeed, bring shame upon themselves, but they are true penitents that take shame to themselves, and cover themselves with their own confusion.

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27 That they may know that this is thy hand; *that* thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed: but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

PSALM CX.

A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies..

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever, after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way; therefore shall he lift up the head.

PSALM CX. 1-4. Christ is David's Lord; we must take special notice of this, because he himself doth, Matt. xxiv. 44. David in spirit calleth him Lord. Some think he calls him his Lord, because he was the Lord that was to descend from him: his son, and yet his Lord. Thus his immediate mother calls him her Saviour, Luke vii. 47.

He is a priest, not of the order of Aaron, but that of Melchizedek, which as it was prior, so it was upon many accounts superior to that of Aaron, and a more lively representation of Christ's priesthood: Melchizedek was a priest upon his throne, so is Christ, Zech. vi. 13, King of righteousness and king of peace: Melchizedek had no successor, nor hath Christ, his is an unchangeable priesthood. The apostle comments largely upon these words, Heb. vii. and builds on them his discourse of Christ's priestly office; which he shews was no new notion, but built upon this most sure word of prophecy.

PSALM CXI.

PRAISE ye the LORD. I will praise the LORD with *my* whole heart in the assembly of the upright, and in the congregation.

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious; and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious, and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wisdom; a good understanding have all they that do *his* commandments: his praise endureth for ever.

PSALM CXII.

PRAISE ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth; the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

5-7. The wrath of God running in the channel of the curse of the law, was the brook in the way; Christ drank of this brook when he was made a curse for us, and therefore when he entered upon his sufferings, went over the brook Kidron, John xviii.

PSALM CXI. 1-5. We must praise God both in private and in public, in our own families, and in the courts of the Lord's house; but in both it is most comfortable to do it in consort with the upright, who will heartily join in it.

God's works are earnest of what he will do according to his promise: He will ever be mindful of his covenant, for he has ever been so; and as he never did, so he never will let one jot or tittle of it fall to the ground.

6-10. It is the principal wisdom, and the principle of wisdom, to worship God and give honour to him as our Father and Master. They manage well that always act under the government of his holy fear.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings; his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALM CXIII.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD, from this time forth and for evermore.

3 From the rising of the sun, unto the going down of the same, the LORD's name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high?

6 Who humbleth *himself* to behold *the things that are* in heaven and in the earth.

7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

PSALM CXII. 1-5. Then worldly prosperity is a blessing, when it does not make men cool in their piety, but they still persevere in that; and when this endures in the family, and goes along with the wealth and riches, and the heirs of the father's estate inherit his virtues too, that is a happy family indeed. However, the good man's righteousness endures for ever, in the crown of righteousness which fades not away.

6-10. Trusting in the Lord is the best and surest way of fixing and establishing the heart. The heart of man cannot fix any where to its satisfaction, but in the truth of God, and there it finds firm footing.

PSALM CXIII. 1-9. If it be such condescension for God to behold things in heaven and earth, what an amazing condescension was it for the Son of God to come from heaven to earth, and take our nature upon him, that he might seek and save them that were lost! Here, indeed, he humbled himself.

9 He maketh the barren woman to keep house, *and to be a joyful mother of children.* Praise ye the LORD.

PSALM CXIV

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language,

2 Judah was his sanctuary, *and Israel his dominion.*

3 The sea saw *it*, and fled; Jordan was driven back.

4 The mountains skipped like rams, *and the little hills like lambs.*

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, *that* ye skipped like rams? *and ye little hills, like lambs?*

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob:

8 Which turned the *rock* into a standing water, the flint into a fountain of waters.

PSALM CXV.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy *and* for thy truth's sake.

2 Wherefore should the heathen say, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.

4 Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not:

6 They have ears, but they hear not; noses have they, but they smell not.

7 They have hands, but they handle not: feet have they, but they walk not; neither speak they through their throat.

8 They that make them are like unto

PSALM CXIV. 1-8. Apply this, first, to the planting of the Christian church in the world; what ailed Satan and the powers of darkness to tremble and truckle as they did? Mark i. 34, 7. What ailed the persecutors and opposers of the gospel to give up their cause, to hide their guilty heads, and call to rocks and mountains for shelter? Rev. vi. 15. It was at the presence of the Lord, and that power which went along with the gospel. Secondly, to the work of grace in the heart; what turns the stream in a regenerate soul? It is the presence of God's Spirit, that imaginations are cast down, 2 Cor. x. 5.

PSALM CXV. 1-8. No, all our songs must be sung to this

them; *so is every one that trusteth in them.*

9 O Israel, trust thou in the LORD: he *is* their help and their shield.

10 O house of Aaron, trust in the LORD; he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD; he *is* their help and their shield.

12 The LORD hath been mindful of us; he will bless *us*; he will bless the house of Israel? he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD, which made heaven and earth.

16 The heaven, *even* the heavens, are the LORD's: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth, and for evermore Praise the LORD

PSALM CXVI.

I LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous: yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul;

humble tune, Not unto us, O Lord; and again, Not unto us, but to thy name, let all the glory be given; for whatever good is wrought in us, or wrought for us, it is for his mercy, and his truth's sake, because he will glorify his mercy, and fulfil his promise.

9-18. They that are the blessed of the Lord, have encouragement enough to trust in the Lord, as their help and shield, for it is he that made heaven and earth; therefore his blessings are free, for he needs not any thing himself; and therefore they are rich, for he hath all things at command for us, if we fear him and trust in him.

PSALM CXVI. 1-9. The sorrows of death are great sorrows,

for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling,

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I spoken ; I was greatly afflicted.

11 I said in my haste, all men *are* liars.

12 What shall I render unto the LORD for all his benefits toward me ?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD is the death of his saints.

16 Oh LORD, truly I *am* thy servant ; I *am* thy servant, *and* the son of thine handmaid : thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

O PRAISE the LORD, all ye nations ; praise him, all ye people.

2 For his merciful kindness is great toward us ; and the truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM CXVIII,

O GIVE thanks unto the LORD : for *he is* good : because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

and the pains of hell great pains ; Let us therefore give diligence to prepare for the former, that we may escape the latter.

We are spared and continued in the land of the living by the power and patience, and tender mercy of our God, and therefore must make conscience of our duty to him. If God has delivered our soul from death, we must walk before him.

PSALM CXVII. There is a great deal of gospel in this psalm. The apostle has furnished us with a key to it, Rom. xv. 11, where

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD in distress : the LORD answered me, *and set me* in a large place.

6 The LORD *is* on my side ; I will not fear ; what can man do unto me ?

7 The LORD taketh my part with them that help me : therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man :

9 *It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about : but in the name of the LORD will I destroy them.

11 They compassed me about ; yea, they compassed me about : but in the name of the LORD I will destroy them.

12 They compassed me about like bees ; they are quenched as the fire of thorns : for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall : but the LORD helped me.

14 The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous ; the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted : the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore : but he hath not given me over unto death.

19 Open to me the gates of righteousness : I will go in to them, *and* I will praise the LORD ;

20 This gate of the LORD, into which the righteous shall enter.

he quotes it as a proof that the gospel was to be preached to, and would be entertained by the gentile nations, which yet was so great a stumbling block to the Jews.

PSALM CXVIII. 1-18. This account which David gives of his troubles is very applicable to our Lord Jesus ; many there were that hated him, hated him without a cause, they compassed him about, Jews and Romans surrounded him ; they thrust sore at him ; the devil did so when he tempted him, his persecutors did so when

PSALM CXIX.

21 I will praise thee ; for thou hast heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head *stone* of the corner.

23 This is the LORD's doing ; it is marvellous in our eyes.

24 This *is* the day *which* the LORD hath made : we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD : O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD : we have blessed you out of the house of the LORD.

27 God *is* the LORD, *which* hath shewed us light : bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee ; *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD ; for *he* is good, for his mercy *endureth* for ever.

PSALM CXIX.

ALEPH.

BLESSED *are* the undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do no iniquity ; they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 Oh that my ways were directed to keep thy statutes !

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

they reviled him : nay, the Lord himself chastened him sore, bruised him and put him to grief, that by his stripes we might be healed.

19-29. We have here an illustrious prophecy of the humiliation and exaltation of our Lord Jesus, his sufferings, and the glory that should follow. Peter thus applied it to the faces of the chief priests and scribes, and none of them could charge him with misapplying it, Acts iv. 11.

PSALM CXIX. 1-3. All men would be happy, but few take the right way : God has here laid before us the right way, though it be strait and narrow. Blessedness *are* to the righteous ; all manner of blessedness.

4-6. Those that have a sincere respect to all God's commandments, not only will thereby be kept from doing that which will turn to their shame, but they shall have confidence towards God, and boldness of access to the throne of his grace, 1 John iii. 21.

7, 8. Good men see themselves undone if God forsakes them ; for then the tempter will be too hard for them.

9. The ruin of young men is either living at large, or by no rule at all, or choosing to themselves false rules : let them ponder the path of their feet, and walk by scripture rules, so that their way

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes : O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way ? By taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee : O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD : teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies as *much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes ; I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a stranger in the earth ; hide not thy commandments from me.

20 My soul breaketh for the longing *that* it hath unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments

be clean, and they shall have the comfort and credit of it here and for ever.

10. The best are sensible of their aptness to wander, and the more we have found of the pleasure there is in keeping God's commandments, the more afraid we shall be of wandering from them.

11. The most effectual method to prevent sin, is to hide God's words in our hearts, that we may answer every temptation, as our Master did, with, It is written.

12-16. We do not meditate on God's precepts to good purposes, unless we have respect to them as our rule, and our good thoughts produce good works, and good intentions in them.

17. Life is therefore a choice mercy, because it is an opportunity of obeying God in this world, where there are so few that do glorify him ; and this David had in his eye.

18. Well may we, who are so nearly interested, desire to behold these wondrous things, when the angels themselves reach, to look into them, 1 Pet. i. 12.

19, 20. It is the habitual temper of every sanctified soul, to hunger after the word of God, as its necessary food which there is no living without.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me; *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight, *and* my counsellors.

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying; and grant me thy law graciously.

30 I have chosen the way of truth; thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

21, 22. Reproach and contempt may humble us and do us good, and then it shall be renewed.

23. Herein David was a type of Christ, for they were the princes of this world that vilified and crucified the Lord of glory, 1 Cor. ii. 8.

24, 25. When we find ourselves dull we must go to God, and beg of him to quicken us.

26, 27. We can talk with a better grace of God's wondrous works, the wonders of providence, and especially the wonders of redeeming love, when we understand the way of God's precepts, and walk in that way.

28, 29. A course of lying, of deceit and dissimulation, is that which every good man dreads, and which we are all concerned to beg of God by his grace to keep us from.

30, 32. God, by his spirit, enlargeth the hearts of his people when he gives them wisdom, for that is called largeness of heart.

33, 36. That way that the whole heart goes, the whole man goes, and that should be the way of God's commandments, for the keeping of them is the whole of man. The love of money is such a sin as it is the root of much sin, of all sin.

33 Stablish thy word unto thy servant, *who is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD: *even* thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me; for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty; for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision; *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

37. Beholding vanity deadens us and slackens our pace: a traveller that stands gazing upon every object that presents itself to his view, will not rid ground: but if our eyes be kept from that which would divert us, our hearts will be kept to that which will excite us.

38. Those are truly God's servants, that though they have their infirmities and defects, yet are sincerely devoted to the fear of God, and have all their affections and motions governed by that fear.

39. It is a small thing to be judged of man's judgment, while he that judgeth us is the Lord.

40..42. When God saves those out of their troubles that trusted in him, he effectually silenceth those who would have shamed that counsel of the poor, Psalm xiv. 6.

43..48. It is good for kings to hear of God's testimonies, and it will adorn the conversation of princes themselves to speak of them.

49. He that did by his Spirit work faith in us, will according to our faith work for us, and will not disappoint us.

50, 51. We must never baulk any duty, nor let slip an opportunity of doing good for fear of the reproach of men.

53 Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy favour with *my* whole heart; be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not, to keep thy commandments.

61 The bands of the wicked have robbed me; *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

63 *I am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 *Thou art* good, and doest good: teach me thy statutes.

69 The proud have forged a lie against

me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease: *but* I delight in thy law.

71 *It is* good for me that I have been afflicted: that I might learn thy statutes.

72 The law of thy mouth *is* better unto me than thousands of gold and silver.

JOD.

73 Thy hands have made me, and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hope in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause; *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes, that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy ser-

52, 53. Sin is a monstrous horrible thing in the eyes of all that are sanctified, Jer. v. 30. xxiii. 14, Hos. vi. 10, Jer. xii.

54-60. Consideration must end in a sound conversion. To what purpose have we thought on our ways, if we do not turn our feet with all speed to God's testimonies?

61, 62. Observe David's reverence. He did not lie still and give thanks, but rose out of his bed, perhaps in the cold and in the dark, to do it the more solemnly.

62-66. God's favours meet, but when they are compared with the promise, are seen flowing from it at fountain.

67. God often makes use of afflictions as a means to reduce those to himself that have wandered from him.

68. It is an encouragement to poor sinners to hope that God will teach them his way, because he is good and upright. Psalm xxv. 1.

69, 70. The children of God that are acquainted with spiritual

pleasure, need not envy the children of this world their carnal pleasures.

71-73. The way in which God converts and secures his truest men, is by giving them an understanding; for by that doctrine enters into the soul and gains possession of it.

74, 75. It is easy to own in general that God's judgments are right, than to own it when it comes to be our own case; but David subscribed to it with application, even his afflictions had fast and kind.

76, 77. Gracious souls fetch all their comfort from gracious God, as the fountain of all happiness and joy.

78, 82. Though we think the time long ere the promise of salvation and comfort come, yet we must still stand on our guard, and resolve to take up with nothing short of it.

83. God men, when they are creeping and not boldly, sometimes think themselves more sinned than really they are.

vant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth: but I forsook not thy precepts.

88 Quicken me after thy loving-kindness: so shall I keep the testimony of thy mouth.

LAMED,

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* unto all generations; thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy servants.

92 Unless thy law *had been* my delight, I should then have perished in mine affliction.

93 I will never forget thy precepts; for with them thou hast quickened me.

94 I *am* thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou, through thy commandments, hast made me wiser than mine enemies: for they *are* ever with me.

84..87. David's state was herein a type and figure of the state both of Christ and christians, that he was grievously persecuted: as there are many of his psalms, so there are many of the verses of this psalm, which complain of this, as those here.

89..91. All the creatures are in their places, and according to their capacities, serviceable to their Creator, and answer the ends of their creation: and shall man be the only rebel, the only unprofitable member of the earth?

92. Though we are not kept from affliction, yet if we are kept from perishing in our affliction, we have no reason to say, we have cleansed our hands in vain.

93, 94. Those that have in sincerity given up themselves to God to be his, may be sure that he will protect them, and preserve them to his heavenly kingdom. Mal. iii. 18.

95, 96. David in his time had seen Goliath the strongest overcome, Asahel the swiftest overtaken, Abithophel the wisest befuddled, Absalom the fairest deformed, and in short he had seen an end of perfection, of all perfection: he saw an end of the perfection of the creature, both in respect of sufficiency, it was scanty and defective of continuance, it will not last our time, for it will not last to eternity as we must.

99 I have more understanding than all my teachers; for thy testimonies *are* my meditation.

100 I understand more than the antients: because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth.

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much; quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul *is* continually in my hand; yet do I not forget thy law.

110 The wicked have laid a snare for me; yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

97..100. The written word is a sure guide to heaven than all the doctors and fathers, the teachers and ancients of the church; and the sacred writings kept, and kept to, will teach us more wisdom than all their writings.

101, 102. All the saints are taught of God, for he it is that gives the understanding; and those, and those only that are taught of God, will continue to the end in the things that they have learned.

103..105. The word of God is a lamp and a light, it discovers to us that concerning God and ourselves which otherwise we could not have known; it shews us what is amiss, and will be dangerous: it directs us in our work and way, and a dark place indeed the world would be without it.

106. We must make conscience of performing unto the Lord our oaths: an honest man will be as good as his word; nor have we sworn to our own hurt, but it will be unspeakably to our hurt if we do not perform.

107..110. Wherever he was he found some design to take away his life, which made him say, My soul is continually in my hand.

111..113. The more we love the law of God, the more we shall get the mastery of our vain thoughts.

114 Thou *art* my hiding-place and my shield : I hope in thy word.

115 Depart from me, ye evil doers : for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live ; and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe : and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes : for their deceit *is* falsehood.

119 Thou puttest away all the wicked of the earth *like* dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice : leave me not to mine oppressors.

122 Be surety for thy servant for good ; *et* not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I *am* thy servant ; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work ; for they have made void thy law.

127 Therefore I love thy commandments above gold ; yea, above fine gold.

128 Therefore I esteem all *thy* precepts, concerning all things to be right ; and I hate every false way.

PE.

129 Thy testimonies *are* wonderful : therefore doth my soul keep them.

114, 115. They that resolve to keep the commandments of God, must have no society with evil doers.

116..120. Good men have need to be restrained from sin by the terrors of the Lord, especially when judgment begins at the house, of God, and hypocrites are discovered, and put away as dross.

121. Christ is our surety with God ; and if he be so, providence shall be our surety against all the world ; who or what shall harm us, if God's power and goodness be engaged for our protection and rescue ?

122..126. God's time to work is when vice is become most daring, and the measure of iniquity is full. Now will I arise, saith the Lord.

127, 128. David saw that the word of God answers all things better than money doth ; for it enricheth the soul towards God, and therefore he loved it better than gold.

Vol. I.

130 The entrance of thy words giveth light ; it giveth understanding unto the simple.

131 I opened my mouth, and panted : for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word ; and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man : so will I keep thy precepts.

135 Make thy face to shine upon thy servant : and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

TSADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

139 My zeal hath consumed me : because mine enemies have forgotten thy words.

140 Thy word *is* very pure : therefore thy servant loveth it.

141 I *am* small and despised ; *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have taken hold on me ; *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting : give me understanding, and I shall live.

KOPHI.

145 I cried with *my* whole heart ; hear me, O LORD : I will keep thy statutes.

146 I cried unto thee ; save me, and I shall keep thy testimonies.

129. It is a sign we are not acquainted with God's testimonies, or do not understand them, if we do not admire them.

130..132. The dealings of God with them that love him are such, that a man needs not desire to be any better dealt with ; for he will make them truly and eternally happy.

133..135. We must pray as earnestly for grace as for comfort.

136. The sins of sinners are the sorrows of saints. We must mourn for that which we cannot mend.

137..139. Zeal against sin should constrain us to do what we can against it in our places, at least to do so much the more in religion ourselves.

140..144. And this is our comfort when we pray in the night, that we can never come unseasonably to the throne of grace ; for we may have access to it at all hours.

145..154. The closer we cleave to the word of God, both as

147 I prevented the dawning of the morning, and cried : I hoped in thy word.

148 Mine eyes prevent the *night-watches*, that I might meditate in thy word.

149 Hear my voice, according unto thy loving-kindness ; O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief : they are far from thy law.

151 Thou *art* near, O LORD ; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me ; for I do not forget thy law.

154 Plead my cause, and deliver me ; quicken me according to thy word.

155 Salvation *is* far from the wicked : for they seek not thy statutes.

156 Great *are* thy tender mercies, O LORD ; quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies ; yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved : because they kept not thy word.

159 Consider how I love thy precepts : quicken me, O LORD, according to thy loving-kindness.

160 Thy word *is* true *from* the beginning : and every one of thy righteous judgments *endureth* for ever.

SCHIN

161 Princes have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

our rule, and as our stay, the more assurance we may have of deliverance in due time.

155-162. By the word of God we become more than conquerors, that is, unspeakable gainers.

163, 164. We must praise God upon all occasions, in every thing give thanks. We are to praise God even for our afflictions, if through grace we get good by them.

165. They that love the world have great vexation, for it doth not answer their expectation : they that love God's word have great peace, for it outdoes their expectation, and in it they have sure footing.

166-175. The reason why a good man desires to live, is, that

163 I hate and abhor lying : *but* thy law do I love.

164 Seven times a day do I praise thee, because of thy righteous judgments.

165 Great peace have they which love thy law, and nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies ; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies : for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD : give me understanding according to thy word.

170 Let my supplication come before thee : deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word : for all thy commandments are righteousness.

173 Let thine hand help me, for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD ; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee : and let thy judgments help me.

176 I have gone astray like a lost sheep : seek thy servant : for I do not forget thy commandments.

PSALM CXX.

A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What shall be given unto thee ? or what shall be done unto thee, thou false tongue ?

4 Sharp arrows of the mighty, with coals of juniper.

he may praise God in the land of the living, and do something to his honour.

176. Those that have wandered from their duty, yet if they continue mindful of it, may with an humble confidence commit themselves to the care of God's grace.

PSALM CXX. 1-4. The terrors of the Lord are his arrows, Job vi. 4, and his wrath is compared to burning coals of juniper, which do not flame or crackle like thorns under a pot, but have a vehement heat, and keep fire very long. This is the portion of the false tongue ; for all that love and make a lye, shall have their portion in the lake that burns eternally, and which can never be quenched, Rev. xxii. 15.

5 Woe is me that I sojourn in Mesech, *that I dwell in the tents of Kedar!*

6 My soul hath long dwelt with him that hateth peace.

7 I *am for peace*: but when I speak, they *are for war*.

PSALM CXXI.

A Song of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper; the LORD *is* thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil; he shall preserve thy soul.

8 The LORD shall preserve thy going out, and thy coming in, from this time forth, and for evermore.

PSALM CXXII.

A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together;

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

5-7. Not that David dwelt in the country of Mesech or Kedar; we never find him so far off from his own native country; but he dwelt among the rude and barbarous people, like the inhabitants of Mesech and Kedar.

PSALM CXXI. 1-8. We must encourage our confidence in God with this, that he made heaven and earth, and he that did that can do any thing. He that made heaven and earth is sovereign Lord of all the hosts of both, and can make use of them as he pleaseth for the help of his people, and restrain them when he pleaseth from hurting his people. God will protect his church and his saints always, even to the end of the world. The spirit, which is their preserver and comforter, shall abide with them for ever.

PSALM CXXII. 1-5. They that rejoice in God, will rejoice in calls and opportunities to wait upon him. David himself, though he had as little need of a spur to his zeal in religious exercises as

7 Peace be within thy walls, *and prosperity within thy palaces*.

8 For my brethren and companions' sakes I will now say, *Peace be within thee*.

9 Because of the house of the LORD our God I will seek thy good.

PSALM CXXIII.

A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and as the eyes of a maiden unto the hand of her mistress*; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and with the contempt of the proud*.

PSALM CXXIV.

A Song of degrees of David.

IF *it had not been* the LORD who was on our side, now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us;

3 Then they had swallowed us up quick, when their wrath was kindled against us;

4 Then the waters had overwhelmed us, the stream had gone over our soul;

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as a prey* to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowler: the snare is broken and we are escaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

any, yet was so far from taking it as an affront, that he was glad of it as a kindness, when he was called upon to go up to the house of the Lord, with the meanest of his subjects.

6-9. The peace and welfare of the gospel-church, particularly in our land, is to be earnestly desired and prayed for by every one of us.

PSALM CXXIII. 1-4. Hypocrites have their eye to the world's hand, thence they have their reward, Matt. vi. 2, but true christians have their eye to God. In reference to the scorn and contempt of men, it is a matter of comfort that there is mercy with God; mercy to our good names, when they are barbarously used: Hear, O our God, for we are despised.

PSALM CXXIV. 1-8. It is comfort to all that lay the interests of God's Israel near their hearts, that Israel's God is the same that made the world and therefore will have a church in the

PSALMS.

PSALM CXXV.

A Song of degrees.

THEY that trust in the LORD *shall be as* mount Zion, *which cannot be removed, but abideth for ever.*

2 *As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth, even for ever.*

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be good, and to them that are upright in their hearts.*

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but peace shall be upon Israel.*

PSALM CXXVI.

A Song of degrees.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us, *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves *with him.*

world; and can secure that church in the times of the greatest danger and distress: in him therefore let the church's friends put their confidence, and they shall not be put to confusion.

PSALM CXXV. 1.3. Here are three very precious promises made to the people of God, which though they are designed to secure the welfare of the church in general, yet may be applied by particular believers to themselves, as other promises of this nature may: first, that their hearts shall be established by faith; second, that committing themselves to God, they shall be safe under his protection; third, that their troubles shall last no longer than their strength will serve to bear them up under them, v. 3.

4. 5. The doom of those who turn aside to those crooked ways, out of the right way, will be the same with theirs that have all along walked in them; nay, and more grievous, for if any place in hell be hotter than another, that shall be the portion of hypocrites and apostates.

PSALM CXXVI. 1.3. The release of Israel is called the turning again of the captivity of Zion, the holy hill, where God's tabernacle and dwelling-place was, for the restoring of their sacred interests, and the reviving of the public exercise of their religion, was the most valuable advantage of their return out of captivity.

PSALM CXXVII.

A Song of degrees for Solomon.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but in vain.*

2 *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep.*

3 Lo, children *are* an heritage of the LORD; *and the fruit of the womb is his reward.*

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM CXXVIII.

A Song of degrees.

BLESSED is every one that feareth the LORD; that walketh in his ways:

2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house; thy children like olive-plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, *and peace upon Israel.*

4.6. Those that sow to the spirit in this vale of tears, shall of the spirit reap life everlasting; that will be a joyful harvest indeed. Blessed are they that mourn, for they shall be for ever comforted.

PSALM CXXVII. 1.5. We are here taught to have a continual regard to the divine providence in all the concerns of this life. Solomon was cried up for a wise man, and would be apt to lean to his own understanding, and therefore his father teacheth him to look higher, and to take God along with him in his undertakings. He was to be a man of business, and therefore David instructed him how to manage his business under the direction of his religion: parents in teaching their children should suit their exhortations to their conditions and occasions.

PSALM CXXVIII. 1.6. It is here shewed that godliness has the promise of the life that now is, and of that which is to come. They shall see the welfare of God's church, and the land of their nativity, which every one that fears God is no less concerned for, than for the prosperity of his own family. A good man can have little comfort in seeing his children's children, unless withal he see peace upon Israel, and have hopes of transmitting the entail of religion, pure and entire, to those that shall come after him, for that is the best inheritance.

PSALM CXXIX.

A Song of degrees.

MANY a time have they afflicted me from my youth, may Israel now say :

2 Many a time have they afflicted me from my youth ; yet they have not prevailed against me.

3 The plowers plowed upon my back ; they made long their furrows.

4 The LORD is righteous : he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion ;

6 Let them be as the grass upon the house tops, which withereth afore it groweth up :

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD be upon you : we bless you in the name of the LORD.

PSALM CXXX.

A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice ; let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand ?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the LORD more than they that watch for the morning ; *I say, more* than they that watch for the morning.

7 Let Israel hope in the LORD ; for with

PSALM CXXIX. 1-8. Many by the furrows they made on the backs of God's people, understand the stripes they gave them. The cutters cut upon my back, so they read it: The saints have often had trials of cruel scourging (notably the captives had) and cruel mockings, (for we read of the scourge or lash of the tongue) Heb. xi. 36, and so it was fulfilled in Christ, who gave his back to the smiters, Isa. l. 6.

PSALM CXXX. 1-4. A prayer may reach the heights of heaven, though a not out of the depths of hell, yet out of the depths of the greatest trouble we can be in this world; Jeremiah's out of the dungeon, Daniel's out of the den, and Jonah's out of the fish's belly. It is our duty and interest to cry unto God, for that is the likeliest way both to prevent our sinking lower, and to recover us out of the horrible pit and miry clay, Psal. xl. 1, 2.

5-8. Centinels that keep guard upon the walls, they that watch with sick people, and travellers that are abroad upon their journey, long before day wish to see the dawning of the day; but more earnestly doth this good man long for the tokens of God's favour, Vol. I.

the LORD *there is* mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

PSALM CXXXI.

A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty : neither do I exercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself as a child that is weaned of his mother ; my soul *is* even as a weaned child.

3 Let Israel hope in the LORD, from henceforth and for ever.

PSALM CXXXII.

A Song of degrees.

LORD, remember David, *and* all his afflictions :

2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob ;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed ;

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah : we found it in the fields of the wood.

7 We will go into his tabernacles ; we will worship at his footstool.

8 Arise, O LORD, into thy rest ; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness ; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

and the visits of his grace ; and more readily will he be aware of his first appearances, than they are of day.

PSALM CXXXI. 1-3. The child is perhaps cross and fretful while it is in the weaning, and thanks itself undone when it has lost the breast ; but in a day or two it accommodates itself well enough to a new way of feeding ; cares no longer for milk, but can bear strong meat. Thus doth a gracious soul quiet itself under the loss of that which it loved, and disappointment in that which it hoped for, and is easy whatever happens ; lives, and lives comfortably, upon God and the covenant-grace, when creatures prove dry breasts.

PSALM CXXXII. 1-10. Solomon was a wise man, yet pleads not any merit of his own ; I am not worthy, for whom thou shouldest do this ; but, Lord, remember David, with whom thou madest the covenant. We may apply it to Christ, the Son of David, and to all his afflictions ; Lord, remember the covenant made with him, and the satisfaction made by him ; Remember all his offerings, Psal. xx. 3. 1. e. all his sufferings.

11 The LORD hath sworn *in* truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with bread;

16 I will also clothe her priests with salvation; and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame; but upon himself shall his crown flourish.

PSALM CXXXIII.

A Song of degrees of David.

BEHOLD, how good, and how pleasant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the skirts of his garments:

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

A Song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

11.18. The promises concerning Zion-hill are as applicable to the gospel church as these concerning David's seed are to Christ; and therefore both pleasurable by us, and very comfortable to us.

A lamp is a successor; for when a lamp is almost out, another may be lighted by it: It is a succession: for by this means David shall not want a man to stand before God. Christ is the lamp and the light of the world.

PSALM CXXXIII. 1.3. As the perfection of love is the blessedness of heaven, so the sincerity of love is the earnest of that blessedness. They that live in love and peace, the God of love and peace shall be with them now, and they shall be with him shortly, with him for ever in the world of endless love and peace. How good then is it, and how pleasant!

PSALM CXXXIV. 1.3. Hence we may learn, first, that we need desire no more to make us happy, than to be blessed of the

2 Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD, that made heaven and earth, bless thee out of Zion:

PSALM CXXXV.

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God.

3 Praise the LORD; for the LORD *is* good; sing praises unto his name; for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and in all deep places.

7 He causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 Who smote the first-born of Egypt, both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land for an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people,

Lord: second, that blessings out of Zion, spiritual blessings, which we should most earnestly for: third, it is a great encouragement to us when we come to God for a blessing, that it is he that made heaven and earth: fourth, we ought to beg these blessings not only for ourselves but for others also.

PSALM CXXXV. 1.4. They have most reason to praise God that are admitted to the privileges of his house; and they see most reason that there behold his beauty, and taste his bounty.

5.14. The psalmist had suggested to us the goodness of God, as the proper matter of our cheerful praises; here he suggests to us the greatness of God, as the proper matter of our awful praises, and on this he is most large, because this we are less forward to consider.

15.21. The worshipping of such gods as were the objects of sense, and senseless, made the worshippers sensual and senseless.

and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them; *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

O GIVE thanks unto the LORD; for *he is* good for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To him that stretched out the earth above the waters; for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever:

8 The sun to rule by day; for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever:

10 To him that smote Egypt in their first-born: for his mercy *endureth* for ever:

11 And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 To him which divided the Red sea into parts: for his mercy *endureth* for ever.

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever.

15 But overthrew Pharaoh and his host in the Red Sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever;

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever.

21 And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

BY the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us a song; and they

Let our worshipping of God that is a Spirit, make us spiritual and wise.

PSALM CXXXVI. 1.9. The duty we are here again and again called to, is to give thanks to offer the sacrifice of praise continually, not the fruits of our ground or cattle, but the fruit of our lips, giving thanks to his name, Heb. xiii. 15. We are never so earnestly called upon to pray and repent, as to give thanks; for it is the will of God that we should abound most in the most pleasant exercises of religion, in that which is the work of heaven.

10.22. The great things God did for Israel, when he first formed them into a people, and set up his kingdom among them, are

here mentioned as often elsewhere in the psalm, to shew forth the power of God, and of the particular goodness he had for Israel. See Psalm CXXX. 8. &c.

23.26. He remembered us, the children of Israel, in our low estate, in our lost estate, for his mercy *endureth* for ever; and sent his son to redeem us from sin, and from all our spiritual enemies: for his mercy *endureth* for ever; us, and not the angels that sinned; for his mercy *endureth* for ever.

PSALM CXXXVII. 1.6. They that remember God, do for his sake thank Jerusalem, their city, and prefer it above that, whatever it is, which is the head of their joy, i. e. which is dearer to

that wasted us *required of us* mirth, saying, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed; happy *shall he be* that rewardeth thee as thou hast served us.

9 Happy *shall he be* that taketh and dasheth thy little ones against the stones.

PSALM CXXXVIII.

A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly; but the proud he knoweth afar off.

7 Though I walk in the midst of trouble thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

them in this world. A godly man will prefer a public good before any private satisfaction or gratification whatsoever.

7.9. They that are confederate with the persecutors of good people, shall certainly be called to an account for it another day, and God will remember it against them.

PSALM CXXXVIII. 1-8. Christ is our temple, and towards him we must look with an eye of faith, as Mediator between us and God, in all our praises of him. Heaven is God's holy temple, and thitherwards we must lift up our eyes in all our addresses to God; Our Father in heaven.

David was himself a king, and therefore he hoped that kings

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever; forsake not the works of thine own hands.

PSALM CXXXIX.

To the chief musician. A Psalm of David.

O LORD, thou hast searched me, and known me.

2 Thou knowest my down-sitting, and mine up-rising: thou understandest my thought afar off.

3 Thou compassest my path, and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me: it is high, I cannot *attain* unto it.

7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there; if I make my bed in hell, behold, thou *art* there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee: but the night shineth as the day; the darkness and the light *are* both alike *to thee*.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made; marvellous *are* thy works; and that my soul knoweth right well.

15 My substance was not hid from thee

would be wrought upon by his experiences, and his examples, to embrace religion; and if kings became religious, their kingdoms would be every way better. It may look further to the calling of the Gentiles, and the discipling of all nations by the gospel of Christ, of which it is said, that all kings shall fall down before him, Psalm lxxii. 11.

PSALM CXXXIX. 1-6. David here lays down this great doctrine, that the God with whom we have to do, has a perfect knowledge of us; and that all the motions and actions both of our inward and of our outward man, are naked and open before him.

7.16. No hypocritical mask or disguise, how specious soever it

PSALM CXL. CXLI.

when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book all my *members* were written, *which* in continuance were fashioned; when *as yet there was none* of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them.

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me, therefore, ye bloody men.

20 For they speak against thee wickedly *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred; I count them mine enemies.

23 Search me, O God, and know my heart; try me, and know my thoughts;

24 And see if *there be* any wicked way in me, and lead me in the way of everlasting.

PSALM CXL.

To the chief musician. A Psalm of David.

DELIVER me, O LORD, from the evil man; preserve me from the violent man:

2 Which imagine mischiefs in *their* heart: continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent

man, who have purposed to overthrow my going.

5 The proud have hid a snare for me, and cords: they have spread a net by the way-side; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O God the LORD, the strength of my salvation; thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked; further not his wicked device, *lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM CXLI.

A Psalm of David.

LORD, I cry unto thee; make haste unto me: give ear unto my voice when I cry unto thee.

2 Let my prayer be set forth before thee *as* incense, *and* the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips

4 Incline not my heart to *any* evil thing,

can save any person or action from appearing in a true light before God. Secret haunts of sin are as open before God as the most open and barefaced villainies.

17-24. Sin is hated, and sinners lamented, by all that fear God. I hate them, i. e. I hate the work of them that turn aside, as he explains himself, Psal. cx. 3, with a sincere and perfect hatred: I counted them that are enemies to God as enemies to me, and will not have any intimacy with them, Psal. lxxx. 9.

PSALM CXLI. 1-7. The more malice appears in our enemies against us, the more earnest we should be in prayer to God to take us under his protection: In him believers may count upon a security, and may enjoy it and themselves with a holy security.

Those are safe whom God preserves. It is he for us, who can be against us?

8-13. God is and will be the patron of oppressed innocence, much more of persecuted piety; they that know him cannot but know this.

PSALM CXLI. 1-4. Mercy to accept what we do well, and grace to keep us from doing ill, are the two things which we are here taught by David's example to pray to God for.

5-10. All that are bound over to God's justice, are held in the cords of their own iniquity. But let me at the same time obtain a discharge. The entangling and ensnaring of the wicked sometimes proves the escape and enlargement of the righteous.

PSALMS.

to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me, *it shall be* a kindness: and let him reprove me, *it shall be* an excellent oil *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and leaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O God the LORD: in thee is my trust; leave not my soul destitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape

PSALM CXLII.

Maschil of David; a prayer when he was in the cave.

I CRIED unto the LORD with my voice, with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path; in the way wherein I walked have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, 'Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

PSALM CXLII. 1-3. We are apt to shew our trouble too much to ourselves, aggravating it, and poring upon it, which doth us no kindness, whereas by shewing it to God we might cast the care upon him, who careth for us, and thereby ease ourselves.

4-7. David's life was exceeding precious, and yet when he was unjustly proscribed, no man cared for it, nor would move a hand for the protection of it. Herein he was a type of Christ, who in his sufferings for us was forsaken of all men, even of his own disciples, and trod the wine-press alone, for there was none to help. *None to uphold, Isa. i. 5.*

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

PSALM CXLIII.

A Psalm of David.

HEAR my prayer, O LORD: give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead;

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hand unto thee, my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me unto the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul; for I *am* thy servant.

PSALM CXLIII. 1-6. In this prayer we must own ourselves to be God's servants, bound to obey him, accountable to him, dependant upon him, and solicitous to obtain his favour; we must acknowledge that in many instances we have offended him, and that he might justly enquire into our offences, and that if he should do so, judgment would certainly go against us, we have nothing to move in arrest or mitigation of it, but execution would be awarded. and then we are ruined for ever. We must encourage ourselves with a hope, that there is forgiveness with God, and be earnest with him for the benefit of that mercy

PSALM CXLIV.

A Psalm of David.

BLESSED be the LORD my strength,
which teacheth my hands to war, and
my fingers to fight.

2 My goodness, and my fortress; my
high tower, and my deliverer: my shield,
and he in whom I trust; who subdueth my
people under me.

3 LORD, what is man, that thou takest
knowledge of him! or the son of man, that
thou makest account of him!

4 Man is like to vanity: his days are as a
shadow that passeth away.

5 Bow thy heavens, O LORD, and come
down: touch the mountains, and they shall
smoke.

6 Cast forth lightning, and scatter them:
shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me,
and deliver me out of great waters, from the
hand of strange children;

8 Whose mouth speaketh vanity: and
their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O
God: upon a psaltery, and an instrument
of ten strings, will I sing praises unto thee.

10 It is he that giveth salvation unto
kings: who delivereth David his servant
from the hurtful sword.

11 Rid me, and deliver me from the hand
of strange children, whose mouth speak-
eth vanity, and their right hand is a right
hand of falsehood:

12 That our sons may be as plants grown
up in their youth; that our daughters may be
as corner stones, polished after the similitude
of a palace;

13 That our garners may be full, affording
all manner of store; that our sheep may

bring forth thousands and ten thousands in
our streets;

14 That our oxen may be strong to labour;
that there be no breaking in nor going out;
that there be no complaining in our streets.

15 Happy is that people that is in such a
case: yea, happy is that people whose God
is the LORD.

PSALM CXLV.

David's Psalm of praise.

I WILL extol thee, my God, O King;
and I will bless thy name for ever and
ever.

2 Every day will I bless thee: and I will
praise thy name for ever and ever.

3 Great is the LORD, and greatly to be
praised; and his greatness is unsearchable.

4 Ope generation shall praise thy works
to another, and shall declare the mighty
acts.

5 I will speak of the glorious honour of
thy majesty; and of thy wondrous works.

6 And men shall speak of the might of thy
terrible acts; and I will declare thy greatness.

7 They shall abundantly utter the memory
of thy great goodness, and shall sing of thy
righteousness.

8 The LORD is gracious, and full of com-
passion: slow to anger, and of great mercy.

9 The LORD is good to all; and his tender
mercies are over all his works.

10 All thy works shall praise thee, O LORD,
and thy saints shall bless thee.

11 They shall speak of the glory of thy
kingdom, and talk of thy power;

12 To make known to the sons of men his
mighty acts, and the glorious majesty of his
kingdom.

13 Thy kingdom is an everlasting kingdom,

7•12. David here tells us what he said when he stretched forth
his hands unto God; he begins not only as one in earnest, but as
one in haste; Hear me speedily, and defer no longer, for my spirit
faileth. I am just ready to faint, reach the cordial, quickly,
quickly, or I am gone. It was not a haste of unbelief, but of ve-
hement desire and holy love: Make haste, O God, to help me.

PSALM CXLIV. 1-8. The providence of God is to be ac-
knowledgeed in making people subject to their prince, and so pre-
serving the order and benefit of societies: there was a special hand
of God inclining the people of Israel to be subject to David, pur-
suant to the promise God had made him; and it was typical of
that great act of divine grace, the bringing of souls into subjection
to the Lord Jesus, and making them willing in the day of his power.

9•16. Verse 9 may refer to Christ the Son of David, and then
it is a new song indeed, a New-Testament song; God delivered him
from the hurtful sword, upheld him as his servant, and brought
him off a conqueror over all the powers of darkness, Isa. xlii. 1,
xlii. 8. To him he gave salvation, not for himself only, but for
us, raising him to be a horn of salvation.

PSALM CXLV. 1-9. The generation that is going off shall
tell God's works to that which is rising up, shall tell them what
they have seen in their days, and what they have heard from their
fathers; they shall fully and particularly declare thy mighty acts,
Psal. lxxviii. 3, and the generation that is rising up shall follow
the example of that which is going off; so that the death of God's
worshippers shall be no diminution of his worship: for a new ge-

and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD is righteous in all his ways, and holy in all his works.

18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD; and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD; I will sing praises unto my God while I have any being.

3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help; whose hope *is* in the LORD his God;

6 Which made heaven and earth, the sea, and all that therein *is*; which keepeth truth for ever;

7 Which executeth judgment for the op-

eration shall rise up in their room to carry on that good work, more or less, to the end of time, when it shall be left to that world to do it, in which there is no succession of generations.

10-21. If any are destroyed they may thank themselves: All the wicked he will destroy, but they have by their wickedness fitted themselves for destruction. This magnifies his goodness in the protection of the righteous, that with those eyes they shall see the reward of the wicked, Psal. xci. 8, and God will by this means preserve his people, even by destroying the wicked that would do them a mischief.

PSALM CXLVI. 1-4. Though we suppose princes very wise and good as David himself, yet we must not be too sure of their ability and continuance, for they are sons of Adam, weak and mortal. There is indeed a Son of man in whom there is help, there is salvation, and who will not fail those that trust in him.

pressed; which giveth food to the hungry. The LORD looseth the prisoners;

8 The LORD openeth *the eyes of* the blind: the LORD raiseth *them that are* bowed down: the LORD loveth the righteous.

9 The LORD preserveth the stranger; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations, Praise ye the LORD.

PSALM CXLVII.

PRAISE ye the LORD; for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God;

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy

12 Praise the LORD, O Jerusalem; praise thy God, O Zion:

But all sons of men are like the men they are sprung of, who being in honour did not abide.

5-10. Christ is set king on the holy hill of Zion, and his kingdom shall continue in an endless glory. It is a matter of unspeakable comfort, that the Lord reigns as Zion's God, as Zion's King; that the Messiah is head over all things to the church, and will be so while the world stands.

PSALM CXLVII. 1-11. The gospel-church, the Jerusalem that is from above, is of the Lord's building, he framed the model of it in his own counsels, he founded it by the preaching of his gospel, he adds to it daily such as shall be saved, and so increaseth it.

12-20. Other nations had plenty of outward good things; some nations were very rich, others had pompous powerful princes, and polite literature, but none were blessed with God's statutes

13 For he hath strengthened the bars of thy gates : he hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth : his word runneth very swiftly.

16 He giveth snow like wool : he scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels ; who can stand before his cold ?

18 He sendeth out his word and melteth them : he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation : and as for his judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

PRAISE ye the LORD. Praise ye the LORD from the heavens : praise him in the heights.

2 Praise ye him, all his angels : praise ye him, all his hosts.

3 Praise ye him, sun and moon : praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD : for he commanded, and they were created.

6 He hath also stablished them for ever and ever : he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons, and all deeps :

8 Fire, and hail ; snow, and vapour ; stormy wind fulfilling his word ;

and judgments as Israel was : let Israel therefore praise the Lord in the observation of these statutes ; Lord, how is it that thou wilt manifest thyself to us, and not to the world ! Even so, Father, because it seemeth good in thine eyes.

PSALM CXLVIII. 1-6. The learned Dr. Hammond understands here by the heaven of heavens the upper regions of the air, or all the regions of it, as Psalm lxxviii. 33. We read of the heaven of heavens, whence God sends forth his voice, and that a mighty voice, meaning the thunder. There are the waters that be above the heavens, i. e. the clouds that hang above in the air, where they are reserved against the day of battle and war, Job xxxviii. 23. We have reason to praise God, not only that these waters do not drown the earth, but that they do water it and make it fruitful.

7-14. Much of the wisdom, power and goodness of the Creator, appears in the several capacities of the creatures, in the provision made for them, and the use made of them. When we see all

9 Mountains, and all hills ; fruitful trees and all cedars ;

10 Beasts, and all cattle ; creeping things, and flying fowl :

11 Kings of the earth, and all people ; princes, and all judges of the earth :

12 Both young men and maidens ; old men and children :

13 Let them praise the name of the LORD ; for his name alone is excellent ; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints : even of the children of Israel, a people near unto him. Praise ye the LORD.

PSALM CXLIX.

PRAISE ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

2 Let Israel rejoice in him that made him : let the children of Zion be joyful in their King.

3 Let them praise his name in the dance : let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people : he will beautify the meek with salvation.

5 Let the saints be joyful in glory : let them sing aloud upon their beds :

6 Let the high praises of God be in their mouth, and a two-edged sword in their hand ;

7 To execute vengeance upon the heathen, and punishments upon the people ;

8 To bind their kings with chains, and their nobles with fetters of iron ;

9 To execute upon them the judgment

so very strange, and all so very good, surely we cannot but acknowledge God with wonder and thankfulness.

PSALM CXLIX. 1-3. Let the saints be so transported with their joy in God as to sing aloud upon their beds, when they awake in the night full of the praises of God, as David, Psalm cxix. 62. When God's Israel is brought to a quiet settlement, let them enjoy themselves with thankfulness to God, much more may true believers, that are entered into God's rest, and find repose in Jesus Christ, sing aloud their joy of that. Upon their sick beds, their death beds, let them sing the praises of their God.

6, 9. It seem strange that the meek should, notwithstanding that character, be thus severe, and upon kings and nobles too, unless one word that is to be taken in it, it is the judgment written.

Thus the kings of the earth, that shall be embodied in the resurrection of the New Testament Babylon, will but execute the judgment written, Rev. xviii. 16, 17. But since now no special coming

PROVERBS.

written: this honour have all his saints
Praise ye the Lord.

PSALM CL.

PRAISE ye the Lord. Praise God in his
sanctuary: praise him in the firmament
of his power.

2 Praise him for his mighty acts: praise
him according to his excellent greatness.

3 Praise him with the sound of the trum-

sions, can be produced, this will by no means justify the violence
either of subjects against their princes, or princes against their sub-
jects, or both upon their neighbours, and the violence of religion.
for Christ never intended that his gospel should be propagated by
fire and sword, or his righteousness wrought by the wrath of man.

PSALM CL. 1-6. We are here, with the greatest earnestness
imaginable, excited to praise God: if, as some suppose, it was pri-
marily intended for the Levites, to stir them up to do their office

pet: praise him with the psaltery and
harp.

4 Praise him with the timbrel and dance:
praise him with stringed instruments and or-
gans.

5 Praise him upon the loud cymbals:
praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise
the Lord. Praise ye the Lord.

to the praise of the Lord, as singers and players on instruments,
yet we must take it as speaking to us, who are made to our God
spiritual priests. And the repeating and inculcating of the call
testifies, intimates that it is a great and necessary duty, a duty which
we should be much employed in, but which we are naturally back-
ward to, and therefore need to be brought to it, and held to it, by
precept upon precept, and line upon line.

P R O V E R B S.

We have had divine laws, histories and songs, and now divine proverbs: such various methods has divine Wisdom used for our in-
struction, that no stone being left unturned to do us good, we may be inexcusable if we perish in our folly. Teaching by proverbs
was, first, an ancient way of teaching, it was the most ancient way among the Greeks; the seven wise men of Greece had each of
them some one saying that they valued themselves upon, and that made them famous; these sentences were inscribed on pillars
and had in great veneration as that which was said to come down from heaven. Second, It was a plain and easy way of teaching,
which cost neither the teachers nor the learners much pains, nor put their understandings or memories to the stretch. Both David's
devotions and Solomon's instructions are sententious, which may recommend that way of expression to those who minister about
holy things both in praying and preaching. Third, It was a very profitable way of teaching, and served admirably well to answer
the end. The word *Mashal*, here used for a proverb, comes from a word that signifies to rule, or have dominion, because of the
commanding power and influence which wise and weighty sayings have upon the children of men. The scope of the whole of
this book is one and the same, to direct us to order our conversation aright, as that in the end we may see the salvation of the
Lord. The best comment on those rules is to be ruled by them.

CHAP. I.

In this chapter we have, I. The title of the book, 1-6. II. The
first principle of it recommended, 7-9. III. A necessary
caution against bad company, 10-19. IV. A faithful and
lively representation of wisdom's reasonings with the children of
men, 20-33.

THE proverbs of Solomon the son of Da-
vid, king of Israel;

CHAP. I. 1-6. Solomon was famous for apophthegms, every
word he said had weight in it, and something that was surprising
and edifying; his servants that attended him and heard his wisdom,
had among them collected three thousand proverbs of his, which
they wrote in their day-books, but these were of his own writing,
and do not amount to near a thousand; in these he was divinely
inspired. Some think out of those other 'proverbs' of his, which
were not so inspired, the apocryphal books of Ecclesiasticus, and
the Wisdom of Solomon were compiled, in which are many excel-
lent sayings, and of great use, but, take all together, they are far
short of this book.

2 To know wisdom and instruction; to
perceive the words of understanding;

3 To receive the instruction of wisdom,
justice, and judgment, and equity;

4 To give subtilty to the simple, to the
young man knowledge and discretion.

5 A wise man will hear, and will increase

Youth is the learning age, catches at instruction, receives im-
pressions, and retains what is then received; it is therefore of
great consequence that the mind be then seasoned well, nor can it
receive a better tincture than from Solomon's proverbs. This
book will not only make the foolish and bad wise and good, but the
wise and good wiser and better; and though the simple and the
young man may perhaps slight those instructions, and not be the
better for them, yet the wise man will hear: wisdom will be justi-
fied by her own children, though not by the children sitting in the
market-place. Even wise men must hear, and not think them-
selves too wise to learn.

learning; and a man of understanding shall attain unto wise counsels;

6 To understand a proverb, and the interpretation: the words of the wise, and their dark sayings.

7 ¶ The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother;

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause;

12 Let us swallow them up alive as the grave, and whole as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us: let us all have one purse.

15 My son, walk not thou in the way with them; refrain thy foot from their path;

16 For their feet run to evil, and make haste to shed blood:

17 (Surely in vain the net is spread in the sight of any bird:)

18 And they lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

20 ¶ Wisdom crieth without; she uttereth her voice in the streets;

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge?

23 Turn ye at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh.

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you;

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge: and did not choose the fear of the LORD:

30 They would none of my counsel; they despised all my reproof:

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

CHAP. II.

I. How to obtain knowledge, v. 1-9. II. Its great advantage, 10-22.

7, 9. Those know enough that know how to fear God, that are careful in every thing to please him, and fearful of offending him in any thing; this is the alpha and omega of knowledge. Those are fools that do not fear God and value the scriptures; and though they may pretend to be admirers of wit, they are ready strangers and enemies to wisdom.

10, 19. The world are wiser than the birds, and have not the sense which we sometimes perceive them to have: for the fowler knows it is in vain to lay the snare in the sight of the bird, and therefore he has arts to conceal it. But the sinner sees ruin at the end of his way; the murderer, the thief, the adulterer and the gallows before him; nay, they might see hell before them, then watchmen tell them they shall surely die, but it is to no purpose, they rush into sin, and rush on to it, like the horse into the pit.

Now, though Solomon is taken with only in this temptation to go on the highway, yet he is not to be sorry to warn us against all other evils, which sinners entice men to; such are the ways of the drunkards and unclean, they are indulging themselves in those

pleasures which tend to their ruin both here and for ever; and therefore consent not to them.

20, 33. God speaks to the children of men by all the kinds of wisdom, and as in every will, so in every word of God there is a counsel. First, Human understanding is wisdom; second, Civil government is wisdom; third, Divine revelation is wisdom; fourth, all its laws are wise as wisdom itself; fourth, Christ himself is wisdom, for in him are hid all the treasures of wisdom and knowledge, and he is the centre of all divine revelation, not only the essential Wisdom, but the eternal Word, by whom God speaks to us, and to whom he has committed all judgment; he it is, therefore, that here both pleads with sinners, and passeth sentence on them; he calls himself Wisdom, Luke vii. 35.

They would not take the benefit of God's mercy when it was offered them, and therefore justly fall as victims to his justice. Prov. xix. 1. The threatenings here will have their full accomplishment in the judgment of the great day, and the eternal misery of the impenitent, of which these are earnest in the present judgments.

PROVERBS.

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding:

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures:

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity: *yea*, every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

11 Discretion shall preserve thee, understanding shall keep thee;

12 To deliver thee from the way of the evil man, from the man that speaketh froward things:

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked;

CHAP. II. 1-9. Job had asked long before this, Where shall wisdom be found? and whence cometh wisdom? Job xxvii. 12, 20, and had given this general answer, 23. God knoweth the place of it; but Solomon here goes farther, and tells us both where we may find it, and how we may get it. We are here told what means we must use that we may obtain wisdom: We must closely attend to the word of God, for that is the word of wisdom which is able to make us wise to salvation, 1, 2. We must be convinced that the words of God are the fountain and standard of wisdom and understanding, and that we need not desire to be wiser than they will make us. We must incline our ear and apply our hearts to them, as to wisdom and understanding itself: many wise things may be found in human compositions, but divine revelation, and true religion built upon it, is all wisdom. We must accordingly receive the word of God with all readiness of mind, and bid it welcome, even the commandments as well as the promises, without murmuring or disputing: Speak, Lord, for thy servant hears. We must hide them with us as we do our treasures which we are afraid of being robbed of. We must not only receive but retain the word of God, and lodge it in our hearts, that it may be always ready to us. We must incline our ears to them, i. e. we must lay hold

15 Whose ways are crooked, and they froward in their paths:

16 To deliver thee from the strange woman, *even* from the stranger which flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God:

18 For her house inclineth unto death, and her paths unto the dead:

19 None that go unto her return again, neither take they hold of the paths of life:

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

CHAP. III.

This chapter is one of the most excellent in all this book: both for argument to persuade us to be religious, and for direction therein.

MY son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart: and lean not unto thine own understanding.

on all opportunities of hearing the word of God, and listen to it with attention and seriousness, as those that are afraid of letting it slip. We must apply our hearts to them, else inclining the ear to them will stand us in no stead.

The Lord not only is wise himself, but he gives wisdom, and that is more than the wisest men in the world can do, for it is God's prerogative to open the understanding. All the wisdom that is in any creature is his gift, his free gift, and he gives it liberally, Jam. i. 4, to him therefore let us apply ourselves for it.

10-22. The scope of these verses is to shew, first, what great advantage true wisdom will be of to us; it will keep us from the paths of sin, which lead to ruin, and will therein do us a greater kindness than if it enriched us with all the wealth of the world: second, what good use we should make of the wisdom God gives us; we must use it for our own conduct in the paths of virtue, and for the arming of us against temptations of every kind: third, by what rules we may try ourselves, whether we have this wisdom or no: this tree will be known by its fruits; if we be truly wise it will appear by our care to avoid all evil company and evil practices.

CHAP. III. 1-6. They that put themselves under a divine conduct, shall always have the benefit of it. God will give them

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

9 ¶ Honour the LORD with thy substance, and with the first-fruits of all thine increase;

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD; neither be weary of his correction;

12 For whom the LORD loveth he correcteth, even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding:

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies; and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand; and in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from

thine eyes; keep sound wisdom and discretion.

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 With-hold not good from them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 ¶ Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

33 ¶ The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

CHAP. IV.

I. An earnest exhortation to the study of wisdom, 1..13. II. A necessary caution against bad company, 14..19. III. Particular directions for the attaining of wisdom, 20..27.

HEAR, ye children, the instruction of a father, and attend to know understanding.

that wisdom which is profitable to direct, so as that they shall not turn aside into the by-paths of sin, and then yet themselves wisely order the event, as that it shall be to their mind, or (which is equivalent) to their good.

7..12. We must carry ourselves aright under our afflictions, 11, 12. This the apostle quotes, Heb. xii. 5, and calls it an exhortation, which speaketh unto us as unto children, with the authority and affection of a father.

13, 20. Christ is that wisdom, by whom the worlds were made, and still subsist; happy therefore are they to whom he is made of God wisdom, for he has wherewithal to make good all the fore-
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going promises of long life, riches and honour: for all the wealth of heaven, earth, and seas, is his.

21..25. Solomon having pronounced them happy, that not only lay hold on wisdom, but retain her, here exhorts us therefore to retain her, assuring us that we ourselves shall have the comfort of doing so.

27..35. True wisdom consists in the true discharge of our duty towards man, as well as towards God; in honesty as well as piety, and therefore we have here divers excellent precepts of wisdom, which relate to our neighbour.

CHAP. IV. 1..13. In conclusion of them that are earnest for
10 D

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only *beloved* in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 ¶ Get wisdom, get understanding; forget *it* not: neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee; love her, and she shall keep thee.

7 Wisdom *is* the principal thing: *therefore* get wisdom; and, with all thy getting, get understanding.

8 Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not except they have done mischief; and their sleep is taken away unless they cause *some* to fall.

wisdom and public usefulness, ought to improve in knowledge and grace, in proportion to the advantages they have by their relation to such parents. Yet it may be observed, to save both the credit and the comfort of those parents, whose children do not answer the hopes that arose from their education, that Rehoboam the son of Solomon was far from being either one of the wisest or one of the best: we have reason to think that thousands have got more good by Solomon's proverbs than ever his own son did, to whom they seem to have been dedicated.

14.19. The path of the just is a growing light; it shines more and more, like that of the rising sun. Grace, the guide of this way, is growing; he that hath clean hands shall be stronger and stronger; the joy which is the pleasure of this way, that honour which is the brightness of it, and all that happiness which is indeed its light, shall be still increasing. The light of the day-spring will at length be a day-spring light, and that is it which the enlightened soul is pressing towards. The saints will not be perfect till they come to

17 For they eat the bread of wickedness and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings:

21 Let them not depart from thine eyes; keep them in the midst of thine heart:

22 For they *are* life unto those that find them, and health to all their flesh.

23 ¶ Keep thy heart with all diligence; for out of it *are* the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

Here is, I. An exhortation to get wisdom, 2. II. A particular caution against whoredom, 3.14. III. Remedies against that sin, 15.23.

MY son, attend unto my wisdom, *and* bow thine ear to my understanding;

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ For the lips of a strange woman drop *as* an honey-comb, and her mouth *is* smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of

heaven, but there they shall themselves shine as the sun when he goes forth in his strength, Matt. xiii. 43.

20.27. The actions of the life flow from the heart, and therefore keeping that is making the tree good and healing the springs. Our lives will be regular or irregular, comfortable or uncomfortable, according as our hearts are kept or neglected.

CHAP. V. 1.14. Some apply this figuratively, and by the adulterous woman here understand idolatry, false doctrine, which tends to debauch men's minds and manners; or the sensual appetite, to which it may as fitly as any thing be applied; but the primary scope of it is plainly to warn us against seventh-commandment sins, which youth is so prone to, temptations to which are so violent, examples of which are so many, and which, where admitted, are so destructive to all the seeds of virtue in the soul, that it is not strange Solomon's cautions against it are so very pressing, and so often repeated.

Those that have a good education, and do not live up to it, will

life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now, therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house ;

9 Lest thou give thine honour unto others, and thy years unto the cruel :

10 Lest strangers be filled with thy wealth, and thy labours *be* in the house of a stranger ;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof ;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me !

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers with thee.

18 Let thy fountain be blessed ; and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind and pleasant roe ; let her breasts satisfy thee at all times : and be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger ?

21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the

wicked himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction ; and in the greatness of his folly he shall go astray.

CHAP. VI.

I. A caution against rash suretyship, 1..5. II. A rebuke to slothfulness, 6..11. III. The character and fate of a malicious mischievous man, 12..15. IV. An account of seven things which God hates, 16..19. V. An exhortation to make the word of God familiar to us, 20..23. VI. A repeated warning of the pernicious consequences of the sin of whoredom, 24..35.

MY son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend ; go, humble thyself, and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of *the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard ; consider her ways, and be wise :

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ?

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep :

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man walketh with a froward mouth :

have a great deal to answer for another day. And those who will not now remember what they were taught, to conform themselves to it, will be made to remember it as an aggravation of their sin, and consequently of their ruin.

15..23. Solomon having shewed the great evil that there is in adultery and fornication, and all such lewd and filthy courses, here prescribes remedies against them : first, Enjoy with satisfaction the comforts of lawful marriage. Second, See the eye of God always upon thee, and let his fear rule in thine heart, v. 21. Third, Foresee the certain ruin of those that go on still in their trespasses.

CHAP. VI. 1..5. It is the excellency of the word of God, that it teaches us not only divine wisdom for another world, but human

prudence for this world, that we may not be deceived with dissimulation, and this is one good rule, to avoid suretyship, because by it poverty and ruin are often brought into families, which take away that comfort in relations which he had recommended in the foregoing chapter.

6..11. Solomon in these verses applies himself to the sluggard that loves his ease, lives in idleness, and has no business, and in a particular manner is careless in the business of religion. Slothfulness is as sure a way to poverty, though not so short a way, as rash suretyship.

12..19. Haughtiness, conceitedness of ourselves, and contempt of others, a proud look. There are seven things that God hates, and pride is the first, because it is at the root of sin.

PROVERBS

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord:

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six things doth the LORD hate: yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and him that soweth discord among brethren.

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, and tie them about thy neck.

22 When thou goest, it shall lead thee: when thou sleepest, it shall keep thee: and when thou awakest, it shall talk with thee.

23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the ways of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25 ¶ Lust not after her beauty in thine heart; neither let her take thee with her eye-lids:

26 For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's

wife; whosoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But if he be found he shall restore seven-fold; he shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh understanding; he that doth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man; therefore he will not spare in the day of vengeance.

35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

CHAP. VII.

The scope of this chapter is, as of several before, to warn young men against the lusts of the flesh.

MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments and live: and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones. I discerned among the youths, a young man void of understanding,

8 Passing through the streets near her corner; and he went the way to her house,

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman with the attire of an harlot, and subtile of heart.

20-35. The thief steals to satisfy his soul, but the adulterer destroys his own soul, and falls an unpitied sacrifice to the justice both of God and man. Sinner, thou hast destroyed thyself. This may be applied to the spiritual and eternal death, which are the consequences of sin: he that doth it wounds his conscience, corrupts his rational power, extinguisheth all the sparks of the spiritual life, and thus destroys his own soul.

CHAP. VII. 1-23. Solomon here relates a very melancholy story, which concludes with sad reflections, enough to make all that read and hear it afraid of the snares of fleshly lusts, and careful to keep at the utmost distance from them. It is supposed to be a parable, or made case, but I doubt it was too true, and which is worse, that notwithstanding the warning it gives of the fatal consequences of such wicked courses, it is still too often true, and

11 (She *is* loud and stubborn : her feet abide not in her house :

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* with an impudent face said unto him,

14 *I have* peace-offerings with me ; this day have I paid my vows :

15 Therefore came I forth to meet thee, diligently to seek thy face ; and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning ; let us solace ourselves with loves :

19 For the good man is not at home, he is gone a long journey :

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks ;

23 Till a dart strike through his liver ; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now, therefore, O ye children, and attend to the words of my mouth :

25 Let not thine heart decline to her ways, go not astray in her paths ;

26 For she hath cast down many wounded ; yea, many strong *men* have been slain by her.

27 Her house *is* the way to hell, going down to the chambers of death.

the agents for hell are still playing the same game, and with the like success.

24..27. The cup of fornication must shortly be exchanged for the cup of trembling : and the flames of lust, if not quenched by repentance and mortification, will burn to the lowest hell. Therefore stand in awe, and sin not.

CHAP. VIII. 1..11. The will of God revealed to us for our salvation, is here largely represented to us, as easy to be known
Vol. I.

I. Solomon recommends the scripture as the revealed wisdom of God. 21. II. He recommends the Redeemer, 22..31.

DOTH not wisdom cry ? and understanding put forth her voice ?

2 She standeth in the top of high places, by the way in the places of the paths :

3 She crieth at the gates, at the entry of the city, at the coming in at the doors ;

4 Unto you, O men, I call ; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom ; and, ye fools, be of an understanding heart.

6 ¶ Hear ; for I will speak of excellent things ; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth : and wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in righteousness ; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver ; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies ; and all the things that may be desired are not to be compared to it.

12 ¶ I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil : pride and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom ; I *am* understanding : I have strength.

15 ¶ By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me ; and those that seek me early shall find me.

and understood, that none may have an excuse for their ignorance or error ; and as worthy to be embraced, that none may have an excuse for their carelessness and unbelief.

12..24. Wisdom here is Christ, in whom are hid all the treasures of wisdom and knowledge ; it is Christ in the word, and Christ in the heart ; not only Christ revealed to us, but Christ revealed in us.

22..31. That it is an intelligent and divine person that here
10 E

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18 Riches and honour *are* with me ; yea, durable riches and righteousness.

19 My fruit is better than gold, yea, than fine gold ; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment ;

21 That I may cause those that love me to inherit substance ; and I will fill their treasures.

22 ¶ The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths I was brought forth ; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth.

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens I *was* there ; when he set a compass upon the face of the depth ;

28 When he established the clouds above ; when he strengthened the fountains of the deep ;

29 When he gave to the sea his decree, that the waters should not pass his commandment ; when he appointed the foundations of the earth ;

30 Then I was by him, *as* one brought up *with him* ; and I was daily *his* delight, rejoicing always before him ;

31 Rejoicing in the habitable parts of his earth ; and my delights *were* with the sons of men.

32 Now, therefore, hearken unto me, O ye children ; for blessed *are they that keep my ways.*

speaks seems very plain, and that it is not meant of a mere essential property of the divine nature : for wisdom here has personal properties and actions ; and that intelligent divine person, can be no other but the son of God himself, to whom the principal things here spoken of wisdom are attributed in other scriptures, and we must explain scripture by itself. If Solomon himself designed only the praise of wisdom as it is an attribute of God, by which he made the world and governs it, so as to recommend to men the study of that wisdom which belongs to them ; yet the Spirit of God, who indited what he wrote, carried him, as David often, to such expressions as could agree to no other but the Son of God, and would lead us into the knowledge of great things concerning

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul ; all they that hate me love death.

CHAP. IX.

I. Christ under the name of wisdom invites us to communion with him, 1..12. II. Sin, under the character of a foolish woman, courts us to accept of her entertainment, 13..18.

WISDOM hath builded her house, she hath hewn out her seven pillars ;

2 She hath killed her beasts ; she hath mingled her wine ; she hath also furnished her table.

3 ¶ She hath sent forth her maidens ; she crieth upon the highest places of the city,

4 Whoso is simple, let him turn in hither ; *as for* him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live ; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame : and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee ; rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser ; teach a just *man*, and he will increase in learning.

10 The fear of the LORD is the beginning of wisdom ; and the knowledge of the Holy is understanding :

11 For by me thy days shall be multi-

him. All divine revelation is the revelation of Jesus Christ, which God gave unto him, and here we are told who and what he is, as God, designed in the eternal counsels to be the Mediator between God and man. The best exposition of these verses we have in the four first verses of St. John's gospel : In the beginning was the Word, &c.

32..36 We have here the application of wisdom's discourse ; the design of it is to bring us all into an entire subjection to the laws of religion, to make us wise and good ; not to fill our heads with speculations, or our tongues with disputes, but to rectify what is amiss in our hearts and lives.

CHAP. IX. 1..12. Wisdom is here introduced as a magnificent

plied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear it

13 ¶ A foolish woman is clamorous; *she* is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither; and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread eaten in secret is pleasant.

18 But he knoweth not that the dead *are* there; and *that* her guests *are* in the depths of hell.

CHAP. X.

Hitherto we have been in the porch or preface to the proverbs, here they begin; they are short but weighty sentences: most of them are distichs, two sentences in one verse, illustrating each other: but it is seldom that there is any coherence between the verses, much less any thread of discourse, and therefore in these chapters we need not attempt to reduce the contents to their proper heads, the several sentences will appear best in their own places: the scope of them all is to set before us good and evil, the blessing and the curse.

THE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked.

queen, very great, and very generous: that Word of God is this wisdom, in which God makes known his good-will towards men: God the Word is this wisdom, to whom the Father has committed all judgment. He that in the chapter before shewed his grandeur and glory, as the Creator of the world, here shews his grace and goodness as the Redeemer of it.

13-18. We have heard what Christ has to say, to engage our affections to God and godliness, and one would think the whole world should go after him: but here we are told how industrious the tempter is to seduce unwary souls into the paths of sin, and with the most he gains his point, and Wisdom's courtship is not effectual.

CHAP. X. 1. It adds to the guilt of those that carry themselves ill, that thereby they grieve those whom they ought to be a joy to, and are a heaviness, particularly to their poor mothers that bore them with sorrow, but with greater sorrow to see them wicked and vile.

2, 3. The soul of the righteous shall be kept alive by the word of God, and faith in his promise, when young lions shall lack and suffer hunger.

4, 5. He that gets knowledge and wisdom in the days of his youth, gathers in summer, and he will have the comfort and pre-

4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son; but he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but a prating fool shall fall.

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow, but a prating fool shall fall.

11 The mouth of a righteous *man* *is* a well of life; but violence coverth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.

14 Wise *men* lay up knowledge. but the mouth of the foolish *is* near destruction.

15 The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life; the fruit of the wicked to sin.

17 He *is* in the way of life that keepeth

dit of it; but he that idles away the days of his youth, will bear the shame of it when he is old.

6-8. They that are full of tongue seldom look well to their feet, and therefore stumble and fall.

9, 10. Ingenuity will be no excuse for iniquity; but the sinner must either repent or do worse; either rue it, or be ruined by it.

11, 12. The apostle quotes this, 1 Pet. iv. 8. Love will cover a multitude of sins.

13. They that foolishly and wilfully go on in wicked ways, are preparing rods for themselves, the marks of which will be their perpetual disgrace.

14, 15. The rich man's wealth is, in his own conceit, a strong city; whereas in the worst of evils it is too weak and utterly insufficient to protect them from. The destruction of the poor is their poverty; it sinks their spirits and ruins all their comforts; whereas a man may live very comfortably, though he has but a little to live on, if he be but content, and keep a good conscience, and live by faith.

16. Solomon here confirms what his father had said, Psalm xxxvii. 16. That a little that a righteous man hath is better than the riches of many wicked.

17, 18. But he is a fool who thinks to hide any thing from God.

instruction : but he that refuseth reproof erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander *is* a fool.

19 In the multitude of words there wanteth not sin : but he that refraineth his lips *is* wise.

20 The tongue of the just *is* as choice silver : the heart of the wicked *is* little worth.

21 The lips of the righteous feed many ; but fools die for want of wisdom.

22 The blessing of the LORD it maketh rich, and he addeth no sorrow with it.

23 *It is* as sport to a fool to do mischief : but a man of understanding hath wisdom.

24 The fear of the wicked it shall come upon him : but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no more : but the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 The fear of the LORD prolongeth days, but the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness : but the expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright : but destruction *shall be* to the workers of iniquity.

30 The righteous shall never be removed : but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom : but the froward tongue shall be cut out.

32 The lips of the righteous know what is

acceptable : but the mouth of the wicked *speaketh* frowardness.

CHAP. XI.

A FALSE balance *is* abomination to the LORD : but a just weight *is* his delight.

2 When pride cometh, then cometh shame : but with the lowly *is* wisdom.

3 The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath : but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way ; but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them : but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish ; and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour : but through knowledge shall the just be delivered.

10 When it goeth well with the righteous the city rejoiceth ; and when the wicked perish *there is* shouting.

11 By the blessing of the upright the city is exalted : but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour : but a man of understanding holdeth his peace.

13 A tale-bearer revealeth secrets : but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is* the people fall :

19.-22. It is thus in spiritual riches : diligence in getting them *is* our duty, but God's blessing and grace must have all the glory of that which is acquired, Deut. viii. 17, 18.

23.-26. A slothful servant is to his master as uneasy and troublesome as vinegar to the teeth, and smoke to the eyes ; he provokes his passion, as vinegar sets the teeth on edge, and occasions him grief to see his business neglected and undone, as smoke sets the eyes weeping.

CHAP. XI. 1.-3. As religion towards God is a branch of universal righteousness, he is not an honest man that is not devout ; so righteousness towards men is a branch of true religion ; he is not a godly man that is not honest, nor can he expect that his devotion should be accepted.

4. It is righteousness only that will deliver from the evil of death ; a good conscience will make death easy, and take off the terror of it : it is the privilege of the righteous only, not to be hurt of the second death, and not so much hurt by the first.

5.-8. As always in death, so sometimes in life, the righteous are remarkably favoured, and the wicked crossed.

9.-11. By the knowledge of God, and the scriptures, and their own hearts, shall the just be delivered from those that lie in wait to deceive, and so to destroy, Rom. xvi. 18, 19.

12, 13. Silence is here recommended as an instance of true friendship, and a preservative of it, and therefore an evidence of wisdom and of sincerity.

14 In our private affairs we shall often find it to our advantage

but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger shall smart *for it*; and he that hateth suretiship is sure.

16 A gracious woman retaineth honour: and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil, *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their way are* his delight.

21 *Though* hand *join* in hand the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal soul shall be made fat; and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him; but blessing *shall be* upon the head of him that selleth *it*.

to advise with many; if they agree in their advice, our way will be the more clear; if they differ, we shall hear what is to be said on all sides, and be the better able to determine.

15, 16. A gracious woman is as honourable as a valiant man, and her honour is as sure.

17, 19. It is here shewed that righteousness, not only by the divine judgment will end in life, and wickedness in death, but that righteousness in its own nature has a direct tendency to life, and wickedness to death.

20. It cometh us to know what God hates and what he loves, that we may govern ourselves accordingly; may avoid his displeasure, and recommend ourselves to his favour.

21, 22. This may be applied to all other bodily endowments and accomplishments: it is pity those should have them that have not discretion to use them well.

23, 24. It is possible a man may grow rich by prudent spending of what he has; may scatter in works of piety, charity, and generosity, and yet may increase; nay, by that means may increase, as the corn is increased by being sown.

25, 26. It is a sin when corn is scarce and dear, to withhold it, Vol. I.

27 He that diligently seeketh god shall procureth favour: but he that seeketh mischief it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

CHAP. XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD; but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right; *but* the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according

to his hopes it will still grow dearer, so to keep up and advance the market, when it is already so high that the poor suffer by it; and at such a time it is the duty of those that have stocks of corn by them to consider the poor, and to be willing to sell at the market price, to be content with moderate profit, and not to aim to make a gain of God's judgment.

27, 30. They that would win souls have need of wisdom to know how to deal with them, and they that do win souls, shew that they are wise.

CHAP. XII. 1. We are taught to try whether we have grace or no, by enquiring how we stand affected to the means of grace.

2, 3. Though men may advance themselves by sinful arts, they cannot by such arts settle and secure themselves.

4. He that is blessed with a good wife, is as happy as if he were upon the throne, for she is no less than a crown to him.

5, 9. They that contrive to live plentifully and comfortably at home, are to be preferred before those that affect nothing so much as to be in a splendid show, though they have not whereunto to maintain it, whose hearts are unhumblified when their condition is low.

to his wisdom : but he that is of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is better* than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast ; but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land shall be satisfied with bread : but he that followeth vain *persons* is void of understanding.

12 The wicked desireth the net of evil *men* : but the root of the righteous yieldeth *fruit*.

13 The wicked is snared by the transgression of *his* lips : but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth : and the recompense of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes : but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is presently known : but a prudent *man* covereth shame.

17 *He that* speaketh truth sheweth forth righteousness : but a false witness deceit.

18 There is that speaketh like the piercings of a sword : but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever : but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil ; but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the

LORD ; but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge ; but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule : but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop : but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour : but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting : but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life ; and in the path-way *thereof* there is no death.

CHAP. XIII.

A WISE son *heareth* his father's instruction : but a scorner *heareth* not rebuke.

2 A man shall eat good by the fruit of *his* mouth : but the soul of the transgressors *shall* eat violence.

3 He that keepeth his mouth keepeth his life : but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing : but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying : but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness keepeth *him that* is upright in the way : but wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet *hath* nothing : *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches : but the poor *heareth* not rebuke.

10. Those, therefore, are unrighteous men that are not just to the brute creatures ; those that are furious and barbarous to them, evidence and confirm in themselves a habit of barbarity, and help to make the creation groan, Rom. viii. 22.

11..15. He is a fool that is governed by his eye, and not by his conscience.

16. Those that are soon angry, that are presently put in a flame by the least spark, have not that rule which they ought to have of their own spirits.

17, 18. Wisdom will find out proper remedies against the mischief that are made by detraction and evil-speaking.

19. Truth may be eclipsed, but it will come to light. Those therefore that make a lie their refuge, will find it a refuge of lies.

20, 21. The just shall be safe under the protection of heaven, though hell itself break loose upon them.

CHAP. XIII. 1..4. This is especially true in spiritual affairs : they that rest in idle wishes, know not what the advantages of religion are : whereas they that take pains in the service of God, find both the pleasure and profit of it.

5..8. Those that are rich, if by some they are respected for their riches, yet, to balance that, by others they are envied and struck at, and brought in danger of their lives, which therefore they are forced to ransom with their riches. Those that are poor, if by some that should be their friends they are despised and overlooked, yet to balance that they are also despised and overlooked by others that would be their enemies if they had any thing to lose.

9 The light of the righteous rejoiceth : but the lamp of the wicked shall be put out.

10 Only by pride cometh contention : but with the well-advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished : but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick ; but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed : but he that feareth the commandment shall be rewarded.

14 The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour : but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge : but a fool layeth open *his* folly.

17 A wicked messenger falleth into mischief : but a faithful ambassador *is* health.

18 Poverty and shame *shall be* to him that refuseth instruction : but he that regardeth reproof shall be honoured.

19 The desire accomplished *is* sweet to the soul : but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise : but a companion of fools shall be destroyed.

21 Evil pursueth sinners : but to the righteous good shall be repaid.

22 A good *man* leaveth an inheritance to his children's children ; and the wealth of the sinner *is* laid up for the just.

23 Much food *is* in the tillage of the poor ;

but there is *that is* destroyed for want of judgment.

24 He that spareth his rod hateth his son, but he that loveth him chasteneth him sometimes.

25 The righteous eateth to the satisfying of his soul : but the belly of the wicked shall want.

CHAP. XIV.

EVERY wise woman buildeth her house : but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD ; but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride ; but the lips of the wise shall preserve them.

4 Where no oxen *are* the crib *is* clean ; but much increase *is* by the strength of the ox.

5 A faithful witness will not lie, but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth* it not ; but knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way ; but the folly of fools *is* deceit.

9 Fools make a mock at sin ; but among the righteous *there is* favour.

10 The heart knoweth his own bitterness : and the stranger doth not intermeddle with his joy.

9. The comfort of good men is flourishing and lasting : but the comfort of bad men withering and dying.

10.-12. It will aggravate the eternal misery of the wicked, that their hopes will be frustrated : and will make the happiness of heaven the more welcome to the saints, that it is what they have earnestly longed for as the crown of their hopes.

13. In keeping God's commandments there is great reward.

14. By the law of the wise and righteous here we may understand, either the principles and rules by which they govern themselves, or the instructions which they give to others, which ought to be as a law to all about them.

15. If we compare not only the end, but the way, we shall find that religion has the advantage.

16, 17. This is applicable to ministers, Christ's messengers and ambassadors ; those that are wicked and false to Christ, and the souls of men, they do mischief, and fall into mischief ; but those that are faithful will find sound words to be healing words, to others and themselves.

18. He that is so proud that he scorns to be taught, will certainly be abased.

19. Never let those expect any thing truly sweet to their souls that will not be persuaded to leave their sins, but roll them under their tongues as a sweet morsel.

20.-25. Many make it an excuse for their idleness, that they have but a little to work on, a very little to be doing with : but the less compass a field is of, the more bet the skill and labour of the owner be employed about it, and it will turn to a very good account.

CHAP. XIV. 1.-3. Where there is pride in the heart, and no wisdom in the head, it commonly shows itself in the words.

4. This shews the folly of those who addict themselves to the pleasures of the country, but do not mind the business of it.

5, 6. The reason why some people seek wisdom, and do not find it, is because they do not seek it from a right principle, and in a right manner.

7, 8. It is not the wisdom of the learned, which consists only in speculation, that is here commended, but the wisdom of the prudent, which is practical, and is of use to direct our counsels and actions.

9, 10. This agrees with 1 Cor. 11. What man knows the things of a man, save the spirit of a man ?

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11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man; but the end thereof are the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

15 The simple believeth every word: but the prudent man looketh well to his going.

16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

17 He that is soon angry dealeth foolishly; and a man of wicked devices is hated.

18 The simple inherit folly; but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich hath many friends.

21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor happy is he.

22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.

23 In all labour there is profit: but the talk of the lips tendeth only to penury.

24 The crown of the wise is their riches: but the foolishness of fools is folly.

25 A true witness delivereth souls: but a deceitful witness speaketh lies.

26 In the fear of the LORD is strong con-

fidence; and his children shall have a place of refuge.

27 The fear of the LORD is a fountain of life, to depart from the snares of death.

28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

34 Righteousness exalteth a nation; but sin is a reproach to any people.

35 The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

CHAP. XV.

A SOFT answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 The eyes of the LORD are in every place, beholding the evil and the good.

4 A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit.

11, 13. This shews the vanity of carnal mirth, and proves what Solomon said of laughter, that it is mad.

14, 16. Holy fear is an excellent guard upon every holy thing, and against every thing that is unholy.

17. The character of an angry man is piteous, through the surprise of a temptation he disturbs and disgraceth himself, but it is soon over, and he is sorry for it: but that of a spiteful, revengeful man, is odious, there is no fence against him, nor cure for him.

18, 19. There is a day coming, when the upright shall have the dominion, Psal. xlix. 14. When the foolish virgins shall come a-begging to the wise for oil, and shall knock in vain at that gate of the Lord, at which the righteous enter.

20. This shews not what should be, but what is the common way of the world; to be shy of the poor, and fond of the rich.

21, 23. If men's religion runs all out in talk and noise, and their praying is only the labour of the lips, they will be spiritually poor, and come to nothing.

24. They that have wealth, and wisdom to use it, will have a great opportunity of honouring God and doing good in the world.

26. In these two verses we are invited and encouraged to live in

the fear of God by the advantages which attend a religious life; the fear of the LORD is here put for all gracious principles, producing gracious practices.

28. Here is a maxim in politics which carries its own evidence with it.

29. Meekness is wisdom.

30. The foregoing verse shewed how much our reputation, this how much our health, depends on the good government of our passions, and the preserving of the temper of the mind.

31. God is here pleased to interest himself, more than one would imagine, in the usage given to the poor.

32, 35. This shews that in a well-ordered court and government, smiles and favours are dispensed among those that are employed in the public trusts, according to their merits; Solomon lets them know he will go by that rule.

CHAP. XV. 1, 2. The great truths of divinity are of mighty use to enforce the precepts of morality, and none more than this, That the eye of God is always upon the children of men.

4, 6. A wicked, worldly man, is only for having his belly filled with those treasures, his own sensual appetite gratified, Psal. xlvii.

5 A fool despiseth his father's instruction : but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure : but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge : but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is an abomination to the LORD ; but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the LORD : but he loveth him that followeth after righteousness.

10 Correction is grievous unto him that forsaketh the way : and he that hateth reproof shall die.

11 Hell and destruction are before the LORD ; how much more then the hearts of the children of men ?

12 A scorner loveth not one that reproveth him ; neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance ; but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge : but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil : but he that is of a merry heart hath a continual feast.

16 Better is little with the fear of the LORD, than great treasure and trouble therewith.

17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife : but he that is slow to anger appeaseth strife.

19 The way of the slothful man is as an hedge of thorns : but the way of the righteous is made plain.

18. But a righteous man's first care is for his soul, and then for his seed ; to have to abide in his heart, and then in his house ; which his relations and those about him may have the benefit of.

19-20. This sheweth that those who cannot bear to be corrected, must expect to be destroyed.

11. This confirms what was said 3, concerning God's omniscience, in order to his judging of evil and good.

12, 13. A cheerful spirit, under the government and wisdom of grace, is a great ornament to religion, puts a further lustre upon the beauty of holiness, and makes men the more capable of doing good.

20 A wise son maketh a glad father : but a foolish man despiseth his mother.

21 Folly is joy to him that is destitute of wisdom : but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed : but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth ; and a word spoken in due season, how good is it !

24 The way of life is above to the wise, that he may depart from hell beneath.

25 The LORD will destroy the house of the proud : but he will establish the border of the widow.

26 The thoughts of the wicked are an abomination to the LORD : but the words of the pure are pleasant words.

27 He that is greedy of gain troubleth his own house : but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer : but the mouth of the wicked poureth out evil things.

29 The LORD is far from the wicked : but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart ; and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul : but he that heareth reproof getteth understanding.

33 The fear of the LORD is the instruction of wisdom ; and before honour is humility.

CHAP. XVI.

THE preparations of the heart in man and the answer of the tongue, is from the LORD.

2 All the ways of a man are clean in his

4-17. Next to the fear of God, peace with all men is necessary to the comfort of this life.

18-21. It is the character of a wicked man, that he takes pleasure in sin.

22, 23. Many a good word comes short of doing the good it might have done, for want of a good counsel.

24. The way of wisdom and holiness is here recommended to us.

25-27. Those that are contented with treachery upon their friends.

CHAP. XVI. 1. As we read this it teacheth us a great truth, that we are not sufficient of ourselves to think or speak any thing
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own eyes: but the LORD weigheth the spirits.

3 Commit thy works unto the LORD and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart is an abomination to the LORD; *though* hand join in hand he shall not be unpunished.

6 By mercy and truth iniquity is purged; and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteousness, than great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth his steps.

10 A divine sentence *is* in the lips of the king; his mouth transgresseth not in judgment.

11 A just weight and balance *are* the LORD's; all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings, and they love him that speaketh right.

14 The wrath of a king *is* as messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

of ourselves that is wise and good, but all our sufficiency is of God, who is with the heart and with the mouth, and work in us both to will and to do, Phil. ii. 13, Psal. x. 17. But most read it otherwise; the preparation of the heart is in man, he may contrive and design this and the other, but the answer of the tongue, not only the delivering of what he designed to speak, but the issue and success of what he designed to do, is of the Lord. That is, in short, man purposeth, but God destroyeth.

2-6. See here, first. How the guilt of sin is taken away from us; by the mercy and truth of God, mercy in promising, truth in performing; the mercy and truth which kiss each other in Jesus Christ the Mediator: second. How the power of sin is broken in us. By the principles mercy and truth, commanding in us, the corrupt inclinations are purged out; so we may take the former part: however, by the fear of the Lord, and the influence of that fear, men depart from evil: they will not dare to sin against God, who keep up in their minds a holy dread and reverence of him.

17 The highway of the upright *is* to depart from evil; he that keepeth his way preserveth his soul.

18 Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is* to be of an humble spirit with the lowly than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good; and whoso trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

22 Understanding *is* a well-spring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are* as an honey-comb, sweet to the soul, and health to the bones.

25 There *is* a way that seemeth right unto a man; but the end thereof *are* the ways of death.

26 He that laboureth, laboureth for himself; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man soweth strife; and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good:

30 He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

7-10. This may be read as a precept to the kings and judges of the earth, to be wise and instructed. It may be taken as a promise to all good kings, that if they sincerely aim at God's glory, and seek direction from him, he will qualify them with wisdom and grace above others. This was true concerning Solomon who wrote this.

11-19. This is a paradox which the children of this world cannot understand, and will not subscribe to; that it is better to be poor and humble, than to be rich and proud.

20. Prudence gains men respect and success; but it is piety only that will secure men's true happiness.

21-23. This we had before, chap. xiv. 12, but here it is repeated, as that which is very necessary to be thought of.

26-28. There are these that are not only vicious themselves but spiteful and mischievous to others; and they are the worst of men.

29-31. Grace is the glory of old age.

32 *He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*

33 *The lot is cast into the lap; but the whole disposing thereof is of the LORD.*

CHAP. XVII.

BETTER is a dry morsel, and quietness therewith, than an house full of sacrifices *with strife.*

2 *A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.*

3 *The fining-pot is for silver, and the furnace for gold: but the LORD trieth the hearts.*

4 *A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.*

5 *Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.*

6 *Children's children are the crown of old men; and the glory of children are their fathers.*

7 *Excellent speech becometh not a fool; much less do lying lips a prince.*

8 *A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth.*

9 *He that covereth a transgression seeketh love: but he that repeateth a matter separateth *very* friends.*

10 *A reproof entereth more into a wise man than an hundred stripes into a fool.*

11 *An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him.*

12 *Let a bear robbed of her whelps meet a man rather than a fool in his folly.*

13 *Whoso rewardeth evil for good, evil shall not depart from his house.*

14 *The beginning of strife is as when one*

letteth out water; therefore leave off contention before it be meddled with.

15 *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.*

16 *Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?*

17 *A friend loveth at all times: and a brother is born for adversity.*

18 *A man void of understanding striketh hands, and becometh surety in the presence of his friend.*

19 *He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.*

20 *He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief.*

21 *He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.*

22 *A merry heart doeth good like a medicine: but a broken spirit drieth the bones.*

23 *A wicked man taketh a gift out of the bosom to pervert the ways of judgment.*

24 *Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.*

25 *A foolish son is a grief to his father, and bitterness to her that bare him.*

26 *Also to punish the just is not good, nor to strike princes for equity.*

27 *He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.*

28 *Even a fool when he holdeth his peace is counted wise: and he that shutteth his lips is esteemed a man of understanding.*

CHAP. XVIII.

THROUGH desire a man, having separated himself, seeketh and intermeddleth with all wisdom

32. A rational conquest is more honourable to a rational creature than a brutal one.

33. The divine providence orders and directs those things which to us are perfectly casual and fortuitous.

CHAP. XVII. 1. These words recommend family love and peace, as conducing very much to the comfort of human life.

2, 3. God tries the heart by affliction, Psal. lxxv. 10, 11, and often chasteneth his people in that furnace, Isa. xlviii. 10, and makes them his choice.

4, 8. A bribe is as a precious stone in the eyes of him that takes it, it has a great influence on him, and he will be sure to go the

way that leads him, hither and thither, though contrary to justice, and not consistent with himself.

9. The best method of peace is by an amnesty or act of oblivion.

10. A word is enough to the wise.

11-19. Two things are here spoken of with admiration: first, God's great goodness to punish man; second, Man's great badness, his neglect of God's law, and his own interest.

17-28. A cool head, with a warm heart, is an admirable composition.

CHAP. XVIII. 1-3. As soon as ever sin entered, shatae followed it, and sinners make themselves despicable.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as deep* waters, *and the well-spring of wisdom as a* flowing-brook.

5 *It is not good to accept the person of the wicked to overthrow the righteous in judgment.*

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth is his destruction, and his lips *are* the snare of his soul.

8 The words of a tale-bearer *are* as wounds; and they go down into the innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the LORD is a strong tower; the righteous runneth into it, and is safe.

11 The rich man's wealth is his strong city, and as an high wall in his own conceit.

12 Before destruction the heart of man is haughty: and before honour is humility.

13 He that answereth a matter before he heareth it, it is folly and shame unto him.

14 The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is first in his own cause seemeth just*: but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended is harder to be won than a strong city; and *their contentions are like the bars of a castle.*

4..7. Solomon has often shewed what mischief bad men do to others with their ungoverned tongues, here he shews what mischief they do to themselves.

8..11. The rich sinner's wealth is as much his confidence, and he expects as much from it, as a godly man from his God.

12..20. Our comfort depends very much upon the testimony of our own consciences, for us, or against us.

20 A man's belly shall be satisfied with the fruit of his mouth; *and with the increase of his lips shall he be filled.*

21 Death and life *are* in the power of the tongue; and they that love it shall eat the fruit thereof.

22 *Whoso* findeth a wife findeth a good thing, and obtaineth favour of the LORD.

23 The poor useth entreaties: but the rich answereth roughly.

24 A man *that* hath friends must shew himself friendly; and there is a friend *that* sticketh closer than a brother.

CHAP. XIX.

BETTER is the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul be without knowledge it is not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 Wealth maketh many friends: but the poor is separated from his neighbour.

5 A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.

6 Many will entreat the favour of the prince; and every man is a friend to him that giveth gifts.

7 All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth *them with* words, *yet they are* wanting to him.

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished: and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath is as the roaring of

21..24. Christ is a friend to all believers, that sticks closer than a brother, to him therefore let them shew themselves friendly.

CHAP. XIX. 1..10. Delight is seemly for a man of business, to refresh him when he is fatigued, but not for a fool, that lives an idle life, and abuseth his recreations. It is very unseemly for one that is a servant to sin, to rule over and oppress those that are God's free men.

a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father; and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers; and a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul: *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness; and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life, and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth *his* father, and chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

11-14. Parents that are worldly in disposing of their children, look to further them to match them to house and riches, but it willful it was to be prudent wife, let God have the glory.

15-17. Arms-yeing is the surest and safest way of thriving.

18-20. Those that would be wise in their latter end, must hear counsel, and receive instruction in their beginnings, must be willing to be advised and reprov'd when they are young.

21-27. It is the wisdom of young men to turn a deaf ear to such talk as tends to instil loose principles into the mind.

28, 29. The civil magistrate hath judgments prepared for scorners, for otherwise he would bear the sword in vain; but if he con-

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27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 An ungodly witness scorneth judgment; and the mouth of the wicked devour-eth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

CHAP. XX.

WINE *is* a mocker, strong drink *is* raging; and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion; *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold: *therefore* shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is like* deep water: but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness; but a faithful man who can find?

7 The just *man* walketh in his integrity; his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin.

10 Diverse weights, and diverse measures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to po-

rise at sin, yet God's judgments slumber not, they are prepared, Matt. xxv. 41.

CHAP. XX. 1. A drunkard is a fool, and a fool he is like to be.

2. They sin against their own lives much more that provoke the King of kings to anger.

3-7. God has mercy in store for the seed of the faithful.

8, 9. Though we are washed and cleansed, yet we cannot say that we ourselves made our own hearts clean, it was the work of the Spirit; or, though we are pure from the sin of many others, yet we cannot say that we are pure from our sin, the sin that easily besets us, the body of death what Paul complained of, Rom. vii. 24.

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verity : open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is naught, it is naught*, saith the buyer : but when he is gone his way then he boasteth.

15 There is gold, and a multitude of rubies : but the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety *for* a stranger ; and take a pledge of him *for* a strange woman.

17 Bread of deceit *is* sweet to a man ; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel ; and with good advice make war.

19 He that goeth about *as* a tale-bearer revealeth secrets ; therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning ; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil : *but* wait on the LORD, and he shall save thee.

23 Diverse weights *are* an abomination unto the LORD ; and a false balance *is* not good.

24 Man's goings *are* of the LORD ; how can a man then understand his own way ?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.

28 Mercy and truth preserve the king, and his throne is upholden by mercy.

29 The glory of young men *is* their strength : and the beauty of old men *is* the grey head.

30 The blueness of a wound cleanseth away evil ; *so do* stripes the inward parts of the belly.

CHAP. XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water : he turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes : but the LORD pondereth the hearts.

3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 An high look, and a proud heart, *and* the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness : but of every one *that is* hasty only to want.

6 The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them ; because they refuse to do judgment.

8 The way of man *is* froward and strange : but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the house top, than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil : his neighbour findeth no favour in his eyes.

11 When the scorner is punished the simple is made wise ; and when the wise is instructed he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked : *but God* overthroweth the wicked *for their* wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

10..22. We must refer ourselves to God, and leave it to him to plead our cause, to maintain our right, and reckon with those that do us wrong, in such a way and manner as he thinks fit, and in his own due time.

23, 24. We so little understand our own way, that we know not what is good for ourselves, and therefore we must commit our way unto the Lord, in whose hand it is, follow the conduct, and submit to the disposal of providence.

25..29. This shews that both young and old have their advantages, and therefore must each of them be, according to their capacities, serviceable to the public, and neither of them despise or envy the other.

30. Severe rebukes sometimes do a great deal of good, as corrosives contribute to the cure of a wound, eating out the proud flesh.

CHAP. XXI. 1. Those that are most absolute are under God's government.

2, 3. Much of religion lies in doing judgment and justice from a principle of duty to God, contempt of the world, and love to our neighbour ; and this is more pleasing to God than all burnt-offerings and sacrifices, Mark xii. 33.

4. The wicked do all to serve their lusts, and have no regard to the glory of God in it, and therefore their plowing is sin, and no marvel when their sacrifice is so.

5..13. God will be deaf to their prayers that are deaf to the

14 A gift in secret pacifieth anger; and a reward in the bosom strong wrath.

15 *It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.*

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure *shall be* a poor man; he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is better to dwell in the wilderness than with a contentious and an angry woman.*

20 *There is a treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.*

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner is his name who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination, how much more *when* he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face; but *as for* the upright, he directeth his way.

poor's cries, which if they be not heard by us, will be heard against us, Exod. xxii. 23.

14, 15. There is true pleasure in the practice of religion, but certain destruction at the end of all vicious courses.

16-23. By a constant watchfulness over our words, we shall prevent abundance of mischiefs which an ungoverned tongue brings into.

CHAP. XXII. 1. By great riches we may relieve the bodily wants of others, but by a good name we may recommend religion to them.

2-6. Ordinarily the vessel retains the savor with which it was first seasoned. Many indeed have departed from the way in which they were trained up; Solomon himself did; but it

30 *There is no wisdom, nor understanding, nor counsel, against the LORD.*

31 The horse is prepared against the day of battle: but safety is of the LORD.

CHAP. XXII.

A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2 The rich and poor meet together; the LORD is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

4 By humility, and the fear of the LORD, are riches, and honour, and life.

5 Thorns and snares are in the way of the froward; he that doth keep his soul shall be far from them.

6 Train up a child in the way he should go; and when he is old he will not depart from it.

7 The rich ruleth over the poor: and the borrower is servant to the lender.

8 He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.

9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out: yea, strife and reproach shall cease.

11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

12 The eyes of the LORD preserve knowledge; and he overthroweth the words of the transgressor.

13 The slothful man saith, *There is a lion without, I shall be slain in the streets.*

14 The mouth of strange women is a deep

chasm: but the means of their recovering themselves, as it is supposed Solomon did: however, the parents will have the comfort of having their duty and used the means.

7-12. God preserveth men of knowledge, wise and good men, 2 Cor. xvi. 9. particularly faithful witnesses, that speak what they know.

13 Many frighten themselves from real duties by imaginary dangers.

14-21. Solomon here changeth his stile and manner of speaking, exhorting, for the most part, since the beginning of chap. x. he had laid down doctrinal truths, now he exhorteth and then drops a word of exhortation, leaving us to make the application as we went along: but here, to the end of chap. xxiv. he directs his

put: he that is abhorred of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child: *but* the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, *and* he that giveth to the rich, *shall* surely come to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge:

18 For *it is* a pleasant thing if thou keep them within thee: they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor because he is poor: neither oppress the afflicted in the gate;

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient land-mark which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

speech to his son, his pupil, to his reader, his hearer, speaking as to a particular person: hitherto, for the most part, his sense was comprised in one verse, but here usually it is drawn out further. See how wisdom tries variety of methods with us, lest we should be cloyed with any one: to awaken attention, and to assist our application.

22, 23. He that robs the poor will be found in the end a murderer of himself.

CHAP. XXIII. 1-3. The sin we are here warned against is

WHEN thou sittest to eat with a ruler, consider diligently what is before thee;

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they are deceitful meat.

4 Labour not to be rich; cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away, as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats;

7 For as he thinketh in his heart so *is* he: Eat and drink, saith he to thee; but his heart is not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool; for he will despise the wisdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherless:

11 For their Redeemer *is* mighty: he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 With-hold not correction from the child; for *if* thou beatest him with the rod he shall not die:

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine;

16 Yea, My reins shall rejoice when thy lips speak right things.

17 Let not thine heart envy sinners: but *be* thou in the fear of the LORD all the day long

18 For surely there is an end; and thine expectation shall not be cut off.

luxury and sensuality, and the indulgence of the appetite is eating and drinking, a sin that most easily besets us.

4, 5. As some are given to appetite, 2, so others to covetousness, and those Solomon here takes to task. Men cheat themselves as much by setting their hearts on money as by setting them on dainties.

6, 9. We are here directed not to cast pearls before swine, Matt. vi. 6, and not to expose things sacred to the contempt and ridicule of profane scoffers.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among wine-bibbers, among riotous eaters of flesh ;

21 For the drunkard and the glutton shall come to poverty ; and drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not ; also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice ; and he that begetteth a wise child shall have joy of him :

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore is a deep ditch : and a strange woman is a narrow pit.

28 She also lieth in wait as for a prey, and increaseth the transgressors among men.

29 Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

30 They that tarry long at the wine, they that go to seek mixed wine.

31 Look not thou upon the wine, when it is red, when it giveth his colour in the cup, when it moveth itself aright :

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things :

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick ; they have beaten me, and I felt it not ; when shall I awake ? I will seek it yet again.

BE not thou envious against evil men, neither desire to be with them :

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded, and by understanding it is established ;

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong ; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war ; and in multitude of counsellors there is safety.

7 Wisdom is too high for a fool ; he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin ; and the scorner is an abomination to men.

10 If thou faint in the day of adversity thy strength is small.

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain ;

12 If thou sayest, Behold, we knew it not ; doth not he that pondereth the heart consider it ? and he that keepeth thy soul, doth not he know it ? and shall not he render to every man according to his works ?

13 My son, eat thou honey, because it is good ; and the honey-comb, which is sweet to thy taste :

14 So shall the knowledge of wisdom be unto thy soul : when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked man, against the dwelling of the righteous ; spoil not his resting-place.

16 For a just man falleth seven times, and riseth up again : but the wicked shall fall into mischief.

10-35. Our great care must be about our children's souls, we must not see them in danger of hell, but must use all possible means, with the utmost care and concern, to snatch them as brands out of everlasting burnings. Let the body smart, so that the spirit be saved in the day of the Lord Jesus.

CHAP. XXIV. 1-10. It is a sign that thou art not a man of any resolution, any firmness of thought, any consideration, any faith.

11-12. There may be a holy joy in the destruction of God's enemies. Be of good courage therefore, and God shall strengthen thy heart.

13-18. As God's knowledge cannot be imposed upon, so his justice cannot be blassed ; but he will render to every man according to his works ; not only the commission of evil works, but the commission of good works.

19-24. There may be a holy joy in the destruction of God's enemies.

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17 Rejoice not when thine enemy falleth ; and let not 'thine heart be glad when he stumbleth ;

18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.

19 Eret not thyself because of evil *men*, neither be thou envious at the wicked :

20 For there shall be no reward to the evil *man* ; the candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king ; and meddle not with them that are given to change :

22 For their calamity shall rise suddenly ; and who knoweth the ruin of them both ?

23 These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous ; him shall the people curse, nations shall abhor him :

25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field ; and afterward build thine house.

28 Be not a witness against thy neighbour without cause ; and deceive *not* with thy lips

29 Say not, I will do so to him as he hath done to me ; I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding ;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down.

enemies, as it tends to the glory of God, and the welfare of the church, Psalm lvi. 10, but at the ruin of our enemies, as such, we must by no means rejoice ; on the contrary, we must weep, even with them when they weep, as David, Psalm xxxv. 13, 14, and that in sincerity : not so much as letting our hearts be secretly glad at their calamities.

19 29. We must not avenge ourselves because God hath said, Vengeance is mine.

CHAP. XXV. 1. Some think Hezekiah's men called these out of the three thousand proverbs which Solomon spake, 1 Kings iv. 32. leaving out those that were physical, and that pertained to natural philosophy, and preserving only such as were divine and

32 Then I saw, and considered *it* well ; I looked upon *it*, and received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep :

34 So shall thy poverty come *as* one that travelleth ; and thy want as an armed man.

CHAP. XXV.

THESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing ; but the honour of kings is to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great men :

7 For better *it is* that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest thou *know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*, and discover not a secret to another ;

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken is like apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.

moral ; and in this collection some observe that special regard was had to those observations that concern kings and their administration.

2, 5. Some refer it to the sons of men ; it is God's glory to pardon sin, which is covering it ; his forbearance which he exerciseth towards sinners, is likewise his honour, in which he seems to keep silence, and take no notice of the matter. Wise princes, when they search into a matter, have reaches which one would not think of, as Solomon, when he called for a sword to divide the living child with, designing thereby to discover the true mother.

4-12. It were to be wished that a wise reprovcr should always meet with an obedient ear, but often it is not so.

13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift is like clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The north wind driveth away rain; so doth an angry countenance a backbiting tongue.

24 It is better to dwell in a corner of the

house-top than with a brawling woman, and in a wide house.

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

27 It is not good to eat much honey: so for men to search their own glory is not glory.

28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

CHAP. XXVI.

AS snow in summer, and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying; so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal; so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling; so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a

13. A faithful minister, Christ's messenger, should be thus acceptable to us, Job xxiii. 33, however, he will be a sweet savour to God, 2 Cor. ii. 15.

14-16. The pleasures of sense lose their sweetness by the excessive use of them, and become nauseous; as honey that turns sour in the stomach: it is therefore our interest, as well as our duty, to use them with sobriety.

17-22. By this it appears, that however the scribes and Pharisees had corrupted the law, not only the commandment of loving our brethren, but even that of loving our enemies, is not only a new, but an old commandment; an old Testament commandment, though our Saviour has given it us with the new enforcement of his own great example of loving us when we were enemies. We shall mollify them as a refiner melts the metal in a crucible, not only by putting it over the fire, but by heaping coals of fire upon it. The way to turn any enemy into a friend, is to carry it friendly to him.

23-25. Heaven is a country afar off, how refreshing is it to hear good news from thence, both in the everlasting gospel, which signifies glad tidings, and in the witness of the Spirit with our spirits, that we are God's children!

26. For the righteous to be oppressed by the violence or subtlety of evil men, is the troubling of the fountains of justice, and corrupting the very springs of government, chap. xxviii. 12-28. ANS. 2

CHAP. XXVI. 1, 2. He that is cursed without cause, whether by furious imprecations, or solemn anathemas, the curse shall do him no more harm than the bird that flies over his head, than God hath's curses did to David, 1 Sam. xvi. 43.

4, 5. In some cases a man will not set his wit to that of a fool, so far as to answer him according to his folly. If he boasts of himself, do not answer him by boasting of thyself: if he rail and talk passionately, do not thou rail and talk passionately too; if he calumniate thy friends, do not thou calumniate his: if he banter, do not answer him in his own language, lest thou be like him; even thou who knowest better things; who hast more sense, and hast been better taught. Yet in other cases a wise man will use his wisdom for the conviction of a fool, and when, by taking notice of what he saith, there may be hopes of doing good, or at least preventing further mischief, either to himself or others. If thou hast reason to think that thy silence will be deemed an evidence of the weakness of any cause, or of thine own weakness, in such a case answer him, beat him at his own weapons. If he offers any thing that looks like an argument, answer that, and set thine answer to his case. If he think, because thou dost not answer him, what he saith is unanswerable, then give him an answer, lest he be wise in his own conceit, and boast of a victory: for, Luke vii. 35, Wisdom's children must justify her.

6-9. To recommend wisdom to us, and to quicken us to the diligent use of all the means for the getting of wisdom, Solomon

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drunkard; so *is* a parable in the mouth of fools.

10 The great *God* that formed all *things*, both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit; so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges; so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom: it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man*, who casteth fire-brands, arrows, and death:

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, *there* the fire goeth out; so where *there is* no tale-bearer the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire: so *is* a contentious man to kindle strife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermost parts of the belly.

23 Burning lips, and a wicked heart, *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not; for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it: and a flattering mouth worketh ruin.

CHAP. XXVII.

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* heavy, and the sand weighty, but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

5 Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend: but the kisses of an enemy *are* deceitful.

7 The full soul loatheth an honey-comb, but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest: so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity, *for* better *is* a neighbour *that is* near, than a brother far off.

11 My son, be wise, and make my heart

here shows that fools are fit for nothing: sottish men, that will never think and design at all, and vicious men that will never think and design well.

10, 11. The apostle applies this proverb to those that have known the way of righteousness, but are turned from it, 2 Pet. ii. 22, but God will spew them out of his mouth, Rev. iii. 16.

12. Many are hindered from being truly wise and religious by a false and groundless conceit that they are so, John x. 40, 41.

13-23. This may be meant either, first, Of a wicked heart shewing itself in burning lips, i. e. furious, passionate, outrageous words: second, or of a wicked heart disguising itself in burning lips, i. e. burning with the professions of love and friendship.

24-26. Love (saith one) is the best armour, but the worst

cloak, and will serve dissemblers as the disguise which Ahab put on and perished in.

CHAP. XXVII. 1. God has wisely kept us in the dark concerning future events, and reserved to himself the knowledge of them, as a flower of the crown, that he may train us up in a dependence upon himself, and a continued readiness for every event, Acts i. 7.

2-6. It is a sign our friends are faithful indeed, if in love to our souls they will not suffer sin upon us, nor let us alone in it.

7-10. It is a duty we owe to our parents, when they are gone, to love their friends, and consult with them: Solomon's son undid himself by forsaking the counsel of his father's friends.

11-14. We must not make too much haste to praise men, nor cry up men too soon for their abilities and performances, but let them

glad, that I may answer him that reproacheth me.

12 A prudent man forseeeth the evil, and hideth himself; but the simple pass on, and are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

19 As in water face answereth to face; so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds;

24 For riches are not for ever; and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered;

26 The lambs are for thy clothing, and the goats are the price of the field:

27 And thou shalt have goat's milk enough

lest he proved; lest they be lifted up with pride, and laid to sleep in madness.

15.-17. Good men's graces are sharpened by converse with those that are good, and bad men's lusts and passions are sharpened by its like, as iron by the file.

13, 19. One corrupt heart is like another, and so is one sanctified heart, for the former bears the same image of the earthly, the latter the same image of the heavenly.

20. Those whose eyes are ever towards the Lord, in him are satisfied, and shall for ever be so.

21. This gives us a touch-stone by which we may try ourselves: silver and gold are tried by putting them into the furnace and the anvil, so is a man tried by praising him. Let him be extolled and preferred, and then he will shew himself what he is.

for thy food, for the food of thy household, and for maintenance of thy maidens.

CHAP. XXVIII.

THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof: but by a man of understanding, and knowledge the state thereof shall be prolonged.

3 A poor man that oppresseth the poor is like a sweeping rain, which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment, but they that seek the Lord understand all things.

6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

7 Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

11 The rich man is wise in his own conceit: but the poor that hath understanding searcheth him out.

12 When righteous men do rejoice there is great glory: but when the wicked rise a man is hidden.

13 He that covereth his sins shall not

CHAP. XXVIII. 1.-7. Religion is true wisdom, and it makes men wise in every relation.

8, 9. The sinner, whose prayer God is thus angry at, is one who wilfully and obstinately refuseth to obey God's commandments, who will not so much as give them the hearing, but causeth his ear to decline the law, refuseth when God calls. God will justly refuse him when he calls. See Prov. i. 24.-25.

10.-13. He that confesseth his guilt to God, and is careful not to return to sin again, he shall find mercy with God, and shall have the comfort of it in his own bosom. His conscience shall be eased, and his ruin prevented. See 1 John i. 9. Jer. iii. 12, 13.

14.-24. As Christ shews the absurdity and wickedness of those children who think it is no duty, in some cases, to maintain their parents, Matt. xv. 5 so Solomon here shews the absurdity and

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prosper : but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy is the man that feareth always : but he that hardeneth his heart shall fall into mischief.

15 As a roaring lion and a raging bear, so is a wicked ruler over the poor people.

16 The prince that wanteth understanding is also a great oppressor : but he that hateth covetousness shall prolong *his* days.

17 A man that doth violence to the blood of *any* person shall flee to the pit ; let no man stay him.

18 Whoso walketh uprightly shall be saved : but *he that is* perverse in *his* ways shall fall at once.

19 He that tilleth his land shall have plenty of bread : but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings : but he that maketh haste to be rich shall not be innocent.

21 To have respect of persons is not good : for, for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression ; the same is the companion of a destroyer.

25 He that is of a proud heart stirreth up strife : but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool : but whoso walketh wisely he shall be delivered.

27 He that giveth unto the poor shall not lack : but he that hideth his eyes shall have many a curse.

28 When the wicked rise men hide them-

wickedness, of those who think it is no sin to rob their parents, either by force, or secretly.

25. None live so easily, so pleasantly, as those that live by faith.
CHAP. XXIX. 1-8. Proud and foolish men kindle the fires which wise and good men must extinguish.

9-13. The poor and the deceitful we are ready to look upon as diminishes of providence, but God makes even them to serve the

selves : but when they perish the righteous increase.

CHAP. XXIX.

HE that, being often reprov'd, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority the people rejoice : but when the wicked beareth rule the people mourn.

3 Whoso loveth wisdom rejoiceth his father : but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land : but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there* is a snare : but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor : but the wicked regardeth not to know *it*.

8 Scornful men bring a city into a snare : but wise *men* turn away wrath.

9 If a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 The blood-thirsty hate the upright : but the just seek his soul.

11 A fool uttereth all his mind : but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and the deceitful man meet together ; the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom : but a child left to *himself* bringeth his mother to shame.

16 When the wicked are multiplied trans-

beauty of providence; he has wise ends not only in leaving the poor always with us, but in permitting the deceived and the deceiver, for both are his, Job xii. 16, and turn to his praise.

14-18. It is not having the law, but obeying it and living up to it, that will entitle us to blessedness.

19-25. A holy confidence in God makes a man both great and easy, and enables him to look with a gracious contempt upon the

gression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no vision the people perish: but he that keepeth the law happy is he.

19 A servant will not be corrected by words; for though he understand he will not answer.

20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of a man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

26 Many seek the ruler's favour: but *every* man's judgment cometh from the LORD.

27 An unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

CHAP. XXX.

This chapter was penned by one that bears the name of Agur Ben Jakeh; what tribe he was of, or when he lived, we are not told; what he wrote, being indited by the Holy Ghost, is here kept upon record.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.

most formidable designs of hell and earth against him. If God be my salvation, I will trust, and not be afraid.

CHAP. XXX. 1-6. Ithiel and Ucal are mentioned, either as the name of Agur's pupils, whom he instructed, or who consulted him as an oracle, having a great opinion of his wisdom and goodness. Probably they wrote from him what he dictated, as Baruch wrote from the mouth of Jeremiah, and by their means it was preserved, and they were ready to attest it to be his, for it was spoken to them: they were two witnesses of it.

Three things the prophet here aims at: first, to abase himself. Before he makes confession of his truth, he makes confession of his folly, and the weakness and deficiency of reason, which makes it so necessary that we be guided and governed by faith. Before he speaks concerning the Saviour, he speaks of himself as needing a Saviour, and nothing without him; we must go out of ourselves before we go into Jesus Christ. Second, To advance Jesus Christ and the Father in him, 4, Who hath ascended up into heaven, &c.

2 Surely *I am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 ¶ Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee; deny me *them* not before I die;

8 Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 ¶ *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation whose teeth *are* as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from *among* men.

15 ¶ The horse-leech hath two daughters,

We must now exalt Christ as one revealed, they they imagined him as one concealed; as one they had heard something of, but had very dark and defective ideas of; We have heard the fame of him with our ears, Job xxviii. 22. Tinged, to assure us of the truth of the Word of God, and to recommend it to us, 5, 6.

7-9. Our Saviour seems to refer to this, when he teacheth us to pray, Give us this day our daily bread; as this seems to refer to Jacob's vow, in which he wished for no more but bread to eat and raiment to put on. Food convenient for us is what we ought to be content with, though we have not dainties, varieties, and superfluities; what is for necessity, though we have not for delight and ornament; and it is what we may in faith pray for, and depend upon God for.

10-17. He had spoken before of those that devoured the poor, 14, and had spoken of them last, as the worst of all the four generations there mentioned, now here he speaks of their obstinateness in doing this. The temper that puts them upon it is

crying, Give, give. There are three *things* that are never satisfied, *yea*, four *things* say not, *It is enough* :

16 The grave ; and the barren womb ; the earth *that* is not filled with water ; and the fire *that* saith not, *It is enough*.

17 ¶ The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 ¶ There be three *things* *which* are too wonderful for me, *yea*, four, which I know not.

19 The way of an eagle in the air ; the way of a serpent upon the rock ; the way of a ship in the midst of the sea ; and the way of a man with a maid.

20 *Such is* the way of an adulterous woman ; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear.

22 For a servant when he reigneth ; and a fool when he is filled with meat ;

23 For an odious *woman* when she is married ; and an handmaid that is heir to her mistress.

24 ¶ There be four *things* *which* are little upon the earth, but they *are* exceeding wise :

25 The ants *are* a people not strong, yet they prepare their meat in the summer :

made up of cruelty and covetousness ; now these are two daughters of the horseleech, its genuine offspring that still cry, Give, give, give more blood, give more money ; for the bloody are still blood-thirsty, being drunk with blood ; they add thirst to the drunkenness, and will seek it yet again. They also that love silver shall never be satisfied with silver. Thus, while from these two principles they are devouring the poor, they are continually uneasy to themselves, as David's enemies, Psalm lxx. 14, 15.

18, 23. Here is, first, An account of four things that are unsearchable, too wonderful to be fully known. And here, first, the three first are natural things, and are only designed as comparisons for the illustration of the last. Second, the fourth is a mystery of iniquity more unaccountable than any of these ; it belongs to the depths of Satan, that deceitfulness and desperate wickedness of the heart which none can know, Job xvii. 9. It is two-fold : first, the cursed arts which a vile adulterer hath to debauch a maid, to persuade her to yield to his wicked and abominable lusts ; second, the cursed arts which a vile adulteress hath to conceal her wickedness, especially from her husband, from whom she treacherously departs ; so close are her intrigues with her lewd companions, and so craftily disguised, that it is as impossible to discover her as to track an eagle in the air.

24, 28. Agur having instanced in four things that seem great, and yet are really contemptible, here instanceth in four things that are little to see to, and yet are very admirable ; in which, as Bishop Patrick observes, he teacheth us several good lessons ; as,

26 The conies *are* but a feeble folk, yet make they their houses in the rocks ;

27 The locusts have no king, yet go they forth *all* of them by bands ;

28 The spider taketh hold with her hands and is in *kings'* palaces.

29 ¶ There be three *things* which go well, *yea*, four are comely in going :

30 A lion, *which* is strongest among beasts, and turneth not away for any :

31 A grey hound ; an he-goat also ; and a king, against whom *there* is no rising up.

32 ¶ If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood ; so the forcing of wrath bringeth forth strife.

CHAP. XXXI.

Here is, I. An exhortation to Lemuel, a young prince, to take heed of the sins he would be tempted to, and to do the duties of the place he was called to, 1..9. II. The description of a virtuous woman, 10..31.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son ? and what, the son of my womb ? and what, the son of my vows ?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink ;

first, not to value persons for bodily bulk, but to judge of men by their wisdom and conduct, which are characters that deserve respect. Second, to admire the wisdom and power of the Creator in the smallest and most despicable animals, in an ant as much as in an elephant. Third, to blame ourselves who do not act so much for our own interest as the meanest creatures do for theirs.

29..33. It is intended that we should learn courage and fortitude in all virtuous actions from the lion, and not to turn away for any difficulty we meet with ; from the grey-hound we may learn quickness and dispatch ; from the he-goat the care of our family, and those under our charge ; and from a king, to have our children in subjection with all gravity ; and from them all, to go well, and to order the steps of our conversation so as that we may not only be safe, but comely in going.

As it is in the churning of milk and the wringing of the nose, that is done by force which otherwise could not be done ; so the spirit is heated by degrees with strong passions, one angry word begets another, and that a third, one passionate debate makes work for another, and so it goes on, till it ends at length in irreconcilable feuds ; let nothing there be said or done with violence, but every thing with softness and calmness.

CHAP. XXXI. 1..9. Most interpreters are of opinion that Lemuel is Solomon ; the name signifies one that is for God, or devoted to God ; and so it agrees well enough with that honourable name which, by divine appointment, was given to Solomon, 2 Sam. xii. 25, Jedidiah, beloved of the Lord.

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good, and not evil, all the days of her life.

13 She seeketh wool and flax, and worketh willingly with her hands.

14 She is like the merchant's ships, she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandize is good: her candle goeth not out by night.

Our children that by baptism are dedicated to God, for whom, and in whose name we covenanted with God, may well be called the children of our vows; and as this may be made a good plea with God in our prayers for them, so it may be made a good plea with them in the instructions we give them.

10 •• 31. This description of the virtuous woman is designed to

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children rise up and call her blessed; her husband also, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain: but a woman that feareth the Lord she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

shew what wives the women should make, and what wives the men should choose; it consists of twenty-two verses, each beginning with a several letter of the Hebrew alphabet in order, as some of the Psalms: we have the abridgement of it in the New Testament, 1 Tim. ii. 9, 10. 1 Pet. iii. 1-6.

ECCLESIASTES.

THE account we have of Solomon's apostacy from God in the latter end of his reign, 1 Kings xi. 1, is the tragical part of his story; we may suppose he spoke his Proverbs in the prime of his time, while he kept his integrity, but delivered his Ecclesiastes when he was grown old (for of the burdens and decays of age he speaks feelingly, chap. xii.) and was, by the grace of God, recovered from his backslidings: there he dictated his observations, here he wrote his own experiences; this is what days speak, and wisdom which the multitude of years teacheth. The title of the book and the penman we shall meet with in the first verse, and therefore shall here only observe, first, that it is a sermon, a sermon in print: the text is, chap. i. 2, vanity of vanity, all is vanity; that is the doctrine too: it is proved at large by many arguments and an induction of particulars, and divers objections are answered, and in the close we have the use and application of all, by way of exhortation, to remember our Creator, to fear him, and to keep his commandments. Second, that it is a penitential sermon, as some of David's psalms are penitential psalms; it is a recantation sermon, in which the preacher sadly laments his own folly and mistake, in promising himself satisfaction in the things of this world, and even the forbidden pleasures of sense, which now he finds more bitter than death. Third, that it is a practicable, profitable sermon: Solomon, being brought to repentance, resolves, like his father, to teach transgressors God's way, Psalm li. 13, and to give warning to all to take heed of splitting upon those rocks which had been fatal to him; and these were fruits meet for repentance.

CHAP. I.

In this chapter we have, I. The inscription or title of the book, 1, 2. II. The general doctrine of the vanity of the creature laid down, 2, and explained, 3. III. The proof of this doctrine, 4-18.

THE words of the Preacher, the son of David, king of Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

3 What profit hath a man of all his labour which he tasteth under the sun?

4 ¶ One generation passeth away, and another generation cometh; but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.

8 All things are full of labour; man can-

not utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ The thing that hath been, it is that which shall be: and that which is done, is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new: it hath been already of old time, which was before us.

11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem;

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man, to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 That which is crooked cannot be made

CHAP. I. 1-3. What profit has a man of all his labour? All he gets by it will not supply the wants of the soul, nor satisfy his desires: will not atone for the sin of the soul, nor cure its diseases, nor countervail the loss of it; what profit will they be of to the soul in death, in judgment, or in the everlasting state? The fruit of our labour is meat that endures to eternal

life, but the fruit of our labour for the world is only meat that perisheth.

4-8. If we survey the whole creation we shall see all busy, all have enough to do to mind their own business, none will be a portion or happiness for man, all labour to serve him, but none a helpmeet for him.

strait; and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem; yea, my heart had great experience of wisdom, and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief; and he that increaseth knowledge increaseth sorrow.

CHAP. II.

I. Solomon tries pleasure, 1..11. II. Wisdom, 12..16. III. And business, 17..26.

I SAID in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doth it?

3 I sought in mine heart to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kind* of fruits;

6 I made me pools of water to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers and women-singers, and the delights of the sons

9-18. He that increaseth in heavenly wisdom, and in an experimental acquaintance with the principles, powers, and pleasures of the spiritual and divine life, increaseth joy, such as will shortly consummate in everlasting joy.

CHAP. II. 1-11. When the Creator had made his great works, he reviewed them, and, behold, all was very good, every thing pleased him; but when Solomon reviewed all the works that his hands had wrought, with the utmost cost and care, and the labour

of men, *as* musical instruments, and that of all sorts.

9- So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them: I with-held not my heart from any joy for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then *more* wise? Then I said in my heart that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten: and how dieth the wise *man*? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall ye have

that he had laboured to do, in order to make himself easy and happy, nothing answered his expectation; behold, all *was* vanity and vexation of spirit, he had no satisfaction in it, no advantage by it; there was no profit under the sun, neither by the employments, nor by the enjoyments of this world.

12-16. Wise and learned men, when they have been a while out of sight, presently grow out of mind, a new generation ariseth that knew them not.

rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

25 For who can eat, or who else can hasten *hereunto* more than I.

26 For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAP. III.

I. The mutability of all human affairs, 1..10. II. The immutability of the divine counsels, 11..15. III. The vanity of worldly honour and power, 16..21.

TO every thing there is a season, and a time to every purpose, under the heaven:

2 A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time

to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away.

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 ¶ I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doth it, that men should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 ¶ And, moreover, I saw under the sun the place of judgment, that wickedness was there: and the place of righteousness, that iniquity was there.

17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work.

18 ¶ I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men, that to us that it is, and therefore we must have our eye always up unto him.

16..22. The soul of a beast is at death like a candle blown out, there is an end of it; whereas the soul of a man is then like a candle taken out of a dark lantern, which leaves the lantern useless indeed, but doth itself shine brighter. This great difference there is between the spirits of men and beasts, and a good reason

17..26. The best use therefore to be made of the wealth of this world, is to use it cheerfully, to take the comfort of it, and to do good with it.

CHAP. III. 1..15. We have seen what changes there are in the world, and must not expect to find the world more sure to us than it has been to others. Now here he shews the hand of God in all those changes, it is he that has made every creature to be

men befalleth beasts; even one thing befall-
eth them: as the one dieth, so dieth the
other: yea, they have all one breath; so
that a man hath no pre-eminence above a
beast: for all *is* vanity.

20 All go unto one place; all are of the
dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man that
goeth upward, and the spirit of the beast that
goeth downward to the earth?

22 ¶ Wherefore I perceive that *there is* no-
thing better than that a man should rejoice
in his own works; for that *is* his portion:
for who shall bring him to see what shall be
after him?

CHAP. IV.

I. The temptation which the oppressed are in to discontent, 1..3. II. Which things that love their ease are in to neglect business, 4..6. III. The folly of boasting, 7, 8. IV. A remedy against that folly, 9..12. V. The mutability even of royal dignity, 13..16.

SO I returned, and considered all the op-
pressions that are done under the sun:
and, behold, the tears of *such as were* op-
pressed, and they had no comforter: and on
the side of their oppressors *there was* power,
but they had no comforter.

2 Wherefore I praised the dead which are
already dead more than the living which are
yet alive.

3 Yea, better *is he* than both they which
have not *yet* been, who hath not seen the
evil work that is done under the sun.

4 ¶ Again I considered all travail, and
every right work, that for this a man is en-
vied of his neighbour. This *is* also vanity
and vexation of spirit.

5 ¶ The fool foldeth his hands together,
and eateth his own flesh.

6 ¶ Better *is* an handful *with* quietness,
than both the hands full *with* travail and
vexation of spirit.

7 ¶ Then I returned, and I saw vanity
under the sun.

itis, Why men should set their affections on things above, and lift up their souls to those things not suffering them, as if they were the souls of brutes, to cleave to this earth.

CHAP. IV. 1..3. A good man, how calamitous a condition soever he is in this world, cannot have reason to wish he had never been born, since he is glorifying the Lord even in the fires, and will be happy at last, but ever happy; nor ought any to wish so while they are alive, for while there is life there is hope; a man is never undone till he is in hell.

4..6. They that excel in virtue will always be an eye-sore to
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8 There is one *alone*, and *there is* not a
second; yea, he hath neither child nor bro-
ther: yet *is there* no end of all his labour;
neither is his eye satisfied with riches; nei-
ther *saith he*, For whom do I labour, and be-
reave my soul of good? This *is* also vanity,
yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they
have a good reward for their labour.

10 For if they fall, the one will lift up his
fellow: but woe to him *that is* alone when he
falleth; for *he hath* not another to help
him up.

11 Again, if two lie together, then they
have heat: but how can one be warm *alone*?

12 And if one prevail against him, two
shall withstand him; and a threefold cord is
not quickly broken.

13 ¶ Better is a poor and a wise child than
an old and foolish king, who will no more be
admonished.

14 For out of prison he cometh to reign;
whereas also *he that is* born in his kingdom
becometh poor.

15 I considered all the living which walk
under the sun with the second child that
shall stand up in his stead.

16 *There is* no end of all the people, *even*
of all that have been before them: they also
that come after shall not rejoice in him.
Surely this also *is* vanity and vexation of
spirit.

CHAP. V.

Solomon in this chapter discourseth, I. Concerning the worship of God, 1..8. II. Concerning the wealth of this world, 9..20.

KEEP thy foot when thou goest to the
house of God, and be more ready to
hear than to give the sacrifice of fools: for
they consider not that they do evil.

2 Be not rash with thy mouth, and let not
thine heart be hasty to utter *any* thing be-
fore God; for God *is* in heaven, and thou

those that excel in vice, which should not discourage us from any right work, but drive us to expect the praise of it not from men but from God.

7..12. In our spiritual warfare we may be helpful to one another, as well as in our spiritual work; next to the comfort of communion with God, is that of the communion of saints.

13..16. Nothing more suppresseth than the highest posts of honour without wisdom and the poor's love.

CHAP. V. 1..8. Solomon's design in driving us off from the world by shewing us the vanity of that, is to drive us to God and
10 M

upon earth; therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also divers vanities; but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king himself is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity.

11 When goods increase they are increased that eat them: and what good is *there* to the owners thereof, saving the beholding of *them* with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail; and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and

to our duty; that we may not walk in the way of the world, but by religious rules, nor depend upon the wealth of the world, but on religious advantages.

4..8. Some by the angel understand the guardian angel, which they suppose to attend every man, and to inspect what he doth. Others understand it of Christ, the angel of the covenant, who is present with his people in their assemblies, who searcheth the heart, and cannot be imposed upon; provoke him not, for God's name is in him, and he is represented as strict and jealous, Exod. xxxv. 20, 21.

shall take nothing of his labour, which *he* may carry away in his hand.

16 And this also is a sore evil, *that* in all points as he came so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: it is good and comely *for one* to eat, and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him; for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour: this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAP. VI.

The vanity of riches.

THERE is an evil which I have seen under the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: This is vanity and it is an evil disease.

3 ¶ If a man beget an hundred children, and live many years so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth is better than he;

4 For he cometh in with vanity and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor

9..17. The sleep of the diligent christian and his long sleep is sweet, for having spent himself and his time in the service of God, he can cheerfully return to God, and repose in him as his rest.

18..20. Solomon, from the vanity of riches hoarded up, here infers, that the best course we can take is to use what we have well, to serve God with it, do good with it, and take the comfort of it to ourselves and our families: this he had pressed before, chap. ii. 24, iii. 22.

CHAP. VI. 1..6. Riches, wealth, and honour, are God's gifts, the gifts of his providence, and not given as his rain and sunshine

known *any thing* : this hath more rest than the other.

6 Yea, though he live a thousand years *twice told*, yet hath he seen no good : do not all go to one place ?

7 ¶ All the labour of man *is* for his mouth and yet the appetite is not filled.

8 For what hath the wise more than the fool ? what hath the poor, that knoweth to walk before the living ?

9 Better *is* the sight of the eyes than the wandering of the desire ; this *is* also vanity and vexation of spirit.

10 ¶ That which hath been *is* named already, and it is known that it *is* man : neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better ?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow ? for who can tell a man what shall be after him under the sun ?

CHAP. VII.

I. Solomon recommends some good means to avoid the vexations that are in the world, 1..22. II. He laments his own iniquity, 23..29.

A GOOD name *is* better than precious ointment ; and the day of death than the day of one's birth.

2 ¶ It is better to go to the house of mourning than to go to the house of feasting ; for that *is* the end of all men ; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter : for by the sadness of the countenance the heart *is* made better.

4 The heart of the wise *is* in the house of mourning : but the heart of fools *is* in the house of mirth.

alike to all, but to some and not to others, as God sees fit. Yet they are given to many that do not make a good use of them, to many to whom God doth not give wisdom and grace to take the comfort of them, and serve God with them.

6..10. Elihu pacifies Job with the incontestible principle, that God is greater than man Job xxxiii. 12, and therefore man may not contend with him, nor resist his judgments, when they come with commission. A man cannot with the greatest riches make his part good against the arrests of sickness or death, but must yield to his fate.

CHAP. VII. 1..6. Sadness is often a happy means of seriousness, and that affliction which is impairing to the health, estate, and family, may be improving to the mind, and make such im-

5 *It is* better to hear the rebuke of the wise than for a man to hear the song of fools :

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool. This also *is* vanity.

7 ¶ Surely oppression maketh a wise man mad : and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof ; and the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry ; for anger resteth in the bosom of fools :

10 Say not thou, What *is* the cause that the former days were better than these ? for thou dost not enquire wisely concerning this.

11 ¶ Wisdom *is* good with an inheritance : and by *it* there *is* profit to them that see the sun.

12 For wisdom *is* a defence, and money *is* a defence : but the excellency of knowledge *is*, that wisdom giveth life to them that have it.

13 Consider the work of God : for who can make *that* straight which he hath made crooked ?

14 In the day of prosperity be joyful, but in the day of adversity consider : God also hath set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity : there *is* a just man that perisheth in his righteousness, and there *is* a wicked man that prolongeth *his* life in his wickedness.

16 Be not righteous over-much ; neither make thyself over wise : why shouldest thou destroy thyself ?

17 Be not over-much wicked, neither be thou foolish : why shouldest thou die before thy time ?

pressions upon that, as may alter its temper very much for the better ; may make it humble and meek, loose from the world, penitent for sin, and careful of duty.

7..10. We are not to think there *is* any universal decay in nature, or degeneracy in morals ; God has been always good, and men always bad ; and if in some respects the times are now worse than they have been, perhaps in other respects they are better.

11..22. Be not righteous over-much : In the acts of righteousness govern thyself by the rules of prudence, and be not transported, no not by a zeal for God, into any intemperate heats or passions, or any practices unbecoming thy character. To reprove those that offend *is* good ; but to cast that pearl before swine, who will turn again and rend us, *is* to be righteous over-much. Make

It is good that thou shouldest take hold of this: yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise: but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 ¶ I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness *and* madness:

26 And I find more bitter than death the woman whose heart *is* snares and nets, and her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold this have I found, saith the Preacher, *counting* one by one, to find out the account;

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

not thyself over-wise; be not opinionative, and conceited of thine abilities. Why shouldest thou destroy thyself, as fools often do, by meddling with strife that belongs not to them?

23.29. Doubtless v. 28 is not intended as a censure of the female sex in general, it is probable enough that there have been and are more good women than good men, Acts xvii. 4. 12; but he only alludes to his own sad experience; and perhaps there may be this further in it, he doth in his proverbs warn us against the snares both of the evil man and of the strange woman, Prov. ii. 12, 16. iv. 14, v. 3. Now he had observed the ways of the evil women to be more deceitful and dangerous than those of the evil men, that it was more difficult to discover their frauds, and elude their snares; and therefore he compares sin to an adulteress, Prov. ix. 13, and perceives he can no more find out the deceitfulness of his own heart, than he can that of a strange woman, whose ways are measurable that thou canst not know them.

Solomon in this chapter comes to recommend wisdom to us as the most powerful antidote against both the temptations and vexations that arise from the vanity of the world.

WHO is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 ¶ I counsel thee to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power; and who may say unto him, What dost thou?

5 Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 ¶ *There is* no man that hath power over the spirit to retain the spirit: neither *hath* he power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. *This is* also vanity.

11 ¶ Because sentence against an evil work

CHAP. VIII. 1.5. What arguments are here used to engage us to be subject to the higher powers are much the same with those which St. Paul useth, Rom. xiii. 1, &c. First, We must needs be subject for conscience sake: second, for wrath's sake: third, for the sake of our own comfort.

6.8. Solomon had said, 5, That a wise man's heart discerneth times and judgment, i. e. a man's wisdom will go a great way by the blessing of God in moral prognostications; but here he shews that few have that wisdom, and that even the wisest may yet be surprised by a calamity which they had not any foresight of, and therefore it is our wisdom to expect and prepare for sudden changes.

9.13. Impunity hardens sinners in impiety and the patience of God is shamefully abused by many, who, instead of being led by it to repentance, are confirmed by it in their impenitency.

14.17. Wise and good men have of old been perplexed with

is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him :

13 But it shall not be well with the wicked, neither shall he prolong *his* days which are as a shadow : because he feareth not before God.

14 There is a vanity which is done upon the earth, that there be just *men*, unto whom it happeneth according to the work of the wicked ; again, there be wicked *men* to whom it happeneth according to the work of the righteous : I said, that this also is vanity.

15 Then I commended mirth, because a man hath no better thing under the sun than to eat, and to drink, and to be merry : for that shall abide with him of his labour, the days of his life which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth : (for also *there is that* neither day nor night seeth sleep with his eyes.)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun : because though a man labour to seek *it* out, yet he shall not find *it* : yea, further, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

CHAP. IX.

A further proof of the vanity of this world.

FOR all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God : no man knoweth either love or hatred by all *that is* before them.

2 All *things* come alike to all ; *there is one* event to the righteous, and to the wicked : to the good, and to the clean, and to the

this difficulty, how the prosperity of the wicked, and the troubles of the righteous, can be reconciled with the holiness and goodness of the God that governs the world ; concerning this Solomon here gives us his advice.

CHAP. IX. 1-3. Though on this side death the righteous and the wicked seem alike, on the other side death there will be a vast difference between them.

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unclean : to him that sacrificeth, and to him that sacrificeth not : as is the good so is the sinner ; and he that sweareth as *he* that feareth an oath.

3 This is an evil among all *things* that are done under the sun, that *there is one* event unto all ; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope : for a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead know not any thing : neither have they any more a reward ; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart ; for God now accepteth thy work.

8 Let thy garments be always white ; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun all the days of thy vanity : for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might : for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all.

12 For man also knoweth not his time : as the fishes that are taken in an evil net,

4-10. There is good reason why we should work the works of him that sent us while it is day, because the night comes wherein no man can work, John ix. 4. We are all going towards the grave, every day brings us a step nearer to it ; when we are in the grave it will be too late to mend the errors of life ; too late to repent ; too late to lay up any thing in store for eternal life.

11, 12. The preacher had exhorted us, v. 10, to do what we

As the birds that are caught in the net; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it seemed great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

CHAP. X.

Collections of wise sayings.

DEAD flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand, but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place: for yielding pacifieth great offences.

5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler;

6 Folly is set in great dignity, and the rich sit in low place.

And to do with all our might, but here he minds us, that when we have done all we must leave the issue with God, and not be confident of the success.

13..18. Many that have well merited of their prince and country have been ill paid, such an ungrateful world do we live in. It is well useful men have a God to trust to, who will be their bountiful rewarder, for among men great services are often envied, and rewarded with evil for good.

CHAP. X. 1..3. Sin is the reproach of sinners wherever they go.

11. The scope of these verses is to keep subjects loyal and

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.

14 A fool also is full of words, a man cannot tell what shall be: and what shall be after him who can tell him?

15 The labour of the foolish wearieth every one of them; because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness.

18 By much slothfulness the building decayeth: and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry; but money answereth all things.

20 ¶ Curse not the king, no, not in thy thought: and curse not the rich in thy bedchamber; for a bird of the air shall carry

dutiful to the government; in Solomon's reign the people were very rich, and lived in prosperity, which perhaps made them proud and petulant, and when the taxes were high, though they had enough to pay them with, it is probable many carried it insolently towards the government, and threatened to rebel. To such Solomon here gives some necessary caution.

12..15. Solomon having shewed the benefit of wisdom, and of what great advantage it is to us in the conduct of our affairs, here shews the mischief of folly, and how it exposeth men: which perhaps comes in as a reflection upon those rulers who set folly in great dignity.

the voice, and that which hath wings shall tell the matter.

CHAP. XI.

I. A pressing exhortation to works of charity, 1..6. II. A serious admonition to prepare for death and judgment, 7..10.

CAST thy bread upon the waters; for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening with-hold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall* be alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun;

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness, for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

16..20. Perhaps Solomon wrote, 15, with a foresight of his son Rehoboam's ill conduct, 2 Chron. xiii. 7; he was a child all the days of his life, and his family and kingdom fared the worse for it.

CHAP. XI. 1..6. Cast thy bread upon the waters; thy bread-corn upon the low places, so some understand it, alluding to the husbandman, who goes forth bearing precious seed, knowing that without that he can have no harvest another year; thus the charitable man takes from his bread-corn for seed-corn, abridgth himself to supply the poor, because as he sows he must reap, Gal. vi. 7.

7..10. The dispositions and actions of childhood and youth *are* in them a great deal of sinful vanity, which young people

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

CHAP. XII.

An exhortation to early religion.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened;

4 And the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low;

5 Also, *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 ¶ Vanity of vanities saith the Preacher: all *is* vanity.

9 And moreover, because the Preacher was wise, he still taught the people knowledge: yea, he gave good heed, and sought out *and* set in order many proverbs.

have need to watch against. The pleasures and advantages of childhood and youth have in them no satisfaction or continuance; they are passing away; these flowers will soon wither, and these blossoms fall: let them therefore knit them into good fruit, which will continue and abound to a good account.

CHAP. XII. 1..7. The decays and infirmities of old age are here elegantly described in figurative expressions, which have some difficulty in them to us now, who are not acquainted with the common phrases and metaphors used in Solomon's age and language; but the general scope is plain, to shew how uncomfortable generally the days of old age are.

8..12. The great Mr. Selden ascribed to v. 12, when he owned

SOLOMON'S SONG.

The Preacher sought to find out acceptable words; and *that which was written* was upright, *even words of truth.*

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, *which are given from one shepherd.*

12 And further, by these, my son, be admonished: of making many books *there is*

that in all the books he had read, he never found that on which he could rest his soul but in the holy scripture, especially Tit. ii. 11, 12. By these therefore let us be admonished.

no end; and much study is a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

13, 14. To serve God, and keep his commandments, is all man's business and all his blessedness: our whole duty is summed up in this, and our whole comfort is bound up in this.

THE SONG OF SOLOMON.

All scripture we are sure is given by inspiration from God, and is profitable for the support and advancement of the interests of his kingdom among men, and it is nevertheless so for there being found in it some things dark and hard to be understood, which they that are unlearned and unstable wrest to their own destruction. In our belief both of the divine extraction and of the spiritual exposition of this book, we are confirmed by the ancient, constant, and concurring testimony both of the church of the Jews, to whom were committed the oracles of God, and who never made any doubt of the authority of this book, and of the christian church, which happily succeeds them in that trust and honour. It is a song, an epithalamium or nuptial song, wherein by the expressions of love between a bridegroom and his bride, is set forth and illustrated the mutual affections that pass between God and a distinguished remnant of mankind. It is a pastoral, the bride and bridegroom, for the more lively representation of humility and innocence, are brought in as a shepherd and his shepherdess. Now, first, this song might easily be taken in a spiritual sense by the Jewish church, for whose use it was first composed, and was so taken, as appears by the Chaldee Paraphrase, and the most ancient Jewish expositors. Second, it may be more easily taken in a spiritual sense by the Christian church, because the condescension and communications of divine love appear more rich and free under the gospel than they did under the law, and the communion between heaven and earth more familiar. God sometimes spoke of himself as the husband of the Jewish church, Isa. lxiv. 5, Hos. ii. 16-19, and rejoiced in it as his bride, Isa. lxii. 4, 5. But more frequently is Christ represented as the bridegroom of his church, Matt. xxv. 1, Rom. vii. 4, 2 Cor. xi. 2, Eph. v. 32, and the church as the bride, the Lamb's wife, Rev. xix. 17, xxi. 2-9. Pursuant to this metaphor, Christ and the church in general, Christ and particular believers, are here discoursing with abundance of mutual esteem and endearment. The best key to this book is the xlvth psalm, which we find applied to Christ in the New Testament, and therefore this ought to be so too.

CHAP. I.

In this chapter, after the title of the book, v. 1, we have Christ and his church, Christ and a believer, expressing their esteem for each other.

THE Song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

CHAP. I. 1. This is not the song of fools, as many of the songs of love are, but the song of the wisest of men: nor can any man give a better proof of his wisdom, than to celebrate the love of God to mankind, and to excite his own and others' love to God.

It is here fitly placed after Ecclesiastes, for when by that book we are thoroughly convinced of the vanity of the creature, and its

4 Draw me, we will run after thee. The King hath brought me into his chambers; we will be glad and rejoice in thee: we will remember thy love more than wine: the upright love thee.

5 ¶ I am black, but comely, O ye daughters of Jerusalem: as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black,

insufficiency to satisfy us and make a happiness for us, we shall be quickened to seek for happiness in the love of Christ, and that true transcendent pleasure which is to be found only in communion with God through him.

2. 6. It is Christ's love shed abroad in our hearts that draws them out in love to him; all that are pure from the corruptions of sin.

because the sun hath looked upon me : my mother's children were angry with me ; they made me the keeper of the vineyards ; but mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon ; for why should I be as one that turneth aside by the flocks of thy companions ?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 ¶ We will make thee borders of gold, with studs of silver.

12 ¶ While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me : he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

15 Behold, thou art fair, my love : behold, thou art fair : thou hast dove's eyes.

16 Behold, thou art fair, my beloved, yea, pleasant : also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

CHAP. II.

The church declares her value for Christ.

I AM the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

that preserve the chastity of their own spirits, and are true to their vows by which they have devoted themselves to God, that not only suffer not their affections to be violated, but cannot bear so much as to be solicited by the world and the flesh ; those are the virgins that love Jesus Christ, and follow him whither ever he goes.

7-11. They whose souls love Jesus Christ earnestly, desire to have communion with him by his word in which he speaks to us, and by prayer in which we speak to him ; and to share in the privileges of his flock ; and we may learn from the care he takes of the church, to provide convenient food and rest for it, how to take care of our own souls, which are our charge.

12-17. Here the communion is carried on between Christ and his spouse, and endearments mutually exchanged. First, believers take a great complacency in Christ, and in communion with him. To you that believe, he is precious, above any thing in this world, 1 Pet. ii. 7. Second, Jesus Christ has a great complacency in his church, and in every true believer ; they are amiable in his eyes,

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting-house and his banner over me was love.

5 Stay me with flagons, comfort me with apples : for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ The voice of my beloved ! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe, or a young hart ; behold he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 ¶ My beloved spake, and said unto me, Rise up my love, my fair one, and come away :

11 For, lo the winter is past, the rain is over and gone :

12 The flowers appear on the earth : the time of the singing of birds is come, and the voice of the turtle is heard in our land ;

13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, that art in the clefts of the rocks, in the secret places of the stars, let me see thy countenance, let me hear thy voice ; for sweet is thy voice, and thy countenance is comely.

v. 15, Behold thou art fair, my love ; and again, behold thou art fair.

CHAP. II. 1, 2. Christ is the rose of Sharon, where probably the best roses grew, and in most plenty ; the rose of the field ; so some ; nothing that the gospel salvation is a common salvation ; it lies open to all ; whoever will, may come and enjoy the buds of privileges and comforts that grow in the garden of grace ; he is not at a distance, but all may come and receive benefit by him and comfort in him.

3-7. These that experience the sweet communion with Christ, and the sensible manifestations of his love, cannot but treasure the continuance of those blessed vows, those blessed visits. Peter would make tabernacles upon the holy mount, Matt. xv. 9.

8-12. This may very well be applied to the prospect of the Old Testament saints' view of Christ's coming in the flesh. At that time they saw this day at a distance, and was glad. The nearer they came, the clearer discoveries were made of it ; and they that

SOLOMON'S SONG.

Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.

16 ¶ My beloved is mine, and I am his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved: and be thou like a roe, or a young hart, upon the mountains of Bethel.

CHAP. III.

The church gives an account of a sore trial wherewith she was exercised through the withdrawals of her beloved.

By night on my bed I sought him whom my soul loveth; I sought him, but I found him not.

2 I will rise now, and go about the city: in the streets, and in the broad ways, I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth; I held him and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till he please.

6 ¶ Who is this that cometh out of the wilderness like pillars of smoke, perfumed

waited for the consolation of Israel with an eye of faith, saw him come, and triumphed in the sight.

14-17. This charge to take the foxes is, first, a charge to particular believers to mortify their own corruptions, their sinful appetites and passions: second, a charge to all in their places to oppose and prevent the spreading of all such opinions and practices as tend to corrupt men's judgments, debase their consciences, perplex their minds, and discourage their inclinations to virtue and piety.

CHAP. III. 1-5. God used not to say to the seed of Jacob, Seek ye me in vain, and yet here we have the spouse for a great while seeking her beloved in vain, but find him at last to her unspeakable satisfaction. It was hard to the Old Testament church to find Christ in the ceremonial law, and the types and figures which then were of good things to come; long was the consolation of Israel looked for before it came, the watchmen of that church gave little assistance to those who enquired after him, but at length Simon had him in his arms whom his soul loved. It is applicable to the case of particular believers, who often walk in darkness a great while, but at even time it shall be light, and they that seek Christ to the end shall find him at length.

6. These are the words of the daughters of Jerusalem to whom the charge was given, v. 5. They looked shily upon the bride, be-

with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's, threescore valiant men are about it, of the valiant of Israel.

8 They all hold swords being expert in war: every man hath his sword upon his thigh, because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the coverings of it of purple, the midst thereof being paved with love for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown where-with his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAP. IV.

Christ declares his love to the church.

BEHOOLD, thou art fair, my love; behold, thou art fair: thou hast dove's eyes within thy locks: thy hair is as a flock of goats that appear from mount Gilead.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David builded for an armoury, whereon there hang

cause she was black, chap. i. 6, but now they admire her, and speak of her with great respect; Who is this? how beautiful doth she look? who would have expected such a comely and magnificent person to come out of the wilderness? As when Christ rode in triumph into Jerusalem, they said, Who is this? And of the accession of strangers to the church, she herself saith with wonder, Isa. lix. 21, Who has begotten me these?

7-11. The daughters of Jerusalem stood admiring the spouse, and commending her, but she overlooks their praises, is not puffed up with them, but transfers all the glory to Christ, and directs them to look off her to him, recommends him to their esteem, and sets herself to applaud him. Here he is three times called Solomon, and we have that name but three times besides in all this song, chap. i. 5, viii. 11, 12. It is Christ that is here meant, who is greater than Solomon, and of whom Solomon was an illustrious type for his wisdom and wealth, and especially his building the temple.

CHAP. IV. 1-6. Here is a large and particular account of the beauties of the church, and of gracious souls on whom the image of God is renewed, consisting in the beauty of holiness. She had commended him, and called all about her to take notice of his glories, and hereby she recommends herself to him, gains his favour, and in return for her respects he calls to all about him to

a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are fawns, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, my spouse: thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse: how much better is thy love than wine, and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop, as the honey-comb: honey and milk *are* under thy tongue, and the smell of thy garments is like the smell of Lebanon.

12 A garden inclosed is my sister, my spouse: a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire with spikenard;

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense: myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind, and come,

thou south: blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAP. V.

There is, I. Christ's gracious acceptance of the invitation which his church had given him, v. 1. II. The account which the spouse gives of her own folly in putting a sight upon her beloved, 2. 8. III. The enquiry of the daughters of Jerusalem concerning the amiable perfections of her beloved, 9, and her particular answer to that enquiry, 10. 16. Unto you that believe he is thus precious.

I AM come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey: I have drunk my wine with my milk: eat, O friends: drink, yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh, *it is* the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat: how shall I put it on? I have washed my feet; how shall I defile them;

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

5 I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved: but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him: I called him, but he gave me no answer.

taken notice of her graces. Those that honour Christ he will honour, 1 Sam. ii. 30.

The mountain of myrrh is supposed to signify the mount Moriah on which the temple was built, where incense was daily burnt to the honour of God: Christ is

traitful, to be second. She this garden to south: third.

SOLOMON'S SONG.

Men that went about the city,
they smote me, they wounded
keepers of the walls took away my
me.

8 I charge you, O daughters of Jerusalem,
if ye find my beloved, that ye tell him that I
am sick of love.

9 ¶ What is thy beloved more than *another*
beloved, O thou fairest among women? what
is thy beloved more than *another* beloved,
that thou dost so charge us?

10 My beloved *is* white and ruddy, the
chiefest among ten thousand.

11 His head *is* as the most fine gold; his
locks *are* bushy, and black as a raven,

12 His eyes *are* as the eyes of doves by the
rivers of waters, washed with milk, and fitly
set;

13 His cheeks *are* as a bed of spices, as
sweet flowers; his lips *like* lilies dropping
sweet smelling myrrh;

14 His hands *are* as gold rings set with
the beryl; his belly *is* as bright ivory overlaid
with sapphires;

15 His legs *are* as pillars of marble set
upon sockets of fine gold; his countenance
is as Lebanon, excellent as the cedars;

16 His mouth is most sweet: yea, he *is*
altogether lovely. This *is* my beloved, and
this *is* my friend, O daughters of Jerusalem.

CHAP. VI.

Christ found of those that sought him.

WHITHER is thy beloved gone, O thou
fairest among women? whither is thy

beloved turned aside, that we may seek him
with thee?

2 My beloved is gone down into his gar-
den, to the beds of spices, to feed in the gar-
dens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is*
mine; he feedeth among the lilies.

4 Thou art beautiful, O my love, as Tir-
zah; comely as Jerusalem; terrible as an
army with banners.

5 Turn away thine eyes from me for they
have overcome me: thy hair *is* as a flock of
goats that appear from Gilead;

6 Thy teeth *are* as a flock of sheep which
go up from the washing, whereof every one
heareth twins, and *there is* not one barren
among them.

7 As a piece of a pomegranate *are* thy
temples within thy locks.

8 There are threescore queens, and four-
score concubines, and virgins without num-
ber.

9 My dove, my undefiled, *is* but one; she
is the *only* one of her mother, she *is* the choice
one of her that bare her: the daughters saw
her, and blessed her; yea, the queens and
the concubines, and they praised her.

10 ¶ Who *is* she that looketh forth as the
morning, fair as the moon, clear as the sun,
and terrible as an army, with banners?

11 I went down into the garden of nuts,
to see the fruits of the valley, and to see
whether the vine flourished, and the pome-
granates budded.

may refer to Solomon's own apostacy from God, and the sad
effects of that apostacy after God had come into his garden, had
taken possession of the temple he had built, and he had feasted
with God upon the sacrifice, v. 1; however it is applicable to the
common case both of churches and particular believers, who by
their carelessness and security provoke Christ to withdraw from
them.

9. 10. Here is the question which the daughters of Jerusalem
put to the spouse concerning her beloved, in answer to the charge
she had given them, w. 9. Observe, first, The respectful title they
give to the spouse, O thou fairest among women. Our Lord Jesus
makes his spouse truly amiable, not only in his eyes, but in the
eyes of all the daughters of Jerusalem; second, Thus they say con-
cerning her beloved, What is thy beloved more than another be-
loved? Carnal hearts see nothing excellent or extraordinary in the
Lord Jesus: in his person or offices, in his favours; as if there were
no more in the knowledge of Christ, and in communion with him,
than in the knowledge of the world and in familiar conversation; third,
The account which the spouse gives of her beloved in answer to
this question. We should always be ready to instruct and assist
those that are enquiring after Christ. Experienced Christians that
are well acquainted with Christ themselves, should do all they can
to bring others acquainted with him.

CHAP. VI. 1-3. When we want a full assurance of Christ's
love, we must live by a faithful adherence to him. Though I have
not the sensible consolation I used to have, yet I will stick to this,
Christ is mine and I am his.

4-10. Now we must suppose Christ graciously returned to his
spouse from whom he had withdrawn himself, returned to con-
verse with her, for he speaks to her, and makes her to hear joy
and gladness; returned to favour her, and had forgiven and for-
gotten all her unkindnesses, for he speaks very loving and respect-
fully to her.

When Balaam saw Israel encamped according to their tribes,
by their standards, colours displayed, he said, How goodly are thy
tents, O Jacob! Numb. xxiv. When the church preserves her pu-
rity, she secures her honour and victory; when she is fair as the
sun, and clear as the sun, she is truly great and formidable.

11-13. Christ being now returned to his spouse, and his church
being entirely made up, and the ending out of these verses being
the renewing of love, Christ here gives an account of the dis-
tance and the reconciliation.

The church is called the Shulamite, referring either to Solomon,
the bridegroom of type, in whose name she is called, in allusion to
her relation to him and union with him; or to his beloved and
belonging to him, or, as some think, to the place of her

12 Or ever I was aware my soul made me like the chariots of Amminadab.

13 Return, return, O Shulamite: return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

CHAP. VII.

I. Christ describes the beauties of the bride, 1-9. II. The church expresseth her delight in him, 10-13.

HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman:

2 Thy navel is like a round goblet, which wanteth not liquor; thy belly is like an heap of wheat set about with lilies;

3 Thy two breasts are like two young roes that are twins;

4 Thy neck is as a tower of ivory; thine eyes like the fish-pool in Heshbon, by the gate of Bath-rabbim; thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee is like Carmel, and the hair of thine head like purple: the King is held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy statute is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

birth and residence, as the woman of Shunem is called the Shunamite; heaven is the Salem whence the saints have their birth, and where they have their citizenship: those that belong to Christ are bound for heaven, shall be called Shulamites.

CHAP. VI. 1-9. The title which Jesus Christ here gives to the church is new. O prince's daughter, agreeing with Psalm xlv. 13, where she is called the king's daughter: she is so in respect of her new birth, both from above, begotten of God and his workmanship, bearing the image of the King of kings, and guided by his Spirit. She is so by marriage, Christ, by betrothing her to himself, though before her birth and despicable, has made her a prince's daughter; she has a princely disposition, something in her truly noble and generous; she is daughter and heir to the prince of the kings of the earth; it children, then heirs.

10-13. These are the words of the spouse, the church, the believing church, answer to the kind expressions of Christ's love in the foregoing vers.

10 ¶ I am my beloved's, and his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

CHAP. VIII.

The love of the church to Christ.

OH that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without I would kiss thee: yea, I should not be despised.

2 I would lead thee, and bring thee unto my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

5 (Who is this that cometh up from the wilderness leaning upon her beloved?) I raised thee up under the apple-tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, nei-

Those that truly love Christ will think all they have, even the most pleasant fruits, and what they have treasured up most choicely, too little to be bestowed upon him, and he is welcome to it all: if it were more and better it should be at his service. It is all from him, and therefore it is fit it should be all for him.

CHAP. VIII. 1-4. It is the wish of all believers for a more intimate communion with Christ, that they might receive the spirit of sanctification, and so Christ might be as their brother, i.e. they might be as his brethren, which then they are, when by grace they are made partakers of a divine nature, and be that sanctifieth, and they that are sanctified, are both of one. Heb. ii. 11, &c.

5-7. Love is a valiant victor and passion. Holy love is so, the reigning love of God in the soul is constant and firm, and cannot be drawn off from him, either by fair means or foul, by life or death, Rom. viii. 38. No waters could quench Christ's love to us, nor any floods drown it, he would through the greatest difficulties, even seas of blood; let nothing then abate our love to him.

How can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver; and if she be a door, we will inclose her with boards of cedar.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-ha-

mon: he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13: Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 ¶ Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices.

3.12. Verse 8 may be understood as spoken by the Jewish church concerning the gentile world. If we take it in this sense, the unbelieving posterity of these pious Jews contradicted his prayer for their fathers; for when the day came that the Gentiles should be spoken of and courted to Christ, instead of considering what to do for them, they plotted to do all they could against

them, which filled up the measure of their iniquity, 1 Thess. ii. 16. 13, 14. Christ and his spouse are here parting for a while; she must stay below in the gardens on earth, where she hath work to do for him; he must remove to the mountains of spices in heaven, where he has business to attend for her, as an Advocate with the Father.

END OF THE FIRST VOLUME.

Alfred Lovell Wallis Rush Died of Consumption in London July 6th 1858 in the 34 year of his age and Buried in the Tower Hamlet Cemetery Followed by his Brother W.H.R. & his Cousin H.C. Groom of London & his Widow July 11th 1858 ———— H.C.R.

Mrs Mary Ann Gump. Cousin of the above Alfred Rush Died Nov. 13-1862 - after a lingering Consumption at My House Aged 32 years - & Buried at the Ipswich Cemetery. next Mrs Rush's Grave H. Rush

Harriet Sarah Rush Departed this Life 1823
an Infant - Taught to walk & Run

~~Joseph Rush~~

Harriet Rush Wife of William Rush
Departed this Life October 8th 1825
in the 29th year of her Age

William Rush 25th Nov^r 1825

Joseph Rush Departed this Life
Nov^r 30th 1824. Aged 64 years Nov^r 6th 1824
Member of the Church

On Sunday, aged 64 years, he died, and
deposited in the side of Mr. Tower, at the
South-west corner of the Church.

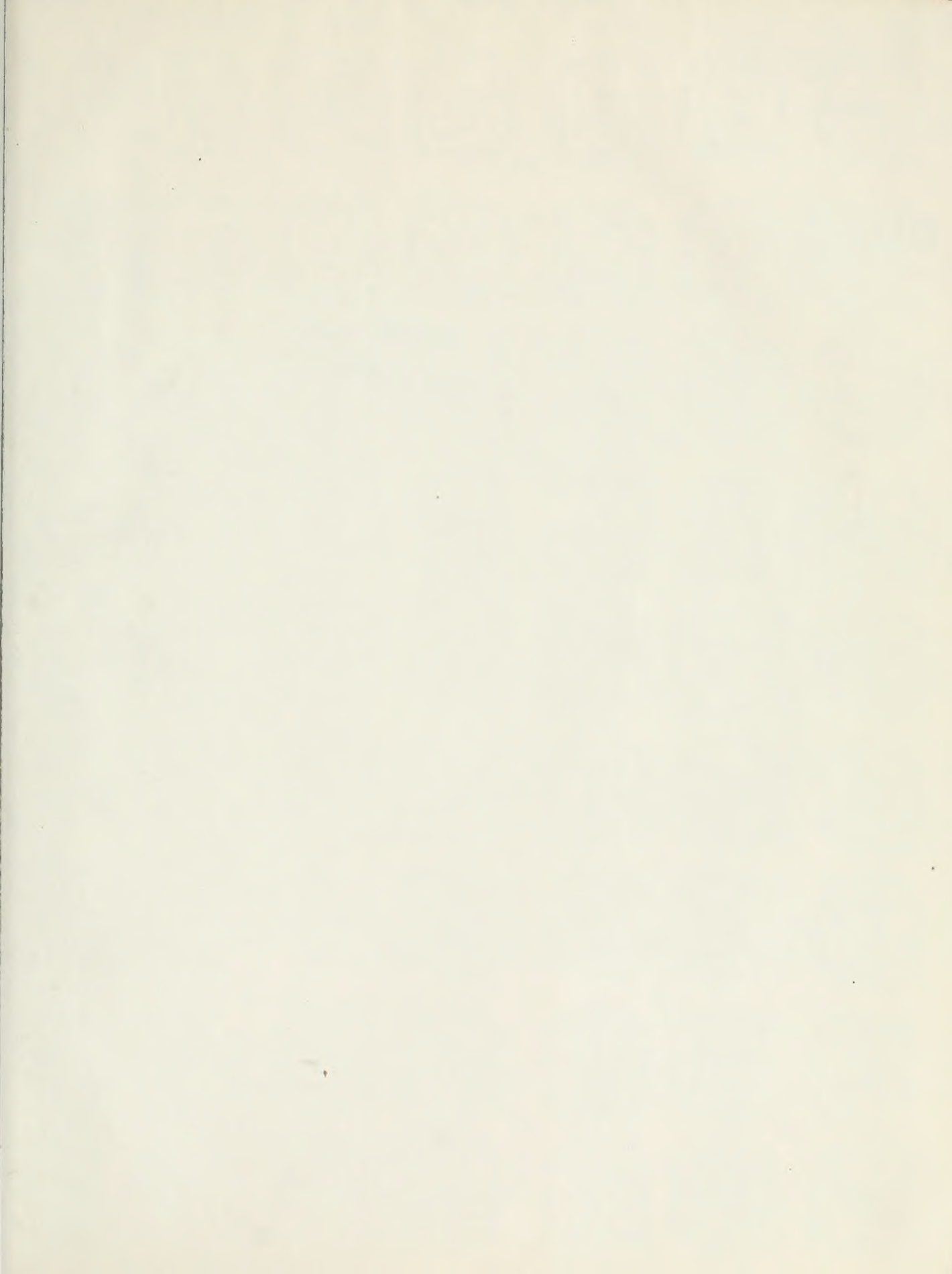
Joseph Rush Son of the above Sarah Rush
Died June 2nd 1819 in the 23rd year of his
Age. he Died the end of a Fever
Brother of William Rush.

Samuel George Rush Son of Lydia Smith
Rush Departed this Life January 1st 1835
he was taken off in 5 days with the Small
Pox. Aged 6 years & 5 Months.

Lydia Rush Wife of William Rush
Departed this Life December the 18th 1857
aged 59 years -

William Henry son of Harriet
and William Rush, departed
this life July the 21st 1866 in
the 40th year of his age.

William Rush father of the above
departed this life May 29th 1874
in the 83rd year of his age.



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